

Chapter 1 : Sociology of Education

The SAGE Handbook of Gender and Education brings together leading scholars on gender and education to provide an up-to-date and broad-ranging guide to the fi.

Globalization and Education Teachers around the world have been dealing with change and reforms. We often do not realize either what the real purpose of change is or who the "winner" is in this game called "reform. They study the impact of global market forces on education and invite us to think about the meaning of change for those involved. In doing ethnography, the writers of this book share with us critical analyses of social and cultural processes, practices and meanings in educational sites. They also explore the impact of educational politics and policies on daily routines in school. Specifically, the research allows us to see people usually invisible: The research shows us concrete examples from specific countries, but the findings made me reflect about my own local reality. Studies were framed with diverse theoretical approaches from poststructuralist to Marxist, interactionist and feminist perspectives. Questions of power are raised in each of the ten studies in the book. Exclusion Part I, "From policies to classrooms," contains three studies. These share a common topic: Even though they focus on different populations, each of these ethnographies shows diverse ways in which people have been excluded. Australia and Germany are also included. The sources of information were people, who talked to the researchers about the culture of schooling, and texts, in the form of government documents and statistical reports. One of them was fatalism about the globalism of the changes. The teachers who appear in this study take change to be inevitable in their national school system. As LAVAL suggests, these findings can be understood since the new liberalism forces are introduced as the universal, the unique and the ideal way forward; in short: We learn that marginalization and exclusion are expressed in different ways in relation to social problems and then school problems. A shift is seen in categorizing the problem of exclusion in educational statistical reports to changing governing practices. There is also a shift from governance by rules that focus on input approach how much money a country spends in education, what social class achieves and stays in the educational system to governance by goals that focus on output evaluation. What is clear in this report is that the focus on outputs as a means of control is shaping school practices; now, like industries, schools are judged by their capacity to produce specific results. Global discourses are part of local practices and talk. Ethnographers realize that globalization and restructuring require thinking about actors in multiple sites who are present in any speech or school practice. How does any local society link global economy to local symbols while building new meanings of "inclusion," "exclusion" and "governance? Do the teachers realize this chance? It was carried out in four secondary schools in Helsinki and London. Practices at school are explored through comparative, cross-cultural contextual and cooperative ethnographic research. Data collection involved teachers, students, textbooks and teaching materials. The pedagogic relation, youth cultures, school-home relationships, space and embodiment were explored. The focus was regulation and emancipation while exploring the process of "making space. Certainly these are connected; national educational systems are purposefully created, and in that sense what happens in school space is connected to nation space but is not determined by it. Earlier literature reported a mechanistic correspondence: In this work, the researchers argue that the correspondence is less deterministic and that cultural context must be taken into account. In the school, an official layer is shown in the curriculum, textbooks, teaching materials and methods and in classroom interactions. An informal layer is seen in the interaction among students in other areas of the school, between teachers and students beyond classroom interactions, and in other groups working in the school. Their findings show us a complex interplay between race, gender, ethnicity and nationality in which masculinity and the exercise of male power are dominant features. Schools organize space, time, movements and talks. According to these authors, students respond to this organization in a socially differentiated fashion; at the same time, correspondences between physical, social and mental areas of nation space and of school space are not simple and involve breaks and tensions which provide more inclusive practices and contribute to the building of citizenship. School practices can contribute to questioning and challenging exclusive conceptions of nations and nationality, something which is not easy in a neoliberal context. The authors

remark that while educational policies foster multiculturalism in both UK schools and Finnish schools, some racist practices prevail in both countries. It is clear that New Right politics do not provide a sufficient framework for inclusion and democracy. The study "Strong Nordic women in the making? It traces the trajectory of educational policies from the macro level of the broad social context to the micro level in the classroom. There is not a monolithic understanding of girls at school as either strong and powerful or powerless and discriminated against. What draws our attention is that restructuring the school takes us back to gender issues even in those countries that are "well known" for their promotion of gender equality. Such women have to fulfill higher demands and to pay emotional cost as well. Sometimes women who want to achieve academically have to take time and energy from other parts of their lives. Success is expected but not valued. Moreover, social class plays an important role. They share an important topic: Either because of socio-economic status, gender or ethnicity, some kids are left on the roadside. In this part of the book, we learn who decides who is the stranger, the other, the outsider. Contradictions and ambiguities in institutional practices. The author presents the Norwegian case. She starts pointing out a crucial contradiction in Norwegian schools. Educational reforms have introduced new ideas about diversity, professionalism, responsibility and knowledge, and the curriculum is committed to "school for all": At the same time, schools are seen as the starting point for training for global competition and adaptation to a changing market. This report shows one of the most important concerns for teacher education programs: Some important questions are raised: What should teachers do in building an inclusive classroom environment? Doing so, we can see how policies work in daily routines. If any student was not working as well as the rest of the class, he or she would be in regular class with some hours a week of special support. Other students, like Helen, were placed in special care homes for shorter or longer periods of time during which kids attend nearby regular schools. Once the prescribed period is over, the kids return to the regular school. The head teacher said, "Helen must learn to live with and be among other people" p. Describing Helen, the social-science teacher said: Another teacher said that it was easy to forget that Helen was there, describing her as someone who does not say a word. In contrast, the head teacher described a casual encounter with her at the bus, in which informal situation she talked to the teacher. Who is speaking about Helen? Why not Helen did describe herself? Whose voice is important? When they went to visit at her home, she did not even open the door. It was a school recommendation that Helen must go to a special care house. How are people assigned to categories of deviance? They see problems both when Helen is absent and when she is present, with Helen herself as the center of the problems. The researcher concludes that the main explanations were related to her family without any connection to social situations or educational policies and practices. Only one understanding was individually based. Since basic education is compulsory, we must hope all kids are in school. This case study invites us to think about the way we teachers define the responsibilities of a school and then how we perform in pursuing goals. What are our standards? How did we establish them? Is the school really supporting inclusion or is it leaving some children even more vulnerable and subject to stigmatization than before? There are many questions to ask ourselves and our administrators and policy makers. The participants talk about pedagogical and other issues while doing their jobs in a regular routine and context. Immediately the talk was over, the researcher recorded the conversation in a notebook while it still was fresh in his memory. The emphasis here is on recapturing the general flow of talk and the negotiation of meaning in the conversation. In this case, the researcher aimed to identify and characterize the way teachers create such images and how they apply these to students. For example, when the talk was about problematic students, teachers linked problem children to ethnically diverse backgrounds, something a teacher called "social inheritance. Again, the school is right and students are wrong. Because of their ethnic background, to be problematic is normal. If we take a look into the gender issue, the problem becomes even worse. Since being a boy or girl is a social construction, to be either a minority boy or girl means to be connected with a social pathology. Boys were often perceived as "troublemakers" while girls were seen as under-stimulated at home or afflicted by lack of ambition. Problematic Danish children were seen as an exception to the norm. Problems for Danish children were understood on an individual basis, whereas problems for minority students were explained as a result of their cultural inheritance. One may think that representations are just words. I found this research work illustrative

of at least in one important issue: Some contradictions are found in the preschool curriculum. On one hand it gives importance to the education of cultural minorities and immigrants while, on the other hand, Finnish cultural heritage and national values are fostered without being clarified.

Chapter 2 : SAGE Reference - Gender and Citizenship

Introduction. Drawing on an ethnographic study on schools as well as on a longitudinal study on young women and men's post-16 transitions, I address the concepts of citizenship, agency and emotions by focusing on the idea of exercising rights, duties and responsibilities embedded in being citizen.

Chapter 3 : The Sage handbook of gender and education in SearchWorks catalog

M. Arnot & T. Gordon difference between, for example, participatory citizenship, active citizenship and what we do about citizenship in the somewhat anomic British context.

Chapter 4 : Tuula Gordon | LibraryThing

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Chapter 5 : 10 results in SearchWorks catalog

Gordon, Tuula Gender and Education, v18 n1 p Jan Education has been expected to maintain status quo through regulation of citizens, but also to contribute to social change and emancipation.

Chapter 6 : citizenship – Nordic Research on Gender in Teacher Education

'The SAGE Handbook of Gender and Education' brings together leading scholars on gender and education to provide an up-to-date and broad-ranging guide to the field.

Chapter 7 : Table of contents for Library of Congress control number

Gordon, Tuula and Elina Lahelma () 'Who Wants to be a Woman? Young Women's Reflections on Transitions to Adulthood', Feminist Review Google Scholar.

Chapter 8 : Gordon, Tuula. – Nordic Research on Gender in Teacher Education

Education has been expected to maintain status quo through regulation of citizens, but also to contribute to social change and emancipation. In a collective ethnographic project we have proposed.