

The Balance Between Global And Local Components In Teacher Education: Uniformity Versus Diversity

Öğretmen Eğitimindeki Küresel ve Yerel Unsurlar Arasındaki Denge: Tektiplilik veya Çeşitlilik

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Abstract

The global world of today influences education systems, schools, and programs of teacher education. This paper focuses on the relative impact of global and local forces on the process of teacher education. Based on the work of Anderson-Levitt (2003) on global and local aspects of schooling we developed a hypothesized model of global aspects of teacher education. The paper is based on the analysis of studies on teacher education, official documents and mission statements of colleges, and teacher education programs. The paper concludes with a discussion of the various implications of the balance between global and local influences on teacher education. The global model of teacher education programs suggested in this paper provides an overall image of the nature of programs and might be used productively for the analysis of programs in other countries and cultures.

Keywords: Globalization, local influences, teacher education, scheme of analysis, uniformity, diversity

Öz

Bugünün küresel dünyası eğitim sistemlerini, okulları ve öğretmen eğitimi programlarını etkilemektedir. Bu makale ile küresel ve yerel güçlerin öğretmen eğitimi süreci üzerindeki göreceli etkisine odaklanılmıştır. Araştırmayla Anderson-Levitt'in (2003) okullaşmanın küresel ve yerel yönleri çalışmasına dayanarak öğretmen eğitiminin küresel yönlerinin kuramsal bir modeli geliştirilmiştir. Makale öğretmen eğitimi üzerine araştırmalara, kolejlerin resmi belgelerine ve görev ifadelerine ve öğretmen eğitimi programlarının analizine dayandırılmıştır. Makale öğretmen eğitimi üzerindeki küresel ve yerel etkiler arasındaki dengenin çeşitli manâlarının bir tartışması ile sonuçlandırılmıştır. Makalede önerilen öğretmen eğitimi programlarının küresel modeli programların doğasının genel bir imajını sunar ve diğer ülkelerdeki ve kültürlerdeki programların analizi için verimli bir şekilde kullanılabilir.

Anahtar Sözcükler: Küreselleşme, yerel etkiler, öğretmen eğitimi, analiz şeması, tektiplilik, çeşitlilik

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“The globalization of higher education should be embraced not feared. The worldwide competition for human talent, the race to produce innovative research, the push to extend university campuses to multiple countries, and the rush to produce knowledge-based economies – all of these trends are hugely beneficial to the entire world” (Wildavsky, 2010)

Introduction

Global phenomena often begin as local knowledge, norms, and ideas that spread globally due to their potential relevance to other contexts. One such idea is that of democracy, which initially was limited to a small part of society in a specific part of the world and was, overtime, embraced by a wide variety of countries throughout the world, taking a unique form in each. During the age of imperialism, global ideas were spread through new connections that were made between geographically distant countries. These cultural junctions resulted in adoption of ideas, knowledge and norms of behaviour. Nowadays, technology is enabling an increasingly connected world through more affordable travel opportunities, common cultural references (such as movies and TV shows) and the internet which serves direct communication. Through these means, present day technology allows for a rapid spread of cultural capital encompassing aspects that reflect, as well as shape societies, such as language, fashion, art, and even food.

The process of globalization has far reaching world-wide impact on demographics, economy, and communication technology (Ben-Peretz, 2009). What are the effects of globalization on the education systems around the world? Is there a global culture of schooling or are schools shaped by local history and culture? Anderson-Levitt answers this question in her book “Local Meanings, Global Schooling: Anthropology and World Culture Theory” (2003). The major conclusion of Anderson-Levitt is that: “In many ways, differences in lived experiences matter more than the common structure. Nevertheless, ultimately, the fact of the common structure matters. It puts a frame around ordinarily thinkable ways of doing school” (Anderson-Levitt, 2003, p. 28).

The issue of homogenization of schooling versus maintenance of diversity has important implications for the enfolding human history. “Are we creating a global culture (a “McWorld” for the cynical), or do people create new local cultures as rapidly as global imports hit them? Are we seeing increasing uniformity, or simply diversity organized in a new way?” (Anderson-Levitt, 2003, p. 2)

Teacher education programs constitute a central component of schooling, conveying educational ideologies and norms of teaching. Advances in the globalization process have led educators to consider the potential roles of the global teacher (Steiner, 1996). The important role of the global teacher, as presented by Steiner, is yet another indicator for the significance of research on teacher education in the global and local

context.

Our paper focuses on global and local aspects of teacher education programs in Israel, trying to ascertain their adherence to global trends versus the impact of local conditions and cultures. The balance between global and local aspects of teacher education programs might be meaningful for the nature of schooling. The analysis of the Israeli case might provide insights that are relevant, as well, for other countries and cultures.

Theoretical framework

We base our study on the theoretical framework and empirical findings of Anderson Levitt. Anderson-Levitt raises the question: “Does true school reform happen at the level of global and national policies, or does real change happen at the level of classrooms and schools?” (Anderson-Levitt, 2003, p.5).

Anderson Levitt brought together case studies from different countries, from Brazil to China and from the USA to South Africa. The book shows that “teachers and other local actors sometimes resist and always transform the official models they are handed” (Anderson- Levitt, 2003, p. 6).

An example of a global principle and its adaptation to local contexts concerns the role of schools in teacher education. Maandag et al. (2007) studied school-linked models of teacher education in several European countries, among them England, France, Germany, the Netherlands and Sweden. Learning about teaching at the workplace, namely, schools, is an important mode of preparing teachers for their professional role. Significant variation was found concerning the integration between the academic institution and schools, and the emphasis on theoretical or practical training. For instance, in Germany there is little collaboration between schools and institutions, while teacher education institutions in England are obligated to collaborate with schools.

Our paper focuses on the balance between global and local influences on teacher education programs by dealing with the following questions:

- What is the global model of teacher education?
- What are some global influences on teacher education programs in Israel?
- What are some differences between the embodiment of these global ideas in diverse teacher education programs?
- How are these differences accounted for by specific aspects of the local context in Israel?
- What are the implications of an imbalance between the global and the local influences on teacher education?

Method

Following Anderson-Levitt’s formation of a table summarizing present day global aspects of schooling, we suggest a hypothesized model of global aspects of teacher

education.

Our paper aims at understanding the crossroad between global ideas in education, local cultures and history, and the ways these interact in teacher education programs in Israel. Evidence concerning both global and local aspects of teacher education programs in Israel was collected from the following sources: 1) official documents related to policies of teacher education. 2) studies of teacher education programs in Israel. 3) analysis of curricula of programs in several teacher education institutions.

In order to uncover the specific expressions of global orientations in local Israeli contexts we analyzed the programs of six Teacher Education Colleges: Kibbutzim, Levinsky, Oranim, Talpiot, Achva and Al-Qasemi. We chose these colleges for several reasons: a) they differ from one another by their historical background, political affiliation and educational ideologies, b) they are established and well known colleges in the country, and c) they serve diverse populations.

Levinsky College, Kibbutzim College, and Talpiot College are located in the center of Israel. Oranim College, in the north of the country, and Achva Academic College, in the south of Israel, are located in regions with a multiethnic and multicultural population. Al-Qasemi Academic College of Education is located in the Arab town Baqa-El-Gharbia in the central part of Israel. It is intended to serve the Arab community in this region. Levinsky and Achva Colleges belong to the state education stream. Both Kibbutzim College and Oranim College were historically associated with the Kibbutz movement. Talpiot College belongs to the state religious education stream and teaches only female candidates.

What shape does the hypothesized global model of teacher education take?

In the following part, we present our hypothesized global model of teacher education, in analogy to the global model of schooling suggested by Anderson-Levitt (2003). Our model includes the following categories: ideals, basic structures, institutions, content, and instruction modes. We chose the same categories as in Anderson-Levitt's model in order to use a common language for comparing global and local influences in education systems.

What are some global ideals shaping teacher education programs?

Professionalization, an important ideal that accompanies many professional education programs, like medicine or law, is very prominent, as well, in policy-making of teacher education. According to Bransford et al., (2005, p. 8): "The quest that we are undertaking is similar to ones previously pursued in other professions... fields like engineering, law, and architecture also worked to develop a consensus about professional education later in the twentieth century. As they did so, they considered what core content students should encounter and what intellectual capacities and disposition they should develop in order to "think like a lawyer" or an engineer or a doctor and to

meet the needs of their clients.” The ideal of *Professionalization of teaching* is shared by many teacher education systems. Simola et al. (1997, p. 877), describes it this way: “Two U.S. Reports from 1986 (*The Nation prepared* and *Tomorrow’s Teacher*) have been especially influential in constructing the almost unanimous conviction that teaching should be regarded more as classical professional work, like that of the physician for example.” Darling-Hammond (2006, p. 4), states that: “Teaching is a profession with certain moral and technical expectations—especially the expectation that teachers, working collaboratively, will acquire, use, and continue to develop shared knowledge on behalf of students.” According to Shulman (2004, p. 530): “Professionals are those who are educated to serve others using bodies of knowledge and skill not readily available to man or woman in the street.” However, not all agree with the ideal of professionalism. Cochran-Smith & Fries (2001, p.3) describe the opposite approach of deregulation, according to which “the requirements of state licensing agencies and schools of education are unnecessary hurdles that keep bright young people out of teaching and focus on social goals rather than academic achievement. Advocates of deregulation push for alternate routes into teaching and high stakes teacher tests as the major gatekeeper for the profession.”

Professionalization has led to the academization of teacher education programs. For instance, in most countries, studies leading to a teacher certificate also grant academic degrees like BEd, or MEd. Sometimes the degree is the regular academic degree of BA. or MA. or sometimes MAT. (Master of Arts in Teaching).

According to Hansén (1999, p. 103) “The departments of teacher education in Finland are complete university departments. They offer both basic degree programmes (BEd and MEd) and doctoral programmes (DEd). Formosinho (2002, p. 105-106) uses the term *Universitisation* to describe this process: “Universitisation of teacher education refers to the passage to higher education, typically to university education, of all the components of teacher education programmes for all levels of schooling.” He also recognizes universitisation as a global process that has come about in the majority of OECD countries since the 1970s.

Another global ideal of teacher education is *finding the balance between theory and practice*, providing student teachers with the necessary theoretical background as well as the practical knowledge needed to prepare future teachers for the challenges of teaching (Darling-Hammond et al., 2005). Korthagen, et al., (2006, p. 1020), state that: “Traditional approaches to teacher education are increasingly critiqued for their limited relationship to student teachers’ needs and for their meager impact on practice. Many pleas are heard for a radical new and effective pedagogy of teacher education in which theory and practice are linked effectively.”

One of the important ideals guiding teacher education programs concerns the raising of awareness of student teachers to the *diverse school populations* and to the need to provide student teachers with the necessary tools and competencies to deal with multi-

cultural classrooms and a vastly changing world. In a special report by the National Center for Research on Teacher Learning (NCRTL), Zeichner (1992, p. 1) describes the issue of cultural diversity as: “one of the major policy issues in U.S. teacher education for the foreseeable future...” According to Causey et al. (2000, p.33), “While student populations grow more diverse, the preservice teacher population is becoming more homogeneous, primarily white and middle-class. One challenge for teacher preparation programs arising from the mismatch of teacher and student cultures is to facilitate intercultural sensitivity and learning among prospective teachers.”

With the professionalization and academization of the teaching profession, life-long professional development has become an integral part of teacher programs with teacher colleges offering opportunities for in-service teachers to expand their expertise or to take on leadership roles in their schools. On this subject Feerick (2002, p. 33) quotes the Prague Communiqué from a meeting of European ministers in charge of Higher Education in Prague that took place on May 19th 2001: “Lifelong learning is an essential element of the European Higher Education Area. In the future Europe, built upon a knowledge-based society and economy, lifelong learning strategies are necessary to face the challenges of competitiveness and the use of new technologies and to improve social cohesion, equal opportunities and the quality of life.” Mikkola, (2002, p.143) suggests the importance of life-long professional development: “Continuing professional education is an important support to the teacher’s lifelong education. The general aim is to expand and upgrade the qualifications needed in teaching posts. Since needs differ between individuals and at different stages of the career, every teacher’s professional development is a continuing, lifelong process.”

The ideals mentioned above are related to another central ideal in teacher education: *the need to respond to an increasingly changing world*, where the teacher’s role is not clear and traditional methods of teacher education no longer suffice: “in the confusion of our times, teacher education is a nearly impossible endeavor because what one is supposed to be doing as a teacher is vague, ambiguous, and fraught with uncertainties. In spite of this situation, much of the perceived failure of schooling is attributed to teachers who are thought to be ill prepared for their task because teacher education is deficient.” (Ben-Peretz, 2001, p.48)

Related to professionalization is the approach to *research in teacher education*, “Over the past 20 or so years teacher education in Finland has gone through a process of reconstruction which has been directed, most fundamentally, by the quest for a stable research-oriented approach to teaching, grounded in the idea of the teacher as a ‘professional’.” (Westbury et al., 2005, p.475). Research in teacher education also refers to teacher educators as researchers: “In addition to being smart consumers of research, today’s teacher educators need to have expertise in conducting research about their own practices and programs.” (Cochran-Smith, 2005, p. 224). Shared ideals are a central element in a global approach to teacher education.

Basic Structures

Several basic structures can be found globally in many countries and cultures. The major common structure is the existence of special institutions and frameworks for the preparation of teachers.

Among these institutional forms of teacher education, we find all over the world special colleges that educate future teachers and many universities that have special departments devoted to teacher education. “Every initial teacher preparation program has to operate within certain structural and institutional parameters. Decisions have to be made about length and location of the course, its timing within a teaching career, and the place of the practicum” (Stuart & Tatto, p. 500-501).

The growing awareness of the importance of practical elements in teacher education has led in some places to transferring the responsibility for teacher education to *schools* (Stuart & Tatto, 2000). In Britain, for example, the Ministry of Education has determined that a large percentage of initial teacher education take place in the school (Stuart & Tatto, 2000). Another example in the United States is the PDS (Professional Development Schools) model, in which student teachers work alongside experienced teachers in collaboration with the university faculty. This was created in order to promote a greater sense of coherence between university coursework and student teacher experiences (Darling-Hammond et al., 2005).

It is interesting to note that sometimes professional education programs can be situated *out of academic institutions*, for instance, in Israel, the army has special courses for recruits who will later teach in special army programs and even in schools that lack teachers. Another example of alternative routes is the emergency training programs that are being created due to teacher shortages. In Malawi, as a result of a teacher crisis, the Ministry of Education established a teacher preparation course for “unqualified” teachers who were recruited after their free primary education (Stuart & Tatto, 2000). McClure & Reeves (2004) describe the “grow-your-own strategies” that have been found successful in recruiting potential teachers in rural schools in America. Still, Darling-Hammond & Sykes (2003) caution that individuals who take part in alternative “fast track” programs that do not provide student teaching, or satisfactory preparation in instructional methods and learning theory, are up to 50% more likely to leave the profession.

Increasingly, the professional preparation of teachers is seen in terms of *life-long learning* and, therefore, considered part of a continuum. The professional preparation and development periods are usually defined as: *pre-service, induction and in-service*. Even though teacher education programs are trying to close the gap between preparation and practice during the pre-service stage, the induction period of a novice teacher’s career is critical. The importance of *induction programs* can be seen in research showing that not being able to cope with the various problems that arise in the first

year of teaching is one of the causes of the high attrition rate of beginning teachers, and for more than 30% leaving the profession within five years (Darling-Hammond & Sykes, 2003). Therefore, emphasis is put on the induction stage as a professional development process aimed to support and retain new teachers, representing the first part of a lifelong professional development program (Lazovsky & Reichenberg, 2006).

Interest in teacher induction has grown worldwide. China, France, New Zealand, Switzerland, and Japan have well-funded induction support for two or more years (Britton et al., 2003). In China, new teachers give public lessons that teachers, researchers, and administrators collaboratively examine (Wang & Paine, 2003), and they receive content-specific mentoring (Wang, 2001). In France, new teachers in induction programs write professional memoirs, conduct action research with a mentor, and observe at other school sites (Britton et al., 2003).

In Israel, for example, the Ministry of Education has established a national induction year program, an *internship* that reflects the importance of clinical experience after pre-service education for novice teachers. The Israeli induction program requires novice teachers to teach at least 12 hours a week as teachers. The induction program provides a mentor teacher and a peer group workshop that takes place at a teacher college and is organized by a pedagogic supervisor (Lazovsky & Reichenberg, 2006).

The end of pre-service teacher education is usually noted by a *certification process*. Sometimes certification depends on a state exam. In the United States, each state has its own certification standards. Even so, the National Association of State Directors of Teacher Education and Certification (NASDTEC) has worked with states to develop licensing categories and reciprocity in order to standardize teacher preparation (Darling-Hammond et al., 2001). In a study that examined teacher preparation in high-achieving countries, all countries, except the United States and Australia, had a centralized education system with a strict teacher preparation and certification process (Akiba et al., 2007). This is true both in Western and Asian countries.

Content and modes of instruction

Global teacher education programs tend to share some common *curricular* components: subject matter studies; foundations of education, professional studies and a practicum. Subject matter courses aim at providing teachers with knowledge in the disciplines they teach in school. The teaching of subject matters is often in the hands of disciplinary departments of a university (Ball & McDiarmid, 1990). Foundation of education studies generally include philosophy, psychology, and sociology, but might include multicultural education, and history of education as well (Sirotnik 1990).

Professional studies are usually conceived as addressing professional needs of teachers, and preparing them for classroom practice. General courses on *pedagogic principles* and specific method courses are usual components of professional studies. “Two of the *major categories* suggested by Shulman (1987) as constituting the profes-

sional knowledge base of teaching, are pedagogical content knowledge and curriculum knowledge” (Ben-Peretz, 1994, p. 5993).

Finally, the *practicum*, concrete experiences in observing teaching, as well as planning and conducting teaching, is generally the most favorably viewed component of teacher education. Tischer (1990) focusing on the practicum in Australia, claimed “school experience to be an extremely important, practical, satisfying component of pre-service education! The trainees say they gain a lot from it, that it is the most realistic aspect of their courses, helps reduce their anxiety about teaching, and fosters their practical teaching skills” (p. 75). The time devoted to practice teaching varies greatly between institutions “although there is a growing tendency to increase field-based experiences” (Ben-Peretz, 1994, p. 5993).

Modes of instruction

Several pedagogic practices might be considered as signature pedagogies (Shulman, 2005) of teacher education. One of the most central relates to the observation and analysis of teaching episodes in real-life situations. Case studies are another prominent pedagogical tool for providing student teachers with insights into some basic teaching elements. Introducing student teachers to concrete teaching practices, such as leading a discussion, assigning homework, or testing students, is carried out in different ways, mainly by requiring student teachers to plan and conduct classroom teaching.

One of the cardinal aspects of instruction in teacher education programs is mentoring, another global issue in teacher education (Hawkey, 1997). Bey & Holmes (1992, p.4) presented 10 mentoring principles that they have found most important, and among them are: “1. Mentoring is a complex process and function; 2. Mentoring involves support, assistance, and guidance, but not evaluation of protégé; 3. Mentoring requires time and communication; 4. Mentoring should facilitate self-reliance in protégés.” There seems to be some diversity in meanings given to the term: In England and in Germany, mentoring constitutes a central element in the partnership established between schools and training institutions.

Hamilton (2010, p.39), describes the significant part *cooperating teachers* have in teacher education: “The research exploring the importance of the cooperating teacher indicates that cooperating teachers play a pivotal and influential role in the student teaching practicum. The roles the cooperating teacher play are diverse and dynamic and involve *being a model, reflective listener, and expert*. Cooperating teachers have tremendous influence over the beliefs and future practices of student teachers working in their classrooms.”

On the basis of the presented literature review, we suggest the following global model of teacher education programs (Table 1).

Table 1. Hypothesized common global model of teacher education

Ideals	Professionalization	
	Academization	
	Balance between theory and practice	
	Attention to diversity of student populations	
	Life-long professional development	
	Responding to a changing world	
	Research	
Basic structures	Institutions	
	Certification	
	Internship	
	Pre-service, induction and in-service	
Institutions	Colleges	
	University departments	
	Schools	
	Alternative programs	
Content and Instruction	Content: Basic curriculum components	Domain of teaching
		Pedagogical subjects
		Method courses
		Practicum
	Instruction	Strategies
		Cooperating teachers, Mentors
Subject matter scholars		

We turn now to a brief presentation of the education system in Israel and its teacher education programs, its adherence to a global model, as well as the effects of local influences.

The Education system in Israel

Israel is a multicultural, multi-ethnic and multi-religious society. The majority of its population are Jews (75.3%), about 24 percent are minorities- Muslim Arabs, Christian Arabs, Druze and others. The Jewish population is composed of native Israelis, and of Jewish immigrants from European and American ancestry, the former Soviet Union, Ethiopia and North Africa and Middle East origin. Jews are also divided according to their identification with religious movements in Judaism. This division leads to two subsystems in the centralist educational organization of Israel: state schools and state religious schools. Another, an ultraorthodox system, is also funded by the state (Ben-Peretz & Dror, 1992, p.140).

Examining the heterogeneity in teacher education programs in its historical context we find the separation between three different educational streams that existed in Israel: the general stream, the labour-oriented stream, and the religious stream.

Teacher education colleges were also divided ideologically and were associated with the various educational streams. The general colleges emphasized liberal and professional pedagogical principles with a strong commitment to the creation of a shared cultural base. The labor-affiliated colleges celebrated the values of the labor movement, socialism, cooperation, mutual responsibility and equity. Religious colleges stressed religious studies and strict observation of religious laws and customs. The orthodox sector of society maintains its own institutions of teacher education that have not undergone academization.

Today, Teacher education programs are carried out in two main locations: Colleges of Teacher Education (for K-6 and 7-9 grades) and Departments of Teacher Education in universities that educate teachers for junior and senior high schools. In both types of institutions, the teacher education program includes: subject-matter studies, foundation of education studies, professional studies and the practicum. In the colleges of education subject domains are taught with concurrent emphasis on educational and instructional issues. In the university-based programs, we find a consecutive curricular mode in which candidates study professional courses and participate in the practicum after they have completed their subject courses and received a university degree.

Examining the adoption of the components of our hypothesized common global model of teacher education in six teacher education colleges in Israel we found that several components, such as academization, or internship, were commonly adopted. Other components, like attention to diversity of student populations, developed local aspects within the general global frame. Apart from this, we also found uniquely local Israeli examples of components of teacher education. In the following section we will present our findings starting with reflection of the global components in teacher education programs in Israel, followed by the local versions of global components, and finally by presenting unique elements of teacher education in Israel.

Table 2. Institutes of teacher education in Israel

Universities	Colleges of Education	
7-9 and 10-12 grades	K-6 and 7-9 grades	Certification for School Level
Taught consecutively, followed by professional courses and practicum	Taught concurrently with educational and instructional issues	Subject Domains
B.A., M.A., Ph.D, Teaching Certificate	B.Ed., M.Ed., Teaching Certificate	Degrees

Global aspects of teacher education programs in Israel

We turn now to our analysis of the programs of these colleges using the components of our table as the analytic frame:

Professionalization

Teaching is considered to be a practiced profession which requires a knowledge base that combines theoretical and practical knowledge. According to Shulman (1987), a knowledge base means “codified or codifiable aggregation” of knowledge, understanding, skill, and disposition (Shulman, p. 4). It can be broadly categorized in three areas: (a) learners and learning, (b) contexts and purposes, and (c) curriculum and teaching (Darling-Hammond et al. 1999).

All colleges we examined offer courses related to these issues, and to the theoretical and practical knowledge required for teaching. Developmental Psychology, sociology of education, curriculum planning, along with methods of teaching, and classroom management, are a few examples.

Academization

Since 1979 colleges for teacher education in Israel have undergone a considerable change, and are gradually becoming academic institutions (Ariav & Seidenberg, 1992; Ariav et al., 1993, Katz & Colman, 2001). One result of this reform has been an extension of the study program to four years and accreditation to grant a B.Ed. degree together with a teaching certificate (Fresko, 1997, p. 1435; Katz & Coleman, 2001, P. 224).

Since 2007, as part of the academization process in teacher education in Israel, every academic teacher education program recognized by the Council of Higher Education in Israel must follow certain guidelines, based on several assumptions such as:

- a. Teacher education will take place in institutions accredited by the Council of Higher Education in Israel.
- b. Teacher educators should have a PhD or an EdD degree in one of the subjects or disciplines relevant for teacher education.

It is important to note that teacher education for orthodox schools is carried out in non-academic institutions and lasts only two years.

Life-long professional development

Looking at the various colleges we found that each one of them also offers in-service programs for practicing teachers as part of their professional development. For example in Levinsky College, teachers can study one of the following in-service programs: “special education and learning disabilities”; “group instruction with arts and psychotherapy”. Talpiot College offers courses such as “teaching children to think”, “e-learning environments” and “teaching values in a post-modern society”. In Achva

College teachers can learn about “discipline problems and classroom management” and “teaching all students”.

Responding to a changing world

The colleges discussed in this paper offer courses dealing with the changing world. On the one hand, there are practical courses which focus on the use of technology and teaching in e-learning environments, and, on the other hand, there are theoretical courses in which students discuss the topic of the “changing world” and its effects on education. For example in Oranim College students can choose to participate in courses such as - “pedagogy in the world of internet”, “globalization and its humanistic and physical influences”, or “research in the age of internet”.

Another aspect of a changing world is the environment. All the programs we examined deal with this issue and offer courses and activities regarding environmental awareness and sustainability. Kibbutzim College offers, in all its tracks of teacher education, a large number of electives in sustainability education, design for sustainability, and social and environmental awareness. In Al-Qasemi College students can choose to study about “ecology”, “global warming”, “quality of the environment”, and “climate changes”.

Research

All colleges view teachers as researchers, therefore, both quantitative and qualitative research methods are compulsory for all students. Students are required to conduct action research related to their studies. Following are some examples: in *Achva College* - “research in education”; in *Kibbutzim College* – “action research in education”; “research methodology”; in *Oranim* - “academic writing”, “introduction to qualitative research”; in Al-Qasemi – “quantitative research methods”, “teaching inquiry”.

Content and instruction

All colleges include subject matter studies and professional studies. The professional studies include pedagogical subjects and method courses. In *Achva College* there are courses such as: “the learner and the learning process” and “assessment methods in a heterogeneous classroom”; in *Oranim College*: “curriculum planning and teaching skills” and “classroom navigation”; in *Al-Qasemi college*: “teaching techniques and strategies with the emphasis on developing thinking”; and in the *Kibbutzim College*: “techniques in teaching reading and writing”.

Many global ideas on teacher education are adapted to the local Israeli situation.

Local adaptations of global components of teacher education

The following are some examples of such adaptations

Diversity of student populations

One of the main goals of the Israeli major school reform in the early 70s was to promote cultural pluralism and the social and academic integration of different sectors of Israeli society. These structural changes were accompanied by curricular modifications in teacher education programs. Student teachers were expected to learn about cultural differences and to acquire appropriate teaching skills for coping with heterogeneous classes.

The programs we analyzed offer courses dealing with issues of multiculturalism. For example, the Kibbutzim College offers courses such as “music in a multicultural society”, “education for peace”, “social involvement and community service”; in Levinsky College all students participate in a course about “different perceptions of diversity in heterogeneous classes”, while in Oranim College they have the course “the child and the family” and “teaching in a heterogeneous classes”, and in Achva college, Talpiot College and in Al-Qasemi college they focus on “multiculturalism in education”.

Both in Oranim College and in Achva College there is a special track in the teacher education programs for Bedouin students. These students are more likely to teach in schools with a large population of Bedouin students for whom they would serve as role models, and as leaders in their communities. Oranim College offers a special program for immigrants from the Ethiopian community. It is designed to prepare them for teaching and for integrating them into the education system of Israel. The goals of the programs are to create educational leadership in the Ethiopian community, and to expand the intercultural dialogue in education in Oranim.

Certification

Unlike many other countries, teacher education programs in Israel do not require a state examination in order to receive a teaching certificate. Graduation requires the completion of courses and a year of full time teaching – the internship year. The teacher education college grants a teaching certificate to graduates and the Ministry of Education is responsible for the teaching licenses.

The *practicum* component in teacher education programs in Israel is implemented gradually over time. Student teachers are required to spend one day a week in the school during all years of teacher education. They are placed in different kinds of schools, with different cooperating teachers each year, in order to gain exposure to a variety of teaching contexts and experiences. Working with the cooperating teacher, the teacher-student participates actively in classroom activities while observing and learning instructional and professional skills (Cornell, 2003; Oplatka & Eizenberg, 2007).

During this period they are guided by a “pedagogical counselor”, a unique role in the teacher education system of Israel whose equivalent role in other countries is the

college supervisor.

In recent years the practicum is moving towards a P.D.S (Professional Development Schools) model of partnership between schools and teacher education institutions. P.D.S. is based on a comprehensive view of teacher education and school improvement and on integration between academic-professional and practical-professional knowledge (Golan & Serlin, 2006).

Internship

Teacher Education programs in Israeli colleges require a year of internship before granting a teaching certificate. During this year the student is assigned a cooperating teacher/mentor, who is usually an experienced classroom teacher, appointed and approved by the school principal. The guidelines for selecting cooperating teachers specify that they should have at least four years of experience.

The cooperating teachers are expected to provide ongoing assistance in curricular and instructional areas to novice teachers in a variety of content areas. A comparative study of Israeli and U.S. mentors found that Israeli mentors felt their main contribution to novice teachers was in helping them see students from a personal perspective and be attentive to their individual needs (Clinard & Ariav, 1998)

During the internship year the student teachers are evaluated three times by the cooperating teacher and the school's principal. Only on completion of a positive evaluation are they granted a teaching certificate. In some cases where the evaluation is poor, student teachers might be asked to repeat the internship.

Unique components of teacher education in Israel

The following part presents several components of teacher education programs in Israel that reflect specific local conditions.

Coexistence as a unique component of teacher education in Israel

The Jewish-Arab conflict has been evident in Israel since before the state was founded in 1948 and has been accompanied by bloodshed, agony, and despair. Yet, until a peace settlement is achieved, attempts have to be made to counteract alienation and violence. The many educational projects dealing with the coexistence issue emphasize the need to create modes of life that enable all citizens of Israel to live together in a multicultural society.

According to Ben-Peretz & Dror, (1992, p.146), special programs and curriculum materials on the subject of coexistence have been created for use in Israeli schools, and teacher education programs were designed to implement these materials.

Holocaust Education

As a central part of Jewish history, the Holocaust, the intentional genocide of the

Jewish people, has a special role in Israeli education. In Israel, the study of the Holocaust in schools was made mandatory under a law enacted in 1963, after the Eichmann trial was held in Jerusalem. In 1980, the Knesset (the Israeli Parliament) added, to the list of its goals of education in Israel, raising the awareness of the memory of the Holocaust (Ben-Peretz, 2003). Israeli high-school students are examined on the subject as a mandatory unit in the matriculation exams. The Ministry also encourages high schools to send student delegations to Poland to visit the extermination camps in which the Jewish people were murdered (Porat, 2004).

Teaching about the Holocaust was not perceived solely in terms of identifying emotionally with the suffering of the Jewish people, but also with the heroism of survival and with the heroic acts of those who stood up against Nazism and the German army. Among the courses given in the various colleges on the subject of Holocaust education: “the Holocaust: Memory and commemoration” as well as a mandatory tour of the Israel National Holocaust Museum “Yad Vashem” (Achva College); “the remembrance and commemoration of the Holocaust in literature” (Talpiot College); “teaching about the Holocaust” (Kibbutzim College); “The memory of the Holocaust as a universal testimony”, “The Holocaust in children’s literature” (Levinsky College).

Learning about Israel and its society

In each of the programs we found courses which are related to Israeli life, Israeli society and its culture. These are purely local elements. For example, the Kibbutzim College focuses on Israeli society and offers the following courses: “Israeli society”, “social involvement and community service” and “Israeli Jewish identity in the course of time”. Talpiot College concentrates on Jewish studies and offers courses such as “the Shabbat”, “educational questions in rabbinical literature” and “study of the Book of Genesis”. The Islamic college, Al-Qasemi, includes mandatory courses about Islam, Arabic language and the Arab educational system in Israel. In Achva College students learn about the “history of educational policies in Israel”, while in Levinski the focus is on linguistics and Hebrew language.

Table 3. Global and local aspects of teacher education in Israel

Local Aspects	Global Aspects
Diversity of student populations	Professionalization
Internship	Academization
Jewish-Arab co-existence	Lifelong professional development
Holocaust education	Response to a changing world
Local society and culture	Research
	Curriculum

Discussion

The first step in comparing global and local influences on teacher education programs was to identify some global trends and themes. Moon et al. (2003, p. 333) conclude in the UNESCO project comparing teacher education in Europe that “The accounts of teacher education in Europe have identified a number of issues and trends that are being addressed in all countries. Studies of teacher education in other parts of the world show this to be a global rather than a European picture”.

Our analysis of relevant literature that deals with teacher education, and teacher education reform, in an international context, provided the basis for developing a hypothetical common global model. The basic categories for this model: ideals, basic structures, institutions, and content and instruction, are Anderson-Levitt’s categories for her global model for schooling. We chose the same categories in order to provide a common framework for viewing, and comparing, global and local influences in education.

Common elements in teacher education programs

Teacher education might be defined as a “particular way of conceiving teacher preparation, involving a set of assumptions about teaching, learning to teach, the goals of teacher preparation, and the means for achieving them” (Deng & Gopinathan 2003, p. 51). It is important and interesting to note that there seems to exist some general global uniformity in the manner in which teacher preparation is conceived. Basic themes and structures of teacher education programs, especially as far as curriculum components, modes of instruction, and stages of professional development might be found in diverse programs of teacher education.

There might be several reasons for this uniformity: the perceived requirements of the teaching profession which demands certain mastery of the subject matter taught, some pedagogical competencies, and practical experiences that prepare future teachers for classroom reality. The division into different periods of professional development is based on the perception that different phases in professional life call for specific responses in line with the growing experience of teachers. Shulman’s (2005) idea of “signature pedagogies” is relevant to our understanding of the commonalties found in teacher education programs. Shulman defines signature pedagogies as follows: “These are types of teaching that organize the fundamental ways in which future practitioners are educated for their new profession” (p. 52). In the Carnegie Foundation for the Advancement of Teaching studies of the preparations for the professions were conducted in several domains (Sullivan & Rosin, 2008). According to Shulman, “signature pedagogies are important precisely because they are pervasive. They implicitly define what counts as knowledge in a field and how things become known” (p. 54).

Our hypothesized table of global ideals and structures in teacher education shows, for instance, the major content areas covered in the preparation of teachers, as well as

some basic modes of instruction. The practicum and the role of mentors and cooperating teachers are central components of the signature pedagogy in teacher education. Our analysis of several programs in Israel shows their basic adherence to this pedagogy, as far as content and modes of instruction are concerned.

Global ideas might spread through different communication tools- professional communities and organizations, publications and the media. Still, in spite of these commonalities, the expression of global themes might vary according to local conditions, beliefs and cultures. The importance of local conditions and cultures is emphasized in Tuinamuana's study discussing outside influences on teacher education in Fiji. "In periphery countries like Fiji, these ideas are imported into education systems without due attention being paid to contexts of implementation" (Tuinamuana, 2007, p.115). Local conditions might determine the implementation of processes in education. For instance, comparing continuing professional development internationally, Moon et al. (2003, p. 332) found that "The overall trends and organization that provide many common features to preservice education do not exist in the in-service field. A myriad of different provisions exists within and among countries."

Local contexts and their impact on teacher education

One of the major findings of our study relates to the manner in which local contexts influence teacher education programs. Local contexts might relate to ethnic, cultural, religious, economic, political or ideological backgrounds. A study by Tamir (2010) showed that context specific teacher education programs in the U.S.A, preparing teachers to teach in urban public, urban Catholic, and Jewish Day Schools, shape the nature of these programs. According to Tamir: "The strength of this type of teacher preparation lies in its ability to recruit and engage new teachers in a coherent mission and a set of values/ideas/beliefs concerning teaching, society and /or religion that the program promotes" (p. 675). Our study showed how context specific programs, like Al-Qasemi Academic College of Education or Talpiot College, recruit teachers in view of a definite mission, and how the curriculum of these programs is adapted to serve this mission.

In most Israeli programs for teacher education we find special courses for educating the "Mechanech"- the Israeli form of the Homeroom teacher. The "Mechanech" is expected to be close to his students to help them with their problems not only with their instructional problems but also in more personal matters. One of the roles of the "Mechanech" is to create a classroom community that might be involved in common projects. Gordon (1982) wrote about this role and viewed it as an expression of Israeli culture which assigns special meaning to the "pioneer" who built the country. The pedagogical counselor might be another form of the "Mechanech".

Strong influence of local circumstances can be found in colleges serving certain parts of the population, for instance colleges that address the needs of Arab schools. In

Israel there was a shift from a melting pot ideology to multicultural education. In 1977, the Minister of Education and Culture ruled that state education in the Arab sector will be based on Arab cultural values which would serve the advancement of Arab identity, while emphasizing the common interests of all Israeli citizens. The dilemma between unity and diversity in Israel was settled in favor of diversity - Arab elementary and high school teachers are educated in Arab teacher education colleges.

Such sectorial interests can be found in religious teacher education colleges, as well as in colleges serving ideological or theoretical agendas. One might view these separate institutions as an expression of attention to the diversity of the student population in a multicultural world. Some of the general colleges of education like Oranim College have special programs for a certain populations, for instance Ethiopian teachers, or the Kibbutzim College, which hosts an institute which educates teachers for democratic schools. The question of whether these local interpretations of multicultural diversity are congruent with the ideal of multicultural equity has to be raised. Serving sectorial needs might create ethnic-cultural or religious “ghettos” separating parts of the population from each other. There exists the danger that citizens educated in such sectorial frameworks will consider other communities as lacking important norms and values. Further studies are required to investigate these issues. Erikson (1962) argued for an utopian stage of development: “The utopia of our own era predicts that man will be one species in one world, with a universal identity to replace the illusory superidentities which have divided him, and with an international ethics replacing all moral systems of superstition, repression, and suppression” (p. 11). Teacher education programs that celebrate diverse ideological beliefs or ethnicity do not serve this utopian dream.

In this paper we have presented a tentative model of global aspects of teacher education programs and their embodiment in the Israeli system. We have also identified local elements that characterize some of these programs. Our analysis of the Israeli programs in teacher education has led us to conclude that similar to what Anderson-Levitt found concerning the global and local aspects of schooling, teacher education programs in Israel include global elements, but are also characterized by local adaptations of these ideas.

Anderson-Levitt raises the question of whether we are creating a global culture with increasing uniformity, or creating new local cultures, adapting global ideas to local circumstances. It seems to us that there is a trend to more uniformity and homogeneity in teacher education programs, regarding basic structures, as well as content and modes of instruction.

Still, global ideas might be re-invented locally through the interplay with local forces as we have seen in several examples in Israel. Using a metaphor from physics, we can speak about two vectors - a global and a local one, interacting to create a “glocal” situation “...where tradition and modernity are (re) invented through the

interplay of local and global forces” (Jungck & Kajornsin, 2003, p. 28). Over time, the global vector might overpower local forces and the outcome might be a truly “global teacher” with the same characteristics all over the world. Yet, it is difficult to imagine that teachers who are educated in North America would be able to teach in European or Asian countries and vice versa. The time might come when globalization of teacher education will make this possible; the question is whether this is a desirable situation.

On one hand, local influences might lead to fragmentation, alienation, and mistrust among different societal communities. Moreover, locality tends to serve continuity and traditional modes of teaching and learning. On the other hand, it is difficult to imagine teacher education programs that ignore local history, culture, beliefs and norms of behavior. For instance, the Navajo experience of the relationship between place and identity is extremely meaningful for local communities. “Place, for the Navajo, is alive; it is a Great Self, and “to move away means to disappear and never be seen again” [...] We encounter the place but the place also encounters us.” (Noddings, 2002, p.154). Teacher education for Navajo teachers has to consider this special relationship and assign it a role in the teacher education program, for instance, in the content of instruction.

Global aspects of teacher education serve the creation of a world-wide profession of teaching and the growth of a common knowledge base. They have the power to spread new ideas and new technologies, and to rejuvenate existing customs. On the other hand, globalization has a price, it tends to conceal, and even to obliterate, local forms of teaching, or norms of classroom life, and thus the wisdom of ages might be lost.

Balancing between global and local influences on teacher education seems to be the most appropriate solution to the apparent contradiction between them. This balance might be found in existing programs and it is important to learn from them. The global model of teacher education programs suggested in this paper might be used productively for the analysis of programs in other countries and cultures to identify this balance.

Özet

Giriş

Bu makale küreselleşmenin eğitim üzerindeki etkisi ile ilgilidir (Steiner, 1996; Ben-Peretz, 2009). Makale ile İsrail’deki öğretmen eğitimi programlarının küresel ve yerel yönlerine odaklanılmış ve onların küresel eğilimlere bağlılığı yerel koşullar ve kültürlerle karşılaştırılarak ortaya çıkarılmaya çalışılmıştır. Öğretmen eğitimi programlarının küresel ve yerel yönleri arasındaki denge okullaşmanın doğası açısından anlamlıdır. İsrail örneğinin analizi diğer ülkeleri ve kültürleri de ilgilendiren bakış açıları

sağlayabilir.

Bu makale ile aşağıdaki sorulara cevap aranmıştır:

- Öğretmen eğitiminin küresel modeli nedir?
- İsrail'deki öğretmen eğitimi programları üzerindeki küresel etkiler nelerdir?
- Çeşitli öğretmen eğitimi programlarındaki bu küresel fikir farklılıklarının oluşmasının nedenleri nelerdir?
- Bu farklar İsrail'deki yerel ortamın belirli yönlerini nasıl açıklar?
- Öğretmen eğitimi üzerindeki küresel ve yerel etkiler arasındaki dengesizliğin olası sonuçları nelerdir?

Anderson-Levitt'in (2003, ayrıca bakınız Maandag ve diğerleri, 2007) okullaşmanın bugünkü küresel yönlerini özetleyen bir tabloyu oluşturmasının ardından biz, öğretmen eğitiminin küresel yönlerinin kuramsal bir modelini öneriyoruz. İsrail'deki öğretmen eğitimi programlarının hem küresel hem de yerel yönleri ile ilgili bilgiler aşağıdaki kaynaklardan toplanmıştır: 1) Öğretmen eğitimi politikaları ile ilgili resmi belgeler, 2) İsrail'deki öğretmen eğitimi programları araştırmaları, 3) Birkaç öğretmen eğitimi kurumundaki eğitim programlarının analizi.

Modelimiz aşağıdaki kategorileri içermektedir: idealler, temel yapılar, kurumlar, içerik ve öğretim modelleri. Eğitim sistemlerindeki küresel ve yerel etkileri karşılaştırmak amacıyla ortak bir dil kullanmak için Anderson-Levitt'in modelindeki kategoriler seçilmiştir.

Öğretmen eğitimi programlarını şekillendiren bazı küresel idealler nelerdir?

Tıp veya hukuk gibi birçok meslek eğitimi programına eşlik eden ve önemli bir ideal olan *meslekleşme* öğretmen eğitiminde politika üretmede de çok önemlidir.

Meslekleşme öğretmen eğitimi programlarının *akademikleşmesine* neden olmuştur. Örneğin çoğu ülkede bir öğretmen sertifikasına doğru giden çalışmalar B.Ed veya M.Ed gibi dereceler de sunulmaktadır. Bazen derece B.A. veya M.A. gibi veya bazen M.A.T. (Öğretme Ustalığı) gibi düzenli akademik derecelerden biri olabilmektedir (Ariav & Seidenberg, 1992; Ariav ve diğerleri, 1993; Fresko, 1997; Simola ve diğerleri, 1997; Darling-Hammond ve diğerleri, 1999; Hansén, 1999; Cochran-Smith & Fries, 2001; Katz & Colman, 2001; Formosinho, 2002; Shulman, 2004; Bransford ve diğerleri, 2005; Darling-Hammond, 2006).

Öğretmen eğitiminin bir başka ideali *kuram ve uygulama arasında denge* kurmak, öğretmen adaylarına gerekli kuramsal geçmişi ve ayrıca geleceğin öğretmenlerini öğretmenliğin zorluklarına hazırlamak için onlara gerekli olan pratik bilgiyi sunmaktır (Darling-Hammond ve diğerleri, 2005; Korthagen ve diğerleri, 2006).

Öğretmen eğitimi programlarına rehberlik eden önemli düşüncelerden biri öğretmen adaylarının *çeşitli okul popülasyonları* ile ilgili farkındalıklarını arttırmakla ve öğretmen adaylarına çok kültürlü sınıflarla ve çok büyük değişiklikler geçiren dünya ile ilgilenmek için gerekli araçları ve yeterlikleri sağlama ihtiyacı ile ilgilidir (Zeich-

ner, 1992; Causey ve diğ erleri, 2000).

Öğ retmenlik mesleğ inin profesyonelleş mesi ve akademikleş mesi ile birlikte *yaş am boyu mesleki geliş im* anlayışı, hizmet iç i öğ retmenlerine uzmanlıklarını geniş letmeleri veya okullarında liderlik rollerini üst lenmeleri için fırsatlar sunan öğ retmen kolejleri ve öğ retmen programlarının ayrılmaz bir parç ası haline gelmiştir (Feerick, 2002; Mikkola, 2002).

Yukarıda bahsedilen düş ünceler öğ retmen eğitimindeki baş ka merkezi fikirlerle iliş kilidir. Bu fikirler; öğ retmen rolünün net olmaması, öğ retmen eğ itiminin geleneksel yöntemlerinin artık yeterli olmaması ve git gide değ iş en bir dünyaya ayak uydurma zorunluluğ unun doğ masıdır (Ben-Peretz, 2001).

Meslekleş me ile iliş kili olan bir yaklaş im *öğ retmen eğ itiminde araştırma* yaklaş ımdır (Westbury ve diğ erleri, 2005). “Zeki, araştırma tük eticileri olmaya ilaveten bugünün öğ retmen eğ itimcilerinin kendi uygulamaları ve programları ile ilgili araştırma yapmada uzmanlığ a sahip olmaları gereklidir.” (Cochran-Smith, 2005, s. 224).

Öğ retmen eğ itiminin temel yapıları

Birkaç temel yapı küresel olarak birçok ÷ lkede ve kültürde bulunabilir. Önemli yaygın yapı öğ retmenlerin hazırlanması için özel kurumların ve örg ütsel yapıların varlığıdır.

Öğ retmenlerin mesleğ e hazırlanış ına *yaş am boyu öğrenme* açısından bakılırsa yaş am boyu öğrenme sürekliliğ in parç ası olarak görülür. Mesleki hazırlık ve geliş im dönemleri ş u şekildedir: *hizmet öncesi dönem, atanma dönemi ve hizmet iç i dönem* (Stuart & Tatto, 2000; Wang, 2001; Britton ve diğ erleri, 2003; Darling-Hammond & Sykes, 2003; Wang & Paine, 2003; McClure & Reeves, 2004; Lazovsky & Reichenberg, 2006).

Hizmet öncesi öğ retmen eğ itimi sonunda genellikle bir *sertifikasyon süreci* vardır. Bazen sertifikasyon bir devlet sınavına bağı ldır (Darling-Hammond ve diğ erleri, 2001; Akiba ve diğ erleri, 2007).

Mesleki arařtırmalar genellikle öğ retmenlerin mesleki ihtiyaç larına değ inir ve “onları sınıf uygulaması için hazırlar” şeklinde ifade edilir. *Pedagojik prensipler* ile ilgili genel dersler genellikle mesleki arařtırmaların sonucudur.

Son olarak, öğ retmeyi gözlemlemedeki ve aynı zamanda öğ retmeyi planlamadaki ve yürütmedeki uygulamalar ve somut deneyimler genellikle öğ retmen eğ itiminin en çok takdir gören unsurlarıdır (Clinard & Ariav, 1998; Stuart & Tatto, 2000; Cornell, 2003; Darling-Hammond ve diğ erleri, 2005; Golan & Serlin, 2006; Oplatka & Eizenberg, 2007).

Öğ retmen eğ itimi programlarındaki bir baş ka küresel mesele *rehber öğ retmenliktir* (Bey & Holmes, 1992; Hawkey, 1997; Hamilton, 2010). İlginçtir ki bazen mesleki eğ itim programları *akademik kurumların dış ında* konuşlanmış olabilir. Örneğ in İsrail’de ordunun, daha sonra özel ordu programlarında ve hatta öğ retmeni bulunma-

yan okullarda öğretmenlik yapacak yeni askerler için özel kursları vardır. Alternatif seçeneklerin bir başka örneği öğretmen kıtlığı nedeniyle oluşturulan acil eğitim programlarıdır (Stuart & Tatto, 2000; Darling-Hammond & Sykes, 2003; McClure & Reeves, 2004).

İsrail'deki öğretmen eğitimi

İsrail'de öğretmen eğitimi programları iki ana alanda yürütülmektedir: Öğretmen Eğitimi Kolejleri (K-6 ve 7-9 sınıflar için) ve üniversitelerdeki ortaokul ve liseler için öğretmen yetiştiren Öğretmen Eğitimi Bölümleri. İki tip kurumda da öğretmen eğitimi programları şunları kapsar: konu alanı çalışmaları, eğitim çalışmalarının kuruluşu, mesleki çalışmalar ve uygulamalı stajlar (Ben-Peretz & Dror, 1992; Clinard & Ariav, 1998; Cornell, 2003; Golan & Serlin, 2006; Oplatka & Eizenberg, 2007). Bu müfredatla ilgili unsurlar küresel bir doğayı yansıtır (Shulman, 1987; Ball & McDiarmid, 1990; Sirotnik, 1990; Tischer, 1990; Ben-Peretz, 1994).

İsrail'deki öğretmen eğitiminin kendine has yerel bileşenleri

İsrail'deki öğretmen eğitimi programlarının birkaç unsuru belirli yerel koşulları yansıtır (Gordon, 1982).

İsrail'deki öğretmen eğitiminin yegâne bir unsuru olarak ortak varoluş

Yahudi-Arap çatışması 1948'de İsrail devleti kurulduğundan bu yana aşikârdır ve hep kan dökme, ıstırap ve ümitsizlik yaşanmıştır.

İsrail'deki okullarda kullanılmak üzere ortak varoluş konusu üzerine özel programlar ve müfredat materyalleri oluşturulmuştur ve öğretmen eğitimi programları bu materyalleri uygulamak üzere tasarlanmıştır (Ben-Peretz & Dror, 1992).

Holocaust Eğitimi

Yahudi tarihinin merkezi bir parçası olarak Holocaust'ın, Yahudi halkının kasıtlı olarak soykırıma uğratılmasının, İsrail tarzı eğitimde özel bir rolü vardır. Holocaust eğitimi konusu ile ilgili çeşitli kolejlerde verilen dersler arasında şunlar vardır: "Holocaust: Anı ve anma", "Holocaust'ı öğretmek" ve "Evrensel bir tanıklık olarak Holocaust anısı" (Ben-Peretz, 2003; Porat, 2004).

İsrail ve İsrail toplumunu öğrenmek

Programların her birinde İsrail'deki yaşam, İsrail toplumu ve kültürü ile ilgili dersler vardır. Bunlar bütünüyle yerel konuları içeren derslerdir. Örneğin "İsrail toplumu", "sosyal katılım ve toplum hizmeti" ve "Şabat" ve "Doğuş Kitabı inceleme" gibi dersler Yahudi çalışmalarını içerir. İslam Koleji, Al-Qasemi, İslam, Arap Dili ve İsrail'deki Arap Eğitim Sistemi konusunda zorunlu dersleri içerir.

Tartışma

Öğretmen eğitimi programları üzerindeki küresel ve yerel etkileri karşılaştırmadaki ilk adım bazı küresel eğilimleri ve temaları belirlemektir. Moon ve diğerleri (2003, s. 333) Avrupa'daki öğretmen eğitimini karşılaştıran UNESCO projesinde Avrupa'daki öğretmen eğitimini tasvirlerinin tüm ülkelerde değinilmekte olan bir dizi sorunu ve eğilimi tespit ettiği sonucuna varmışlardır. Dünyanın diğer yerlerindeki öğretmen eğitimi araştırmaları bunu “ bir Avrupalı olmaktan çok küresel bir resim olarak” göstermektedir.

Öğretmen eğitimi programlarındaki ortak öğeler

Şunu belirtmek önemlidir: Öğretmen yetiştirmede genel küresel bir tektiplilik varmış gibi görünmektedir. Öğretmen eğitimi programlarının temel temaları ve yapıları, özellikle müfredat unsurları, öğretim modelleri ve mesleki gelişim evreleri öğretmen eğitiminin çeşitli programlarında bulunabilir.

Bu tektipliliğin birkaç nedeni olabilir. Bunlar; öğretilen konu alanına belirli düzeyde hâkim olma, bazı pedagojik yeterliklere sahip olma ve sınıf ortamına hazırlık için öğretmenlik mesleği uygulamalarının gerekliliğidir. Çünkü mesleki gelişimin farklı dönemlere bölünmesi öğretmenlerin meslek yaşamının farklı evrelerinde artan deneyimleri ile uyumlu ve belirli tepkileri gerektiren bir algıya dayalıdır (Deng & Gopinathan, 2003; Shulman's, 2005; Sullivan & Rosin, 2008). Yine de bu ortak yönlere rağmen küresel temaların ifadesi yerel koşullara, inançlara ve kültürlere göre değişebilir (Moon ve diğerleri, 2003; Tuinamuana, 2007).

Çalışmamızın önemli bulgularından biri yerel ortamların öğretmen eğitimi programlarını ne şekilde etkilediğiyle ilgilidir. Öyle görünüyor ki yerel ortamlar etnik, kültürel, dinsel, ekonomik, politik veya ideolojik geçmişle ilişkili bulunmaktadır (Tamir, 2010). Bu tür alanlara ait ilgiler dini öğretmen eğitim kolejlerinde ve ayrıca ideolojik veya kuramsal gündemlere hizmet eden kolejlerde bulunabilir. Herhangi bir kimse bu farklı kurumları çok kültürlü bir dünyada öğrenci popülasyonu çeşitliliğine harcanan dikkatin bir ifadesi olarak görebilir.

Yerel etkiler bir taraftan parçalanmaya, yabancılaşmaya ve farklı sosyal topluluklar arasında güvensizliğe neden olabilir. Ayrıca yerellik, sürekliliğe ve öğretmenin ve öğrenmenin geleneksel yöntemlerine hizmet etme eğilimindedir. Diğer taraftan öğretmen eğitimi programlarının yerel tarihi, kültürü, inançları ve davranış normlarını görmezden geldiğini hayal etmek zordur.

Öğretmen eğitiminin küresel yönleri dünya çapında bir öğretmenlik mesleğinin oluşturulmasına ve ortak bir bilgi tabanının gelişmesine hizmet eder. Bunların yeni fikirleri ve yeni teknolojileri yayma ve var olanları yeniden canlandırma gücü vardır. Diğer taraftan küreselleşmenin bir bedeli vardır. Küreselleşme öğretmenliğin yerel şekillerini veya sınıf yaşamının normlarını gizleme, hatta yok etme eğilimindedir böylece yılların bilgeliği kaybedilebilir (Erikson, 1962; Noddings, 2002; Jungck &

Kajornsin, 2003).

Öğretmen eğitimi üzerindeki küresel ve yerel etkiler arasında denge kurma bu konudaki açık çatışmanın en uygun çözümü gibi görünmektedir. Bu denge var olan programlarda bulunabilir ve bu programlardan bir şeyler öğrenmek önemlidir. Bu makalede önerilen öğretmen eğitimi programlarının küresel modeli, bu dengeyi tespit etmek ve diğer ülkelerdeki ve kültürlerdeki programları analiz etmek için verimli bir şekilde kullanılabilir.

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