

Zum Nachdenken. Reflexion über Konzepte, Material und Befunde

## **Pedagogical Terminologies in Different Languages**

**An Idea for a Collaborative  
Master's-Level Teacher-Education Program**

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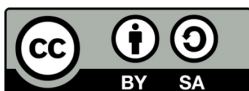
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**Abstract:** In times of accelerated globalization, economic, cultural, political, and social interactions amongst different populations and regions around the globe increase and are promoted. The English language has emerged as a global force, penetrating all other linguistic territories. Our work is motivated by the fact that language models the social and cultural tasks of today. More specifically, terminology (in German: *Begrifflichkeit*) constitutes formats of professional, pedagogical knowledge as taught at the universities. If the aim of universities is to professionally draw practically useful consequences from ideas, theories and results of scientific studies, timeless communication skills such as critical reasoning, constructing clear arguments, and the logical evaluation of competing opinions are to be combined with cultural and specialized knowledge. A common pedagogical language is important. The authors seek to address these challenges by a common masters' program 'Pedagogical Terminologies in Different Languages' which they plan to propose. The authors represent three nation states, including Sweden, Germany and the United States.

**Keywords:** hybrid teacher education; pedagogical terminologies in different languages; Bildung; methodology

## 1 Introduction

There have been cross-national dialogues and mutual influences about education in the past (e.g. Castner et al., 2024; Kraus & Ylimaki, 2024; Uljens & Ylimaki, 2017). We see the need to renew cross-border ponderings and appreciation of values about common roots of educational terminology in order to move forward amidst contemporary challenges. Teachers are confronted by multiple languages and ideas about school in today's classroom. Further, teachers are increasingly mobile and migrate from other countries, or they are from other vocations and not necessarily educated as teachers. These three groups are potential students for the planned masters' program. The principal purpose of this program is to investigate various cultural archives from different countries – formal and informal, analogous and digital, etc. – in order to map multiple, simultaneous and concurring claims of reality, experience, and meaning that form an idea of education. For this, different educational approaches (e.g. 'upbringing' in English, 'Erziehung' in German, and 'fosttran' in Swedish) will be linked to practical pedagogical challenges, and

knowledge formats of today. The joint concern is to listen to the various complementary or conflicting claims of different epistemic communities proposing pedagogical terminology. We also focus on methodological and theoretical foundations for empirical studies that seek to map the different concepts of pedagogy. This program will have special appeal to these students given its international, transcultural approach, its intergenerational emphases and its online mode of delivery. It will be based on research on content knowledge from the perspective of *Bildung* in the context of education and diversity. We understand *Bildung* as “the acquisition of knowledge, and the development of judgment and abilities that make freedom possible.” (Skolverket, 1992) Education occurs in pedagogical institutions; diversity concerns different learning condition backgrounds as well as identity. The master program ‘Pedagogical Terminologies in Different Languages’ is expected to contribute to the development of a research culture that focuses on our common humanity and educability (*Bildung*).

We will also aim to address the challenge that “teacher training has become too theoretical” [...] “and students do not consider them adequately prepared to handle situations in the classroom” (SVT, 2024; our transl.). Darling-Hammond (2010, p. 40) noted: “When teachers complain that university work is too theoretical, they usually mean that it is too abstract and general and that it leaves teachers bereft of specific tools to use in the classroom.” Thus, there is a need to strengthen the link between theory and practice and to increase focus on methodology (cp. Sveriges Riksdag, 2018/2019). In the next chapters, we further describe the strategic background and the operational idea for the planned master’s program.

## 2 Description of the concept: material and didactical commentary

The modules within the planned master’s program represent various topics and perspectives for exploring pedagogical terminologies in different languages. We can foresee at least three chances for our intended program ‘Pedagogical Terminologies in Different Languages’: application (1), internationalization (2), and flexible distance education (3).

(1) *Application*: The aim is to prepare for the set-up of a fully-fledged professional development program for teaching at several universities in Sweden, Germany and the US. The target group for the Master’s program will be school teachers already in possession of a teaching certification. In Germany, the Master is required for teaching certification. It will be possible to apply

for the program with a BA-degree. The flexibility made possible by the digital and distance component of the proposed program will be designed for teachers who are already in the field, and working full-time, as well as for the diverse formats of teacher education, in Sweden, Germany, and the US. It will be discussed how the development of the program can align to evidence-based quality standards of teaching and learning.

(2) *Internationalization of teacher education*: In all three countries, teacher education is the one academic path with the least international contacts, international students and international exchange. They all recommend that teacher education encourage internationalization to grow (Riksdagen 2018/2019; Darling-Hammond, 2010; Falkenhagen et al., 2018). Courses in English can lead to diverse collaborative projects between universities and other international institutions. In the light of the increasingly severe teacher shortage in all countries concerned, it is, perspectively, critically important to educate mobile teachers from different countries who have a background in teaching diversity in different national contexts. The program will need go through the approval process in all three countries. At the same time, we hope that the programs will contribute to make teacher education more attractive for culturally sensitive teacher students at the three locations. The benefit in engaging students from different language backgrounds in conversation about education and pedagogy needs to be openly communicated in divisive times.

(3) Through *flexible distance education*, the digitalized program will be able to attract remote, non-traditional, and international students. Fully online universities provide centralized and coordinated expertise. Thereby, the universities compete in what is rapidly becoming an international market for university education – especially in specialized post-graduate degrees closely linked to professional development. In order to make teacher profession more attractive to students, the transcultural nature of the program will serve not only as a way of providing and considering a wide range of alternatives for concrete action. It will also provide an opportunity for acknowledging some of the culturally-contingent aspects of appropriate pedagogical action and decision-making. At the same time, geographical differences, especially time differences, can cause some problems that need to be solved.

Our proposal is directed towards bringing Humboldt's ideas into a contemporary, glocal environment. The central argument for this is that universities will only survive in times of the vast growth of tech-industries and their education systems if they are as they once were intended, i.e., if they educate

teachers that have a culturally sensitive pedagogical background in educating children.

Our project on pedagogical terminologies in various languages aligns with the motto ‘learning to see’, didactically conceptualized as a form of “transformative travel” (Vogt et al., 2024, p. 231). The objective is to cultivate the ability to “see the world with different eyes” (Vogt et al., 2024, p. 231) by fostering an understanding of education through diverse cultural and linguistic perspectives. By examining how different languages and cultures conceptualize learning, we can gain a deeper awareness of the educational challenges and opportunities that exist in a cosmopolitan world. This approach helps future teachers to better understand and address the needs of an increasingly diverse student population. This concept encourages educators and students to develop a broader, more inclusive view of educational practices and theories. Additionally, the focus on *Bildung* underscores the importance of personal and ethical reflection in teaching, enabling educators to see beyond evidence-based methods and standards, and develop more nuanced, context-sensitive approaches. Ultimately, the culturally sensitive and interdisciplinary perspective that is addressed in the program that we intend to develop equips educators with the tools to see and understand the complexities of their students’ experiences in a broader educational landscape than the nation state as it is changing in terms of demographic shifts.

#### Module 1: Professional pedagogical knowledge

*Learning/Curriculum/Didactics:* In essence, learning is about the challenge to handle challenges, thus in terms of potential obstacles (Greeno & Engeström, 2014). The ability to think allows people to create all kinds of relationships, forming concepts, organizing their environment, and solving problems. In thinking, one relates to elementary comprehensive processes, e.g. social bonding, attention, motivation, perception, concept formation, memory, and problem-awareness. Thinking gives rise to all learning and all development of humans. How to approach this from the different languages? Different language contexts put the subject, or the process and its content to the foreground, thereby providing different models for dealing with the elementary comprehensive processes. There are also different scholarly traditions: Within curriculum approaches, learning content is packaged (Tyler, 1957) or related to the learner (Pinar, 2012). Within Didactics (formal learning), the content of learning is constructed by the teacher(s) and students together

(Klafki, 2000). The practice approach regards learning as coming to participate in practices that will influence the actors (Schatzki, 2012), related to corporealities.

*Educating/Upbringing:* Education, in the sense of upbringing, relates to a personal bonding for the sake of a child or student with a caring dimension, comparable to familial bonding. The child's lifeworld and the pedagogical situation are in the foreground. The ultimate goal of educating and upbringing is the enactment of the (young) person to various everyday life and intellectual challenges, and hereby, "[...] to awaken own purposes and tasks toward the school subjects among the younger" (Kraus & Senkbeil, 2022, p. 145). Education and upbringing are ethical in nature. Ethical decisions in the pedagogy are personal, as well as of professional, and broader social concern. Reliability and responsibility, integrity and leadership in the field of education refer to a special kind of awareness and artfulness. In this regard, the different discourses on education put either caring and parenting or the processes and practices of learning to the fore.

*Educational practice:* We will decipher Schleiermacher's (1957/1826, p. 11; own transl.) sentence: "the dignity of [pedagogical] practice is independent of theory; practice only becomes more conscious with theory", with the feminist standpoint theory, i.e. by the forms of relating theory to practice. From the perspective of the 'non-essentialist feminist standpoint theory' (Haraway, 1991), the traditional self-conception of the Social and Human Sciences is criticized for claiming for themselves to be able to determine what is real (within disciplinary boundaries). The idea of scientifically valid representation is replaced by a 'theory and practice of objectivity,' dealing with the question of how objectivity is established. Pragmatic approaches, 'performativity', 'discursivity', 'emergence', etc. describe different forms of relating theory to practice and vice versa. The scientific standpoint involves a withdrawal of the teachers "from their habitual actions [to] gain some distance so that the circumstances in which they live are available to reflection," in a way in which alternatives can be explored (Bollnow, 2019/1989, p. 11). Tacit knowledge (Polanyi, 1966), reflective practioning (Schön, 1983), pedagogical tact (*Takt*) (Herbart, 1969/1802), pedagogical tensions (*Spannungsfelder*) (Schleiermacher, 1957/1826), 'pedagogical meetings and handling' (Aspelin & Persson, 2011) are proposals for modelling educational practices. An outlook will be given to practices bound to virtual resource.

*Governance, policy, and leadership:* Usually, educational leadership is an empirical phenomenon. Instead, the following ideas are historically and educationally grounded: The *artes liberales* are considered essential for a person in order to know how to take an active and responsible part in civic life. New forms of governance, policy and leadership unfold with their own dynamics that enforce or hinder from such participation. The *artes liberales* depart from the “desire for a universal understanding” (Tubbs, 2014, p. 1) in fostering methods of enquiry that are not directed to only one approach to a topic. Instead, the complexity of knowledge and skills necessary for a ‘free’ person in order to take a conscious and active part in professional, public, and political fields are considered. These embrace general knowledge, the variety of academic disciplines, different kinds of knowledge and terminologies, various responsibilities, debate, cultivation of the mind, the study of human beings, etc. as pedagogical practices. All these are the identified forms of governance, policy and leadership. Seen from the *artes liberales* point of view, the latter are, in principle, responses. That is to say, governing or leading others is modelled as responding to claims by sympathetic attention, recognition, making sense of a matter, summarizing, grasping an intention, understanding, reflecting (cp. Waldenfels, 2011).

## Module 2: Pedagogical view on ‘challenges of today’

*Children’s perspectives:* Children’s Studies depart from little narratives of children and youngsters. In order to give the children a voice, a difference is made between ‘trying to understand a child’ (from the adult perspective) and ‘taking the child’s perspective’. The possibility to the latter is controversially discussed. According to Morrow and Richards (1996), social sciences are generally ruled by the orientation at an idealized manner of a special kind of communicating, assessing and orientating. By reducing communication to judgement and proof, other possible forms of expression and existence are faded out, e.g. those children prefer. Our focus is on the child as a subject in his or her own life-world, in other words, the child’s phenomenology. Corporeality is an important reference in responding to this necessity. Furthermore, since the 1990s, the multidisciplinary Children’s Studies acknowledge that childhood is not a universal thing. Childhood is socially constructed. In this regard, within Children’s Studies it is investigated how structures and processes shape children’s orientation and the cultures of a childhood.

*Digitalization, multiculturalism and glocalisation:* In times of ICT revolution and digital nomadism, transnational communities and increasing mobility through residential relocation and leisure mobility, ‘multilocality’ describes

operating at more than one place. In local and global interweaving, geographies, transformations, etc., groups or persons gradually acquire the characteristics and norms of multicultural and glocal culture. The latter is in many parts designed by digital means. According to Geertz (1973), ‘cultural performance’ is a ‘performance of community’ in handling and interpreting verbalized and non-verbalized significant characters. Cultural performance comes into effect in the medium of physical expressivity, namely when symbols and their sensual presence appear together. In regard to glocalisation, multiculturalism and digitalization, there are three main areas of interest: 1. Artificial intelligence challenges us in terms of the question what the human is; 2. we consider the effects of technologies on glocalization; 3. we investigate the theories, models, research, applications, best practices, and issues that are related to digital learning and teaching through a glocal perspective.

*Interdependence and sustainable development:* Today, we live in a space of intense proximity; the economic, ecologic and human interdependence of the diverse nations and cultures becomes more and more obvious. In future, fast and profound changes and new chances are expected. A sustainable way of dealing with these challenges presupposes intercultural and ecological thinking, characterized by openness and flexibility and by the knowledge about the entanglements and the interdependences of diverse values, cultures and species transcending the national borders and continents. The individual should be able to react on difficult conditions and situations in a beneficial way. The insights into the different cultural and social contexts as well as the awareness of the significance and the utilization of species and things, forms of living and actions can, thus, only be developed in the interaction with the phenomena at hand. In a pedagogical sense, the knowledge to be learnt is always related to the ability of connecting and applying it to challenges at hand, sustainably caring for oneself, for others and for the environment in the wider sense. Sustainable knowledge is connected to the experiences and understanding of one’s own position, capabilities and possibilities to act. Striking for this is the possibility to see the world as a meaningful and livable organic whole, to follow up long-term aims and to build up solidary relations under a long-term perspective.

*Reliability, quality:* Since the turn of the last century worldwide, the quality of institutionalized education and its assessment more and more came into the public’s focus. One approaches such quality foremost by metrical reliability. Thereby, another track of creating reliability is overshadowed, i.e., using the

human sciences and their theories for historically tracing pedagogically effective ideas. Dilthey (1958, p. 279f.) writes:

“Man only recognizes himself in history. [...] The significance of the human sciences and their theories resides in the fact that they help us to see what we have to do in the world, what we can do with ourselves, what we have to do with the world, and what the world can do with us” (own transl.).

This implies that an exclusive theoretical (or practical) perspective should be avoided, not least in modelling the quality of pedagogy. As education consists in a prism of observable aspects of learning and pedagogical practices, such as forms of showing and responsivity, acts of attention, mimesis, transformation and displacement, reliability and quality in pedagogical contexts is about grasping such ‘phenomenologies’. Reliability and quality are mainly up to practitioners; pedagogues as well as students develop strategies and procedures in order to improve educational practices and processes.

*Academic freedom:* Bildung and thoughtfulness can only be achieved and upheld through a State which holds back and at the same time would provide both freedom and the financial resources for the culture of Bildung. Humboldt who, together with the philosophers Johann G. Fichte and Friedrich E.D. Schleiermacher, initiated the establishment of the University of Berlin in 1809 by King Friedrich Wilhelm III, conceptualized academic freedom, i.e., the freedom of scholars to teach or communicate knowledge, even if it is inconvenient to external political groups. Academic freedom not only enshrines freedom to do research, to teach, but also the freedom to learn as a Fundamental Human Right. Educational institutions have been and are seen apart from and even directed against political interests. Academic freedom is deeply connected to complex ethical issues; the focus of teaching and research are free from political domination with research as part of teaching. In different countries and language areas, academic freedom is at stake in different ways.

*Anti-discrimination perspective on building knowledge:* Today, the idea of scientifically valid representation has its place also outside of the abstraction of the Western tradition with Anglo and masculine as the norm for conceptualizing the individual and society. It is confronted by people’s various knowledges in a world of cultural diversity and diverse forms of self-representation. Culturally responsive approaches (e.g. Ladson-Billings, 2021) utilize students’ culture as a vehicle for learning and teach them how to develop a broader sociopolitical consciousness about social inequities. Feminist approaches regard a social context as formed by performative references to sub-

jectivity and generality; dealing with the question of how objectivity is constructed, reasoned and fixed. From this, concepts of ‘diversity, gender and education’ and norm critique are modelled and operating in education and society. Feminist theory considers the lived experience of any person/people, not just women, with an emphasis on questioning existing structures and whether they are creating barriers for anyone (Hooks, 2000). In classrooms, feminist pedagogy involves inclusive teaching practices that empower students, including decentralizing classroom power dynamics and recognizing student positionality to achieve social justice in oppressive systems (Webb et al., 2002). ‘Diversity’ in a classroom is reflected by Bildung as, in principle, comparative construction of different corporealities, language, mindsets, and world-views, as school is dependent on different academic disciplines.

*Enculturation, postcolonial perspectives and the art:* The approach of “Post-colonialism has developed a body of writings that attempts to shift the dominant ways in which the relations between western and non-western people and their worlds are viewed. [...] it means turning the world upside down.” (Young, 2003, p. 1). Decolonisation entails the dismantling of colonial ideologies that promote superiority and imbalanced power dynamics. It also involves acknowledging and revitalising indigenous perspectives and approaches. On a global level, many events and processes occur simultaneously, more or less dependent on each other. Multiple interpretations occur in parallel, complementary, or contradictory ways. The question is how values, agency and critical thinking of individuals can be emphasized, individually and collectively, by deconstructing orders of power such as colonialism, imperialism, etc. and without overstressing rationalism, naturalism and empiricism, or faith. The goal is to use a postcolonial perspective to develop systematic and methodological approaches that enhance our understanding of various traditions and discourses surrounding enculturation and education. Bildung explores the practices of cultural reidentification, identification, and orientation in a postcolonial nation, shedding light on the factors that contribute to cultural development.

### 3 Theoretical background

Our project on pedagogical terminologies in different languages is based on Wilhelm von Humboldt’s (2000/1793/4) thesis of Bildung as being determined by language and history: Language forms our being, our existence today traces back to history, according to Humboldt. This idea is further developed within Educational Anthropology, by emphasizing the right of all cultures to make statements about humans and education (Wulf, 2003).

In a time of increasing globalization, as well as politicization and instrumentalization of education, an ethical and methodical vocabulary and terminology for pedagogy is needed that takes different traditions, and language-bound discourses on education into account. The (non-exclusive) focus in the masters' program 'Pedagogical Terminologies in Different Languages' will be on English, German and Swedish. According to the UNESCO sustainable development goals, adolescents face a future in which profound changes (e.g. world climate, reduction of important life resources such as the fossil energies and species, digitalized and automatized work market) are expected. For dealing with the challenges in a sustainable way, profound knowledge about the properties, the entanglements and the interdependencies of diverse cultures, values, and beings within ecosystems, as well as open and flexible thinking is needed. Not least, should the individual be enabled to react to difficult conditions and situations in a beneficial way.

This focus on Bildung will potentially motivate a new group of prospective teachers to educate increasingly globally diverse students. Reconnecting theory and practice represents a foremost challenge in the improvement of classroom practice.

Language constitutes formats of professional pedagogical knowledge, in the masters' program identified as 'learning/curriculum/didactics', 'educating/upbringing', and 'educational practice'. Professional pedagogical knowledge even models social and cultural tasks of today (in German: *Weltsichten*), here identified as 'children's perspectives', 'digitalization, multiculturalism and globalisation', 'interdependence and sustainable development', 'reliability, quality', 'governance, policy, and leadership', 'academic freedom', 'gender perspective on building knowledge', 'enculturation, postcolonial perspectives'. 'Professional pedagogical knowledge' and 'Pedagogical view on challenges of today' are the two modules in the planned masters' course.

#### 4 Challenges and limitations

There are self-understanding references regarding education in different cultural backgrounds and education traditions that could cause misunderstandings, problems and even, in some undesirable cases, conflicts. This can be taken as a chance to make it a topic and support the participants in putting their otherwise unquestioned backgrounds into words.

We could face challenges in terms of different language backgrounds and possible difficulties in understanding the common language in the course,

which is English. Even English native students or scholars may face limitations with their mother tongue, because there is a language-inherent problem of understanding the connotations in a language, and grasping them by words. This is especially true for specialist terminology, i.e., in our case, the use of language in educational theorizing and practices. We want to meet this potential dilemma with discussion and in-depth conversation, as we regard it as a very central competence in the context of teacher professionalization.

Finally, we anticipate potential organizational challenges including schedules for part-time and full-time students, time-differences, different teacher training programs with its regulations, or upcoming costs. To manage it, flexibility, open-mindedness and tolerance are needed that could, at the same time, become a goal of this project.

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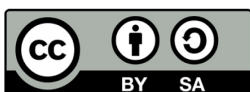
## Information on the article

**Quotation:**

Kraus, A., Pfrang, A. & Ylimaki, R. (2026). Pedagogical Terminologies in Different Languages. An Idea for a Collaborative Master's-Level Teacher-Education Program. *DiMawe – Die Materialwerkstatt*, 8 (2), 38–52. <https://doi.org/10.11576/dimawe-8836>

Online accessible: 02.05.2026

**ISSN:** 2629–5598



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