Introduction to the Special Section. External Influences on Education Systems and Education System Leadership

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This is the third special edition of the Italian Journal of Sociology of Education that I have edited that focuses on External Influences on Education Systems and Education System Leadership. The papers provide food for thought regarding whether education systems of different nation states provide a journey of enlightenment towards democracy, or a journey of fear towards a democracy as a fallacy. The first special edition, Vol. 4, No. 1 (2012) presented a socio-histographical analysis of shifts in education policy and their underpinning ideologies from World War II (WWII) to the current day from the perspectives of 10 nation states: China, England, France, Israel, Italy, Nigeria, Northern Ireland, Republic of Ireland, Russia, and US. The journal included a methodology paper (Taysum & Iqbal, 2012), which the second issue and this issue draw upon. The first edition also included an analysis paper. The second special edition journal, Vol. 6, No, 2 (2014) presented another seven papers with the same focii from: Egypt, Finland, Greece, Israel, Japan, Kazakhstan, and South Korea.

The current third edition of the journal explores a further six nation states including Germany, Hungary, Guyana, India, Pakistan, and the United States taking the same methodological approach. Three themes emerge from this set of papers. First how a nation state's institutions are built. Second how changes in institutions, ideologies and regimes can be implemented through participatory processes and practices and how these are navigated by citizens, the governance structures, and the economy. Third, the role education plays in buttressing these institutions and ideologies in response to changes in a regime often brought about by some form of colonisation, or decolonisation.

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Marc Beutner and Rasmus Pecheul in their paper; "Education and educational policy in Germany; a focus on core developments since 1944" identify that: 'Germany was divided under the command of the four Victory Powers into an American, British, Soviet and French occupation zone. Since the three Western occupying powers and the Soviet Union were not able to agree on a common state order for Germany, the Federal Republic of Germany (FRG) was founded as a democratic and social state in the area of the three western occupation zones in May 1949'. A Soviet occupation zone the German Democratic Republic (GDR) was also established in October 1949. Mapping the different education policies the authors take the reader on an important journey that sheds light on how an education system becomes unified after different interests groups have developed different institutions, institutional languages and customs underpinned by different ideologies, values and behaviours in different zones.

The colonisation post WWII impacted other countries and Anikó Fehérvári writes expertly in her paper; "Management of social inequalities in Hungarian education policy". The author explores the development of Hungarian education policies after WWII when Hungary became part of the Soviet Union. During the Soviet times education policy shifted towards equality for all in terms of eliminating the class system in the mechanisms of a flatter economy. The author explains how after independence and a change in regime, education systems in Hungary benefited from access to the European Union. The access launched a process of strategic planning and individual strategies strongly aligned with the principles the European Union poses as an expectation. The implications of these shifts in education policy for equity and renewal are documented and analysed. Conclusions identify a persistent characteristic of both eras pre-independence, and post-independence is the reproduction of inequalities in education in terms of rights and responsibilities of Hungarian citizens in their participation in society culturally, economically, and politically.

Alison Taysum and Geraldine Vadna Murrel Abery write about the Guyana experience of colonisation by White Europeans in their paper; "Shifts in education policy, administration and governance in Guyana from 1831-2017; seeking an 'A' political agenda for equity and renewal". On the arrival of the White Europeans, the Indigenous Amerindians sat uneasily at a table they shared with White Slave Masters. These Slave Masters brought dehumanising labour processes and practices in the form of exploitation of

Black slaves who were stolen from Africa and had no human rights. The authors document that when Black slaves were emancipated their roles were filled by indentured Indians who believed they would find opportunities in Guyana that were not available to them in India. The authors investigate how education policy as text and as discourse has progressed democracy in education through independence from the British, to the present day. Evidence reveals that throughout different eras education policies have been frustrated by market force, trafficking people, corruption, political turbulence and a lack of equitable participation in state constitutions and institutions.

Priti Chopratraces a legacy of the Indian experience of British colonialism as she writes about the shifts in education policy in the paper; "Deconstructing a colonial legacy: An analysis of Indian secondary education policy". She maps how stratification has historically created a context for marginalised and disadvantaged groups of people to experience persistent challenges in education access, attainment and achievement. The author reveals how the legacy of inequality is embedded within historically and culturally situated institutional discursive practices that create barriers for the practice of democratic inclusive principles required in good quality secondary education for all. The author's exploration, through a postcolonial perspective, can also be connected to Taysum and Murrell-Abery's article (this issue) that discusses how the historical context for marginalisation may have contributed to diasporas such as the indentured Indians moving to Guyana in search of opportunities to build a good life.

Muhammad Iqbal Majoka and Muhammad Ilyas Khan identify in their paper; "Education policy provisions and objectives: a review of Pakistani education policies" that the British colonial institutions did not promote an equitable education system for all Pakistan citizens. When Pakistan gained independence, the new state inherited a weak educational infrastructure from the British. Further, the authors identify how the education of women and the role of gender along with political interference in the field of education presents barriers to the democracy of education (Dewey, 1909; 1916). The paper identifies major problems in the way of policy making and implementation at the different levels and streams of education in Pakistan. The paper concludes that: 'a lack of vision and lack of stakes in the public education system (has meant) the system has always been of the least priorities in terms of fund allocation and expenditure. Low allocation of

funds for the public education system has thus been one of the main factors leading to the failure of policies in terms of implementation in Pakistan'.

Pamela Angelle focuses on shifts in education policy in the US in her paper; "Equal Educational Opportunity and Accountability: A Review of U.S. Educational Policy since World War II". The paper identifies a struggle for democracy of education with a legacy of the politics of African slavery and the post WWII governance of particular zones. The author articulates that: 'in the United States, free and public education, is guaranteed to all children. However, students must attend the public school in the geographical zone established for them by the local government. These zones are based on where students live. Therefore, racially segregated neighborhoods lead to racially segregated schools as well as schools with predominantly the same social class of students'. The author identifies that to develop democratic education: 'a three pronged system of government has emerged. The executive branch which sets the policy agenda, the legislative branch which passes the laws, and the judicial branch which rules on the constitutionality of the laws. US educational policy is clearly a reflection of political ideology and the social and economic state of the country. School districts and schools are left to implement the policies, often with little to no funding to do so. As the values based and philosophical leanings of governing bodies go, so goes educational policy'.

The institutions that make up the three pronged approach identified in the US paper, potentially require what John Dewey (1916) calls full and free interactions, and the cooperation of diverse groups that respects their interests regardless of zone.

The articles here presented demonstrate that the interests of a particular minority have, in the past, been promoted through institutions that have been reaffirmed through zones or borders. The language and customs of institutions hang on the legacy of inhumane enslavement of human beings, or the prosecutions of war. For Dewey's (1916) democracy of education, full and free interactions of all people and cooperation between diverse groups within human made institutions, needs to take place.
Priti Chopra's identifies in her paper: 'the democratic participation of all, especially marginalised groups of people, in decision-making processes and practices is a crucial component of equitable education, especially in socio-economic and cultural contexts where disparities in education equity, equality and quality remain evident'.

A possible way to prepare citizens for engaging with the renewal of institutions for equity requires an understanding of historical epochs, an appreciation of the impact of geographical borders, and the mathematical numbers such as populations, and finances that are involved to help decode the developing democratic education and its focusing on the family (Dewey, 1916). Dewey suggests the family might ideally be fully connected to their economy and not exploited or plundered by a rich elite, or a band of criminals. As Dewey suggests the common interests of a criminal group may be few, indeed limited in their interests to plunder and as such they may wish to isolate groups by dividing them. The division may be in the form of segregation, or giving different groups different levels of entitlement, or different forms of capital. Dewey (1916, p.1666) calls this kind of education: 'partial and distorted'. The family as centre is further explained by Dewey: "If we take on the other hand, the kind of family life which illustrates the standard, we find that there are material, intellectual, aesthetic interests in which all participate and that the progress of one member has worth for the experience of other members - it is readily communicable and that the family is not an isolated whole, but enters intimately into relationships with business groups, with schools, with all the agencies of culture as well as with other similar groups, and that it plays a due part in the political organization and in return receives support from it. In short there are many interests consciously communicated and shared; and there are varied and free points of contact with other modes of association" (Dewey, 1916, p. 1666).

All papers in this special edition journal identify that as time has moved forward citizens are becoming more aware of their modes of association, and their rights, and are becoming more aware of when associations and their rights are being undermined. Globalisation has played a significant part in this because the World Wide Web has provided citizens with access to information that reveals groups who are plundering other groups and making huge amounts of money whilst others live in poverty.

Manos, Rabemiafara and Ward (2014) have identified in some cases, nearly one in four is jobless and in some parts of Europe youth unemployment reaches 50%. The situation requires renewal of local economies because arguably international enterprises that are distantly remote from local communities seek profit and have no motivation to: build local economies; increase Gross Domestic Product; boosts tax payers'

contributions; reduce the burden of unemployment benefits; protect young people's financial futures by empowering them to pay into the pension pot.

The transition from education to work has become more difficult with young people often only gaining temporary contracts for which they are over-qualified (European monitoring centre on change, 2014). More young people are pushed into zero hour contracts which leaves them vulnerable to not making rent and becoming homeless. The consequences for many young people is that they cannot start independent lives, which in turn impacts upon their self-esteem. The consequences are often low motivation to start a family or become civically engaged, or show any interest in innovation because they do not believe they live in a system that cares about them. The result is an increasing lack of trust in the system, lower future earnings, insufficient social security protection, higher risk of poverty, more engagement in risky behaviour leading to increased prisoners in the privatised penal system, and a loss of human capital in an unequal society (Unicef, 2007). Young people with a migration background and/or disabilities, or those with protected characteristics (Equalities and Human Rights Commission, 2010), also face multi-discrimination. Discrimination needs to be addressed through making connections between whole communities at intergenerational, multicultural, multi-faith intersections with full associations with institutions, governance systems, and the economy (Rousseau, 1762). Exclusion and isolation will not eliminate the problem of an unequal society, rather it will send certain groups underground which may lead to further risky behaviour (Unicef, 2007).

Perhaps now more than ever as Alison Taysum and Geraldine Vadna Murrel-Abery suggest in their paper, there is a need for the development of the character in education systems, through the moral training of the cosmopolitan citizen (Waghid & Smeyers, 2014). Dewey (1909) identifies moral training as the development of the immature's instinctive habits to make delicate intellectual, emotional and ethical judgements and to become societal innovators for equity and renewal. Such societal innovators would potentially have the knowledge, skills and experience to navigate changes in regimes that are documented in this suite of papers. Evidence reveals there is a moral imperative to develop citizens' knowledge, skills and experience to navigate changes in regime because a consistent characteristic of all the papers of the three special edition journals is that they experience changes in regimes. Further, these changes in regimes are underpinned by colonisation

or decolonisation and swings from communitarian ideologies to capitalist ideologies on a continuum (Taysum, 2012). To date Aristotle's (2009) golden mean along this continuum, where a system's 'moral compass and ethical framework' or 'ethos' is located is still being developed (Taysum, 2017).

I invite the readers of IJSE to consider how these papers generate new understandings of external influences on education regarding the contribution nation states' human made institutions and education systems make to humanity's pathway towards enlightenment and democracy. Further, the readers are invited to consider how the analyses of the 24 nation states documented in these three special editions of IJSE provide the opportunity to consider the differences between nation states and within nation states on three key matters. First, how education policy as text and discourse might enlighten cosmopolitan citizens to make informed choices of whether they want to be enlightened or not. Second, how such a process of enlightenment might underpin the free and full interaction of all citizens in institutions, without fear, and with full and free cooperation for all (Dewey, 1916; Pring, 2012). Finally, how education systems Empower Young Societal Innovators for Equity and Renewal (EYSIER) of human made institutions on this singular planet, with geographical features that are not human made and cannot be recreated by human beings.

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