

EDUCATIONAL SYNCRETISM: CALL FOR A HYPER-MODERNIST EDUCATIONAL THEORY THROUGH PROACTIONARY APPROACH

Masoud MAHMOODI-SHAHREBABA

University of Tehran, IRAN

Abstract. Presently, the modernist theory of education is losing its momentum and is superseded by the so-called omnipotent postmodernist theories, which, speciously, claim that have proffered solutions to all educational enigmas. Although the postmodernist educational theory is in its ascendancy, especially in the Western world, the tenets of postmodern educational theories, with their over-permissive and desultory blueprints, are not without obvious pitfalls. I argue that, today, with the rapid circulation of information and sweeping transformations in the nature of education-job interactions, we have passed the postmodern era and stepped into a new era called *hyper-modernism*. Hence, I remind the necessity of formation of *syncretism* in our educational theorization and I explain that it has to be built upon a *proactionary approach* since we are, if not within already, one verge of *Hyper-modernization*.

Keywords: hyper-modernism, educational syncretism, educational theory, modernism and post-modernism, proactionary approach

Modern and post-modern education

Education is perhaps the most influential factor which shapes our worldview and identity; it dictates the ways we relate to the world, the ways we attempt to better the world and the lenses through which we analyze our intra and interpersonal relationships. Given the importance of education, many new philosophical and ideological theories have been suggested throughout the history to ameliorate the effectiveness and quality of education (Cahn, 1995). It is not intended here to recount a narratology of theoretical educational changes from a historical and/or philosophical perspective; however, as new trends in the theory and practice of all disciplines are not detached nor unblemished from the preceding formative notions and concepts, an overview of the two post-Renaissance overriding movements which affected all aspects of our life, including education, are discussed in brevity.

Though, many omnipresent movements gathered momentum after the 18th century, which profoundly influenced educational philosophy (e.g., pragmatism, realism and existentialism), Modernism and subsequent Post-modernism have been of great import to people of scholar in education-related disciplines (Harvey, 1990). From modernist perspective, people were strictly demanded to form their identities in accordance with prescribed and relatively constant societal codes. With socially imposed boundaries of an objectified external world, individuals had very little freedom of choice outside of definitely delineated characteristics of family and community (Lewis, 2007). Modernity argues that science is the one and only way for emancipation of humans from the past towards the happiness of future. Hargreaves (1994) argues that modernity is a social condition both driven and espoused by Enlightenment ideology in rational scientific progress. The modernist politics and philosophy have had persisting and systematic effects on schooling system. The educational system of many countries, most notably developing countries, is still led

by prescribed guidelines of modernity. Bureaucratic inflexibility, unresponsiveness to change among teaching staff, reluctance to student-centered instruction, linear planning and placing clinical educational optimality at the expense of human emotion are all the legacies of modernist education. Fig. 1 depicts the tenets of modernist view towards educational theory.

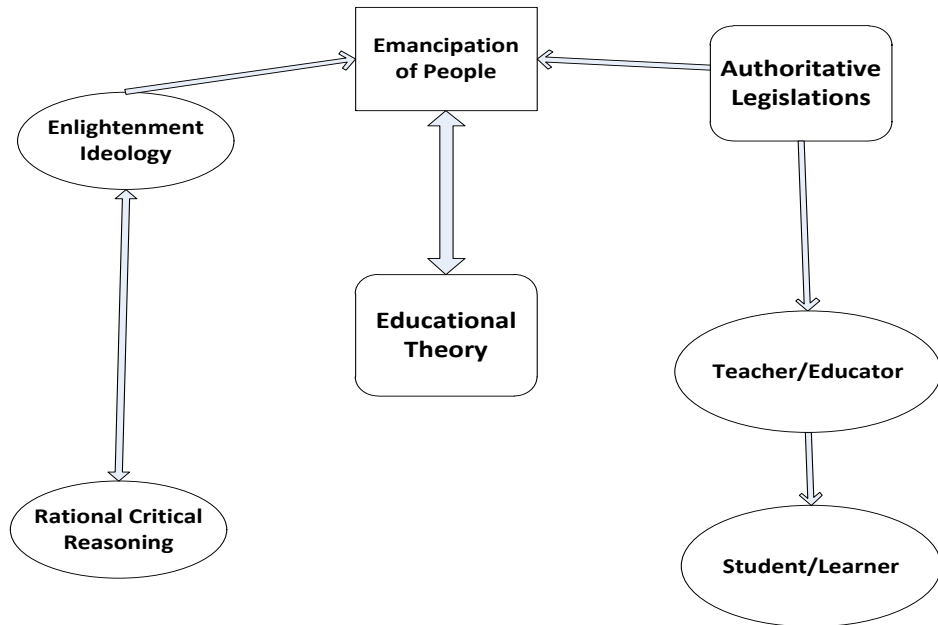


Fig. 1. Modernist theory of education

From a postmodern perspective; however, the axiomatic idea is that all knowledge is created or "constructed" in the minds of individuals" (Nilson, 2010). Constructivism is the main underlying learning theory in postmodern education. Knowledge is not to be discovered as modernists would claim. In other words, the ideas teachers teach and students learn do not correspond to "Reality," they are merely constructed in human minds (Mayer, 2004). Post-modernism is heavily under the influence of Darwinian evolution because Darwinism calls for eradication of forage for the knowledge basis. Darwinism claims that all existence includes nature, time and chance. Put differently, our

ideas, conceptions and perceptions are based on nature plus time plus chance. Accordingly, post-modern view claims that the responsibility of learning should reside increasingly with the learner. Since the focus of the classroom, in postmodern education, is the student's construction of knowledge, teacher-centered classrooms should be transformed to more student-centered classrooms. Students` “need” and “creation of useful liberated Self” are two major pillars of post-modernist education (Liu & Matthews, 2005). Fig. 2 depicts the tenets of post-modernist view towards educational theory.

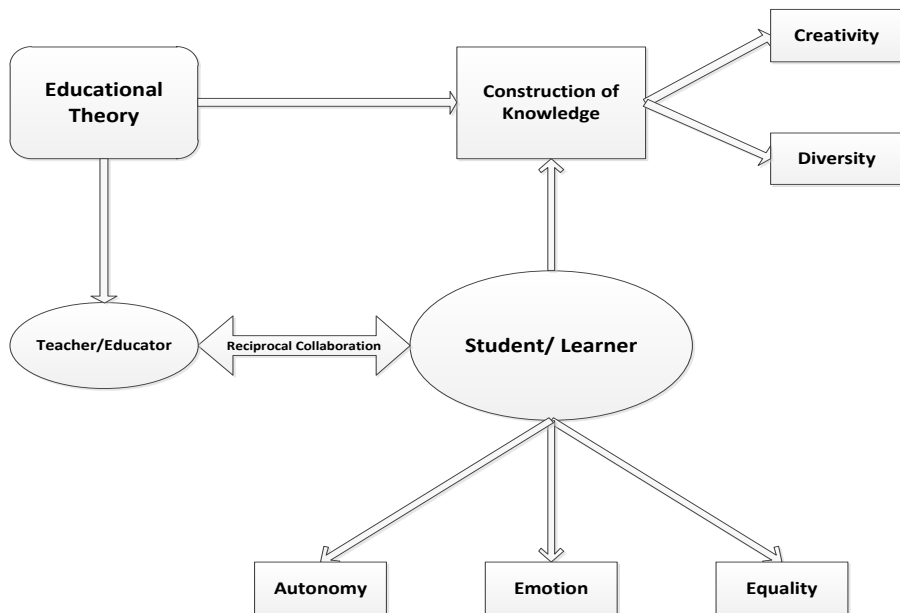


Fig. 2. Post-modernist theory of education

Discussing the characteristics of different offshoots of modernist and post-modernist philosophies towards education are out of scope of this paper; however, it is imperative to note that objectivity, rationality, certainty, foundationalism and universalism are the main inheritances of modernist educational philosophy while creativity, freedom, diversity and flexibility constitute the main foundations of post-modern education (Doll, 1993).

Being in its ascendancy, post-modernist educational philosophy offered many theories several of which have gained plenty of appeal even recently. Of the theories whose basics are in line with post-modernism are theories of Chaos and Complexity. It is claimed that in the present world where change and uncertainty, unpredictability, inconsistency and instability abound, there is a constant need for self-discipline and adaptability. Theories of chaos and complexity are immediate reactions to theories (e.g., Laplacian and Newtonian deterministic modernism) which claim the existence of a stable world-order to an ever-changing, unfixed future (Lambert, 1985). Complexity Theory argues that order is not totally predetermined and fixed but that the universe is creative, emergent, iterative, recursive, evolutionary, transformative and turbulent (Cilliers, 1998). Systems are complex, unstable, emergent, adaptive, dynamical and ever-changing. It is the emphasis on non-equilibrium and imbalance that brings order out of chaos (Cilliers, 1998).

Education and teaching are influenced by chaos. Every class session is unclear until the time arrives. Consulting the best curriculum designs, lesson plans and classroom management systems cannot guarantee efficient and effective education as any classroom session is subject to countless possible occurrences and scenarios. Furthermore, the mutual interplays between learning and teaching philosophies are still blurry. All students and teachers are prone to variety of chaotic events in their academic and private lives which may affect the instruction efficiency.

Complexity theory argues to replace an emphasis on simple causality with an affirmation of networks, linkages, feedback, impact, associations contextual interactivity, emergence, dynamical systems, self-organization and distributed control and open system (Cohen & Stewart, 1995; Morrison, 2003).

It is indeed true that we live in an ever-changing and fast-moving world with a host of twists and turns ahead and it goes without saying that educational theories and philosophies are moving with these tides but what is the

place of each of theories and philosophies discussed above in our modern schools and education systems? If one philosophy or theory is regarded as obsolete or outdated today, does it suggest the ineffectiveness of them? Here, *transmodernism* and *hypermodernism* have to be brought to play. In the next lines of this paper I would argue that there is a need for abandonment of obeying the doctrine of either Modernist or Post-modernist education at the expense of the other.

Hypermodernism response to modernism/post-modernism limitations

As discussed above, modernist view towards education is not effectual to obviate the fluid needs of modern life as it is mechanistic, highly restrictive, over-rationalistic, behavioristic, inflexible, highly linear and prescriptive (Doll, 1993). What happens in modernist schooling is not more than a one-way transmission of information from teachers to students and this is a debilitating method since it makes students mere recipients of ready-made materials while students should be able to construct, transform and reconstruct their meaning system continuously. In this system, classroom pedagogy does not instigate a milieu for exchange of new ideas and critical thinking, instead classroom proceedings revolve around what is self-evident and flow of information is linear with the aim of reinforcing and establishing what is already determined and valued (Dalin & Rust, 1996). Nonetheless, post-modernist view towards education is not without its pitfalls. Post-modern education has been deemed unrealistic, idealistic, impractical, assertive, insecure, unstable, vague, and highly relativistic (Dalin & Rust, 1996; Lambert, 1985; Nilson, 2010). Moreover, strict conformity to post-modern view of education has been considered as a menace to government policies, educational administrators/managers and educational bureaucracy as a whole (Bauman, 1998; Jencks, 1987). The belief that reality is merely constructed in pupils' mind can

only pave the way for totalitarianism, and then postmodernism may be a false view of reality (Liu & Matthews, 2005). Critiques of post-modernism modernism are much in vogue these days both from within the educational theoreticians and without. On account of growing disinclination towards modernity/postmodernity, we are in an interim period of paradigmatic transition from postmodernity to hypermodernity. It must be taken with reservations; however, that the transition is laggard and this slow adventure is definitely an inevitable part of hypermodernity, engendered as a dialectical response to the frenetic, neurasthenic conditions of contemporary industrialized life (Mattelart, 2003).

Hypermodernity, incited by the Neo-liberalist movement, started to proliferate in the late 80s mainly owing to the revolution of speed, new modes of communication, and redefinition of concepts of 'time', 'space' and 'individuality' (Castells, 2007; Kroker et al.,1990). There is no consensus over the exact dating of the emergence of hypermodern era (Kroker & Cook, 1986). Kroker et al. (1990) and Borgmann (1992) all conceive its beginnings in the late 1980s and early 1990s.

Hypermodernity is chiefly characterized by identification of excess, uncertainty and fragmentation of self as needed by the new accountabilities undertaken by individuals in modern societies. 'Present Time' is prioritized over the past and future since it is the complexities and chaos around us which dictate the productive ways of behavior management for satisfaction of existent obligations. This demotion of the past and future is not merely due to the unique nature of hypermodernity or negligence in the definition of time; rather, it is based on the fact that we have a living memory of the (recent) past and capricious eye towards the (impending) mercurial future. Hypermodernity is different from postmodernity as it emphasizes the experience of intensity, instantaneity, urgency, instant gratification, and especially excess. As Aubert (2005) explains:

[B]y replacing it [postmodernity] by the term hypermodernity, we emphasize the fact that contemporary society has changed ... The essential mode of hypermodernity is excess, the overabundance of the event in contemporary world. It is this overabundance rather than the collapse of the idea of progress that is . . . at the origin of the difficulty to think the present, because it is overcharged with events that encumber it as well as the recent past.

Hypermodernity constantly celebrates and revers flux and change and as such, both society and the individual can be viewed as being involved in a persistent metamorphosis where the space of our shared and personal values and meanings becomes micronized, constrained and focused. Emancipation from the confines of the traditional, and the grounded and arcane establishments of being and doing, has obliged members of urban societies into an intensifying exacerbated and anxious state (Auge, 2008).

Despite this pessimistic depiction of hypermodernity, Honore (2004) has documented an emerging global phenomenon; that of the 'slowness movements' which appear to be growing in response to the rapid expansion of modern societies. Based on Honore (2004), this exponentially growing movement, manifesting itself in forms of slow cities, slow travel, slow learning, is, according to Honore, evidence of as a tacit implication that a fundamental slowing down is indispensable if we are to zero in on quality and meaning in our lives as opposed to convenience and efficiency (Honore 2004). In the hypermodern era, the individual can live in an intellectual, musical or visual environment that is totally independent of his immediate physical surroundings (Bauman, 1998). It should be borne in mind that non-place, here, does not mean that either place or non-place really exists in the absolute sense of the expression. The place/non-place paradigm is a tool for gauging the in-

tensity of sociality and symbolization of a given place (Auge, 2008). This has left us in a very complex status due to the fact that some places (places of meeting and exchange) can be constituted in what for outsiders remains rather a non-place (Auge, 2008). The principal need for a “sense of place” in education may have been the immediate upshot of the obligation to contain the sweeping trend toward globalism and the hysterical attempts to come to terms with the modern fast tempo of life and profusion of information (Hargreaves, 1994). Given that the heated arguments put forth by hypermodernist followers and theoreticians have already been mooted by postmodernists, this is the focus on ‘excess’ and ‘overabundance’ which should be noted above all.

Hypermodernity is regarded as a heightened level of modern intensification, acceleration and globalization (Auge, 2008). Ergo, hypermodernity reflects the multiple transformations that have taken global capitalism to a new stage that are both radically different from and aligned with the preceding systems of national and international capitalism as well as economic growth (Ascher, 2005). Hypermodernity is overlapped by modernity and postmodernity. It gets its persistence of individual choices and responsibilities as well as its skepticism over progress from postmodernity, yet persistence of desire for happiness and science to obtain it from modernity. Numerous macro-sociological forces are believed to have empowered hypermodernity including Romanticism, Marxism, Post-materialism and Transmodernism (Ascher, 2005; Aubert, 2005). Hypermodernist *new way of living in relation to others* is also worthy of notice. The argument is that it is not just a case of *thinking* differently about needy others, but also about interacting with reciprocity, interplay and mutuality (Aoki, 1983). Coming to terms with such sophisticated discourses can be facilitated by the concept of *enfrauding* put forth by the adherents of transmodernity (Smith, 2003). Accordingly, student teachers need to be able to find ways of breaking through these processes. Hypermodernism calls for new space to be created for a consideration, both historic

and coexistent, of the refreshed reconceptualization of society, proffered by postmodernism, postmaterialism and Neo-Marxism (Lipovetsky & Charles, 2005). This cannot only lead us to retention of a new worldview, but also it would enlighten students and teachers to go beyond the common sense and adopt a critical approach towards everything that enwraps them. It would also produce a notion that a different world is possible, that "history is always in the making" (Fischman & McLaren, 2005). Darder (1991) explains:

[w]e need *empowerment*... it entails participation in pedagogical relationships in which student and teachers experience the freedom to break through the imposed myths and illusions that stifle them and the space to take individual and collective actions that can transform their lives.

Towards hypermodernist syncretism in educational theory

Smith (2003) argues that 'when the lines between knowledge and misrepresentation become completely blurred in the public mind, then education as a practice of civic responsibility becomes very difficult'. Fundamental to the new popular education systems is the replacement of the expected instillation of 'facts' to be learned and assessed with a genuine dialogic education (Cole, 2004). Such a dialogic process needs to be distinguished from the postmodernist notion of multivocality where 'anything goes' and all that is on offer is deconstruction. Education is closely interwoven with business and industry these days. More than ever, students must perform in a real life context by solving real life conundrums. The different educational institutions normally proffer collection of module-based courses that are amalgamated to meet company-specific demands.

There is less important now what you have already learned, and the main priority is what you currently know and your potentials for future achievements. The students are not just gauged by their theoretical knowledge, but also in actual

settings. Equally crucial are the students' leadership and interactive skills, their ability to create and sustain network relations and handling predicaments. Teachers are turning into mentors and mainly provide guidance. How students produce innovative knowledge is what matters. Learning is not assessed by reproduction of text from a syllabus; rather the focus is on innovation, critical thinking, and connecting knowledge in new ways, creativity and teamwork. Knowledge and competence are dynamic, interactive and proliferating. Learning is built upon the principle of "need to know and have to know". This requires the learners to solidly monitor their own knowledge and be responsible for being masterful in the *avant-garde*. The exponential growth in information combined with the rapid transformations in the job market, requires a more responsive approach to education and learning.

The present time is named *hypermodernity*, and it is dominated by a democrat system which privileges individual autonomy, consumptionism and hedonism (Lipovetsky & Charles, 2005). The counter-traditional view of hypermodernism may be evaluated in the eyes of one of its most classic companies, namely Neo-humanism. Neo-Humanism often goes in tandem with an evolutionist view on the past which implies that we have "progressed" beyond the enigmas and constrictions which blinded our ancestry, but are senseless to our posterity. Overwhelmed by a fragmentary, materialistic and quantitative outlook hypermodern science is set back by its epistemological base. The superficial "impersonality" and "objectivity" of modern science should not mislead us to the conclusion that it is and must be anthropomorphic in its axioms. Regardless of the fact that how inhuman it defines both man and the universe it comes true that the criteria and instruments which designate this science are purely human-induced and it is the human knowledge and the human mindsets which decide modern science. As long as education attempts to guide human beings to some aspired goals, it requires to be formative.

Given that modernity imposed the Self as an individual entity, and while the postmodern turn neglected the ideological foundations of the very notion of a Self, De Gaulejac (2005) argues that hypermodern conditions enforce novel and paradoxical requirements:

[I]ndividuals are not only expected to be free, responsible, creative, and allowed to initiate projects, they must also and affirm an irreducible singularity; one must thus escape the ordinary, reach beyond oneself, evade common categories, and project oneself in the conquest of the *grandiose self*.

In premodern societies, children would acquire their experience of the real world by immediate participation in real world practices. With the growth of institutional education, experience of the real world is superseded by pedagogies based first on presentation and then re-presentation of the real world in the classroom (Terdiman, 1993). Initially, children are instructed about a particular way of life or behavior. Then, they are empowered to gain universal knowledge of a real world outside the school that is re-presented within the school. Both pedagogies rely on the idea that there is a real world that is simply present to the learners within the confinements of classroom. Osberg & Biesta (2007) denounce the idea of a world out there that can be presented and represented in the classroom. They draw on complexity theory to develop the idea of coming into presence and an epistemology that recognizes the agency of the learner in the construction of knowledge.

Osberg & Biesta (2007) translate the notion of perturbation in complex systems to the epistemological notion of “incoming of the other. What emerges both transcends (in that it is more than what came before) and subsumes (in that it includes what came before) the prior level of order (Osberg & Biesta, 2007). These ideas provide decisive implications for the structure of educational institu-

tions, the organization of syllabi, and the nature of instruction. Osberg & Biesta (2007) argue that we need a pedagogy of invention which recognizes that the act of representing changes in our reality, puts us in a different present, and immediately makes space for other possibilities. Davis & Sumara (2007) view the notion of a pedagogy of invention from the perspective of teaching.

In hypermodern education, there is a persistent concern with the educationally valuable and with the development of mind and and/or worldview as a whole, in lieu of preparation for specific employment, and submissive accrediting of hierarchy within knowledge. Modern educational institutions and organizations are highly creative of hypermodernity, the evolvement of technical rationality and militarization of knowledge (Atkinson, 2004; Benn & Chitty, 1996). These arguments fit well with the tenets of chaos theory. Chaos theory reminds us that complex systems have the ability to create order out of chaos. This is the case at a balancing point, called the *edge of chaos*. At the edge of chaos, the system is in a kind of suspended vacillation between stability and total dissolution into chaos (Cohen & Stewart, 1995). At this point, almost any factor can push the system into one or other direction. However, complex systems on the verge of chaos have the capacity to spontaneously self-organize themselves into a higher order; in other words the system 'evolves' automatically into a new status of existence (Cohen & Stewart, 1995). Yet, preparation of students to prosper in chaotic systems in the hypermodern time is a transformation that may not be achieved without critical thinking or future competencies or without de-structing borders that make us separate and isolated.

What I would argue then is based upon Proactionary Principle which holds that "If an action or policy instigate severe or irreversible harm to the public or to the environment, in the absence of a scientific consensus that harm would not ensue, those who would take the action are held accountable" (Fuller, 2007). The Proactionary Principle is based upon the notion that consequences of actions within and outside of complex systems are normally un-

predictable and irreversible. Therefore, historically, the most noticeable and distinguished technological innovations were neither obvious nor well-understood. Evidently, tenets of Proactionary Principle and hypermodernism are socio-philosophically inter-related. As to the spatial relationships around us, hypermodernism calls for transcending the boundaries of knowledge, and this meta-erudition must be accessible for everyone regardless of their geographical and socio-economic backgrounds. Technology is the real asset for universal access to people, knowledge and places in hypermodernity. The proactionary stance is the direct opposite of traditional Precautionary Principle which asserts that there is a responsibility to protect the public from exposure to harm where scientific investigation discovers a plausible hazard or scenario (Fuller, 2012). The protections that contain possible risks may become redundant only if further scientific empirical findings emerge that more satisfactorily affirm an alternative explanation. The catalytic roles of human capital and technological advances have made appropriate contexts for social and economic growth.

Conclusion

To sum up, I reviewed the most influential educational theories of the last two centuries, namely, modernist and post-modernist theories. I asserted that the prescriptive and deterministic views of modernist educational theories engender major hurdles in the path of individuals' educational growth in the contemporary world. Plus, the overly liberal and tolerant educational systems ordained by the post-modernist educational theoreticians do not meet the exigencies of modern lives. I argue that we need a syncretism in our prospects of educational theory. Drawing on tenets of Proactionary Principle, I suggest that the foundation of the new educational theory ought to be rooted in what decides its prosperity in its enwrapping interactive context, which is our current time: *Hypermodern era*.

REFERENCES

- Aoki, T.T. (1983). Towards a dialectic between the conceptual world and the lived world: transcending instrumentalism in curriculum orientation. *J. Curriculum Theorizing*, 5(4), 4-21.
- Ascher, F. (2005). *Le société hypermoderne: une figure de l'individu éclec-tique* [The hypermodern society]. Paris: Odile-Jacob.
- Atkinson, E. (2004) Education, postmodernism and the prganisation of consent (pp. 3-12). In: Satterthwaite, J., Atkinson, E. & Gale. K. (Eds.). *Discourse, power, resistance: challenging the rhetoric of contemporary education*. Stoke-on-Trent: Trentham Books.
- Aubert, N. (2005). Un Individu paradoxal [A paradoxical individual] (pp. 13-24). In: Aubert, N. (Ed.). *L'Individu hypermoderne*. Paris: Erès.
- Augé, M. (2008). *Non-places: an introduction to super-modernity*. New York: Verso.
- Bauman, Z. (1998). On glocalization: or globalization for some, localization for some others. *Thesis Eleven*, 54(1), 37-49.
- Benn, C. & Chitty, C. (1996). *Thirty years on: is comprehensive education alive and well or struggling to survive*. London: David Fulton.
- Borgmann, A. (1992). Hypermodernism (pp. 78-109). In: Borgman, A. (Ed.). *Crossing the postmodern divide*. Chicago: University of Chicago Press.
- Cahn, S.M. (1997). *Classic and contemporary readings in the philosophy of education*. New York: McGraw Hill.
- Castells, M. (2007). Communication, power and counter-power in the network society. *Intern. J. Communication*, 1, 238-266.
- Cilliers, P. (1998). *Complexity and postmodernism: understanding complex systems*. London: Routledge.
- Cohen, J. & Stewart, I. (1995). *The collapse of chaos: discovering simplicity in a complex world*. London: Penguin Books.

- Cole, M. (2004). 'Rule Britannia' and the new American empire: a Marxist analysis of the teaching of imperialism, actual and potential, in the British school curriculum. *Policy Futures in Education*, 2, 523-538.
- Dalin, P. & Rust, V.D. (1996). *Towards schooling for the twenty-first century*. London: Cassell.
- Darder, A. (1991). *Culture and power in the classroom: acritical foundation for bicultural education*. Westport: Bergin & Garvey.
- Davis, B. & Sumara, D. (2007). Complexity science and education: reconceptualizing the teacher's role in learning. *Interchange*, 37, 53-67.
- De Gaulejac, V. (2005). Le Sujet manqué: L'Individu face aux contradictions de l'hypermodernité [The failed subject: the individual facing hypermodern contradictions] (pp. 129-143). In: Aubert, N. (Ed.) *L'Individu hypermoderne*. Paris: Erès.
- Doll, W.E. (1993). *A post-modern perspective on curriculum*. New York: Teachers College Press.
- Fischman, G. & McLaren, P. (2005). Is there any space for hope: teacher education and social justice in the age of globalization and terror (pp. 343-359). In: Fischman, G.E., McLaren, P., Sünker, H. & Lankshear, C. (Eds). *Critical theories, radical pedagogies, and global conflicts*. Oxford: Rowman & Littlefield.
- Fuller, S. (2007). *New frontiers in science and technology studies*. Cambridge: Polity Press.
- Fuller, S. (2012). Precautionary and proactionary as the new right and the new left of the twenty-first century ideological spectrum. *Intern. J. Politics, Culture & Society*, 25(4), 157-174.
- Hargreaves, A. (1994). *Changing teachers, changing times*. London: Cassell.
- Harvey, D. (1990). *The condition of postmodernity: an inquiry into the origins of cultural change*. Cambridge: Blackwell.

- Honoré, C. (2004). *In praise of slowness: how a worldwide movement is challenging the cult of speed*. New York: HarperCollins.
- Jencks, C. (1987). *What is post-modernism*. New York: St. Martin's Press.
- Kroker, A. & Cook, D. (1986). *The postmodern scene: excremental culture and hyper-aesthetics*. New York: St Martin's Press.
- Kroker, A., Kroker, M. & Cook, D. (1990). PANIC USA: hypermodernism as America's postmodernism. *Social Problems*, 37, 443–459.
- Lambert, M. (1985). How do teacher manage to teach: perspectives on dilemmas in practice. *Harvard Educ. Rev.*, 55, 178-194.
- Lewis, P. (2007). *The Cambridge introduction to modernism*. Cambridge: Cambridge University Press.
- Lipovetsky, G. & Charles, S. (2005). *Hypermodern times*. Cambridge: Polity Press.
- Liu, C.H. & Matthews, R. (2005). Vygotsky's philosophy: constructivism and its criticisms examined. *Intern. Educ. J.*, 6, 386-389.
- Mattelart, A. (2003). *The information society: an introduction*. London: Sage.
- Mayer, R.E. (2004). Should there be a three-strike rule against pure discovery learning: the case for guided methods of instruction. *American Psychologist*, 59(1), 14–19.
- Morrison, K.R.B. (2003). Complexity theory and curriculum reforms in Hong Kong. *Pedagogy, Culture & Society*, 22, 279-302.
- Nilson, L B. (2010). *Teaching at its best: a research-based resource for college instructors*. New York: John Wiley & Sons.
- Osberg, D. & Biesta, G.J.J. (2007). Complexity, knowledge and the incalculable: the epistemological implications of 'strong' emergence. *Interchange*, 38, 31-51.
- Smith, D.G. (2003). On enfranchising the public sphere, the futility of empire and the future of knowledge after 'America'. *Policy Futures in Education*, 1, 488-503.

Terdiman, R. (1993). *Present past: modernity and the memory crisis*. Ithaca:
Cornell University Press.

✉ Masoud Mahmoodi-Shahrebabaki
English Department
Faculty of Foreign Languages and Literatures
University of Tehran
Kuye- Daneshgah, Kargar Street, Tehran, Iran
E-Mail: Masoud.mahmoodi@outlook.com

© 2015 BJSEP: Author

