

## *Shared values, identities and excellence in education*

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Dear audience,

It is a great pleasure and honour for me to be invited by our Swedish DKG sisters to make this plenary speech on values, identities and excellence in education in the second decade of the 21<sup>st</sup> century. To start with, I would like to ask you to think, why we are all here in Borås and discuss educational issues? What is the identity we all share as DKG members in different state organizations? What can we achieve with this conference as professionals? What are the opportunities for making any positive changes in our own countries and educational cultures as key women educators? Have we as DKG sisters built a sufficiently strong band in education? What have we done and what are we going to do to ensure that our reputation as organisation and individual members active in their respective field remains positive?

There are always more questions than good answers. Educational values, goals and aspirations of the 21st century are both global and local, which have to be balanced in all societies and educational cultures. Knowledge-based and highly professional approach of educationists can support development of individuals and social groups in aspirations towards cohesive and conflict-free societies in all regions. Unfortunately, we are living in turbulent times, where political, social and cultural changes are both difficult to follow and still more difficult to make a prognosis about.

Therefore, European as well as American educationists, and specialists in educational philosophy in particular have analysed relations between values and identity building and how teachers could enhance positive developments through innovation of educational systems. Professional individual excellence of teachers can be enriched by sharing new ideas and practical experience from different fields of educational activities. It will also increase the social status of teachers as trusted intellectuals. We are expected to greatly contribute to intelligent decision making at different levels of our own societies, but also internationally by developing educational excellence.

**I am trying to discuss three concepts. The first of them is excellence. What is excellence our organization is talking about and aspiring for?** According to dictionaries it is something extremely or exceptionally good. A quality or great merits, the word used to express approval or pleasure. There are all kinds of excellences specified – academic, artistic, sporting, scientific, technical, etc. including educational excellence, which is usually connected with verbs *pursue*, *strive for* and *achieve*. I think such a sequence is most

meaningful, considering how one could come to professional excellence and achieve something. But first it is important to know, what is realistic and worth aspiring for. I think DKG International Excellence Committee (EEC) 2015 has specified extremely well, what we as its members could do to promote educational excellence. I am most grateful to Nita Scott, who kindly sent me the materials well in advance so that I could use them for this presentation. The mission statement says: *The EEC promotes programs and activities that advance excellence in education, empower women and increase global awareness.*

The following four points or tasks specified in the document as practical activities are most relevant considering the educational issues in many countries, as we are all facing almost similar problems. And at the same time it is a guideline for all of us individually, if we want to be the key women educators according to the principles of DKG International.

To comment on these four, I would like to stress the following.

1. **The task to promote SEE** means supporting Early Career Educators is something that is both culturally and philosophically evergreen. Nobody has ever questioned the need to prepare the next generation to carry on with the profession in any field. The same is true about schools and teachers. Only we have to understand that conditions and environments change, which means, new teachers must have wider knowledge and skills. It means we must not forget about “the old silver” – the classical pedagogical foundations – selection of the content, principles of school organization, specific techniques, etc., but both – experienced and novice teachers should be aware of new opportunities as well as limitations we are facing in our local conditions and circumstances. The old and experienced have a lot to give, but they also have a lot to learn from the newly graduates. To sum it up – it means more carefully planned and implemented cooperation and exchange of experience between different generations of teachers and educationists, if we want to see our educational systems and ourselves as part of them sustainable. That is what meaningful DKG cooperation means.
2. **Focus on hot topics education.** The committee has mentioned bullying, impact on poverty, violence and left the list open. The list of social problems has to be left open for all times to come, as problems cropping up at particular moments of time remain country and culture specific. Teachers are not able to alleviate unemployment in the country and poverty, but we can support our students by providing them with knowledge and skills, how to think critically and make informed decisions, so that they could tackle different problems, also combat violence and protect minors. The hottest topic in Europe at the moment is, how to organize schooling for refugees and asylum seekers, especially unaccompanied minors. (Estonia, for example, has very little resources and experience in this field.)
3. **Encourage programs and activities that stimulate members to impact educational law and policy making.** This means that a new field of teachers’ professional

competence has to be more actively developed. One of the new requirements to all teachers is the ability to “functionally read”, i.e. analyse and understand legal and policy documents in the field of education and beyond. Only then can we obtain the capability to impact national educational law and policy making. In some countries there are already some courses in pre- and in-service teacher training about educational legislation and policy making. No teacher is expected to be as competent as a lawyer in a specific field, but all teachers must be able to understand the documents regulating his or her everyday work and responsibilities as a professional. Luckily, we have now one professional lawyer among our sisters, who can contribute to this new field of activities. Perhaps it is an idea, who to invite to join DKG for making our voice better heard among politicians.

4. **The fourth and the last mentioned task is of special significance in my opinion. It says: encourage chapters to develop ways to increase members’ knowledge about pedagogical research.** It really is a smart point, which recommends teachers, school leaders as well as researchers to be better informed about the themes/topics researched and the results obtained in different fields of education. We have to be very specific about distribution of labour in educational systems. Teachers are seldom researchers, when active, then mostly in the field of action research. This is valuable and it can greatly contribute to everyday school practice.

However, politicians and so-called opinion leaders, promoted by media, often come out with the statement: “recent research says...” that teachers’ in many countries are too old, they have no modern skills and students’ low achievement can be attributed to a particular factor a specific research group has studied. The gap between theory and practice has never been wider, and if we want to modernize everyday life at school school, we have to be able to distinguish between meaningful and professional research and test driven statistics, opinion polls and pure rhetoric. Teachers get very little information for instance about brain research which is really opening up new vistas for educational psychology, especially how to better use different channels of cognition for learning with comprehension. But we usually hear percentage numbers, how many people are of this or that opinion. Opinions can be studied, but they characterize the respondents’ and their comprehension, not the problem they have been asked about. And research results are valid in their contexts only – in their time and societies. There is no need to spend money for carrying out opinion polls on teachers’ salaries as it can be read from statistics or question teachers working at schools, why so many teachers leave their jobs. They are not the correct target group, because they still work as dedicated to their profession, and teach children as before. In order to learn about the reasons what makes teachers leave, those who have left, must be studied. I would recommend all sisters to read the book by Daniel Moulthrop, Ninive Clements Calagari and Dave Eggers “Teachers have it easy: the big sacrifices

and small salaries of American teachers.” This is a good example, how meaningful research data have been made available for teachers in a book, clear, comprehensive and motivating to read. And it also offers ideas for practical decision-making. **And we have to remember – research can only INFORM about, how the land lies, its results can be implemented only by those who have the right to take decisions. And we as teachers CAN take decisions at the level we work every day- in our lessons and for our students. But decision making at national level can be influenced.**

**We could also ask, what is excellence in the globalised world. Philosophers define globalization as unification of different civilizations. It means acceptance of common items and processes, for example, use of technologies. For centuries it has been dissemination of western values, but what about diversity of educational cultures, developed basing on traditional regional and ethnic values? They must be studied and preserved as heritage to be used. The new and modern cannot be developed only from existing multiplicity of all kinds of educational ideas as we cannot decide about their innovative character unless we are well informed about the experience gained by our predecessors.**

**The second concept I would like to talk about is that of identity**, being discussed not only by philosophers and sociologists, but **increasingly by individuals**. As people, we have to specify who we are and what our aspirations for the future could be. These are the same questions the first president of the again independent Estonia, Lennart Meri. He asked in 1992, only he also added that we should know, where we are coming from. Mr Meri smartly united the philosophical concept of time with the development of a country and its people. The same questions have repeatedly been asked by philosophers on the second decade of the 21<sup>st</sup> century when discussing the development of self. This is the issue about decision taking, what to accept and what to reject. We can identify ourselves only with accepting the ideas and behaviours which we consider ethically correct. The people who share the same ideas and values in all human activities feel the sense of belonging together. **Identity is a sense of belonging.**

As teachers and citizens of our respective societies we are all facing the dilemma: would it be better to be an independent decision-maker or blindly accept conformist approach and follow ever-changing rhetoric of politicians in power or media campaigns. And what is more, we as educationists have to decide about ourselves as individuals and professionals, and at the same time carefully consider our potential for helping the young to decide about their future. Both young and old – need basis for decision making. Decisions can be made by having particular

knowledge about the world we are living in. We have to know about the issues we have to decide upon.

The development of identities and awareness of self is especially important in childhood; it starts with family education as it was put forward by Comenius already in the 17<sup>th</sup> century – with development of attitudes and understanding of norms. The same happens today as comprehension of a particular way of life entirely depends on the physical, emotional and cognitive interaction between the child and his or her social environment. In other words, everything starts in the home, which is not only the place but also a mental atmosphere where human relations and primary attitudes develop. Comprehension of norms and skills to differentiate between good and evil starts there. That is why more attention should be paid to educational level of mothers and education of future mothers.

**And so we have come to the third concept – that of values.** The comprehension of values is usually based on knowledge. First we have to learn what and why something is valuable. Motivation to inquire and learn about things on one's own comes later. Independent and conscious comprehension/formation of identities, based on informed decision-making takes place subsequently, usually later, at school age. This is the time when we, teachers can influence our students' comprehension of values, but only by providing relevant explanations why sometimes the same thing could be good or bad in different situations. We can achieve most by sharing stories. Let me tell you one old Estonian story.

*Once upon a time there was an old farmer, who had become very weak and could not work in the fields anymore. Now he was looking after children or was sitting in front of the kitchen range and kept the fire going, so that the food was ready when everybody came home from work. One day the old farmer was not invited to share the table with other family members anymore. His son brought him some porridge in a bowl to the place he was sitting. After the meal the old farmer's grandson came to him and the grandpa showed him, how to carve wood. After a while the young farmer asked, what they were doing. And his son answered that he was making a bowl for him. He also said that he would use it for his father when he becomes old. From that moment onwards, grandpa was always sitting at the table on his usual honourable place.*

Respect and gratitude to our parents and previous generations who have brought our way of life to the form we are enjoying today is no item or object we can touch and show, it is a higher mental level comprehension of values we must keep as a heritage we can base all our future innovations on. So knowledge of history is primarily learning from experience. Comprehension of cultural values forms the basis for our identity building and all the three concepts are really closely intertwined. We have to convince our young people that historical

roots of our identities are important and valuable and everybody, when starting from the very beginning of one's career should not think there has been nothing before.

The formation of identities is a lifelong process that is influenced by numerous, often unpredictable, factors. The number of established (or accepted) identities and their hierarchies (prioritised by the meaning they hold for an individual) may change considerably in this process. This is particularly true when we graduate from schools, for instance high schools – we cannot be together with the peers we have known well for a longer period any more. We have to come to new people and situations when we start our studies at the university, or work as teachers at school.

Young people need knowledge and skills for critical thinking – so that they can find arguments *pro* and *contra* for deciding about what something is or is not. The same knowledge and skills are required for making independent decisions later in different life situations. Then and only then can we consider someone an autonomous person, able to objectively evaluate oneself as a personality and to manage one's life.

The reason why countries all over the world aspire to develop knowledge-based societies is self-evident: the best and most rational decisions are usually made by knowledgeable and also wise people. It is crucial that individuals establish their basic values, as they lay the foundations for emotional and social belonging and for the primary identities in the hierarchy of senses of belonging. Usually the primary identities are those related to family and friends, which are cherished, long lasting and carefully preserved. Job-related contacts, on the other hand, may create several new identities in modern project-based life, but these are usually short-lived and easily lost.

Identities are created as shared values and expressed by a deliberate wish to belong to a particular group. By identification with the group a new social position is acquired: it means being recognised and accepted by the desired group of specific people sharing common values. When some identities are established, others of less value are lost and unacceptable identities are rejected simultaneously in the process of individual intellectual and social development. Therefore, different educational systems, institutions and curricula as professionally designed “plans for learning” (Taba 1962) specifying the educational content and providing guidance for selection of learning activities are compiled according to stages of human development (e.g. pre-school, primary, secondary or tertiary education). Considering our constantly changing environments (e.g. social, cultural, physical) we have to accept the fact that individual different hierarchies of identities are also dynamic in character. Young people in particular need information about the changes at global, regional and local levels, and therefore the curricula for general comprehensive schools have to be regularly analysed

and updated to meet the educational demands of a society. We have to clearly distinguish between the old and valuable and the old and outdated, which definitely needs to be changed and replaced by something more adequate, especially considering the content of learning. Understandably, outdated content has to be replaced by new and more pertinent modern knowledge. However, there has to be balance between the old and traditional, and the new and modern meeting the changing demands for education.

The cohesion of a society as a goal has been manifested in many international for a. It requires all its members to share some basic social identities as commonly accepted values. Estonia, for example, needs goal-oriented value education, which would help to strengthen both Estonian national and common European identities and which would avoid conflicts between different identities. It is probably the same situation in all the European countries and beyond. Coming back to the process of globalisation, the development of information technology and an intensifying mobility of people in the global labour market or for study have considerably increased the requirements of individuals to belong to more numerous, diverse and short-lived social groups. It also implies a need for clearer individual specification of different identities and their hierarchies that may also be in the process of continual change.

The Europe 2020 strategy is about delivering growth that is: **smart**, through more effective investments in education, research and innovation; **sustainable** thanks to a decisive move towards a low-carbon economy; and **inclusive**, with a strong emphasis on job creation and poverty reduction. The strategy is focused on five ambitious goals in the areas of employment, innovation, education, poverty reduction and climate/energy, In case we agree that these goals are valuable and worth pursuing and sharing, then we have already made a step towards common ideals and identity, which has a place in all our individual identity hierarchies. The European Union has been working hard to move decisively beyond the crisis and create the conditions for a more competitive economy with higher employment, but still – education remains the decisive factor when aspiring to reach any social, cultural or political goal.

**What are the values a post-postmodern man could accept and cherish in the world of conflicting values pursued by different social groups locally and globally? What would be morally correct to do?**

I would like to recall the words said by Hemingway in his work “Death in the afternoon”: ”I know only what is moral is what you feel good after and what is immoral is what you feel bad after.“

How do we feel in our everyday work? Do we feel bad or good after a tiring school day? When thinking about ourselves as professionals we always have to take a position when entering our classrooms, we have to ask: can we actually face the problems with the

intellectual and ethical capacity which would allow us to solve them in the best interests of our students, ourselves and all society as well? Are we always at the expected level, or do we need some support from our colleagues and friends? Do our students accept us as friendly and supportive and more experienced people, or is there something we have so far failed to meet their expectations? Is there a critical friend who could help me, or is there a shoulder to cry on, if a need arises. Again, we have to think critically and value the experience and competence our colleagues and teachers organizations, DKG included, could provide.

Accordingly, we have to distinguish between different educational ideologies and concepts. Can we, for instance, be specific about educational management and educational leadership? How does this influence us – teachers? Usually these terms are used intermittently. However, they denote two absolutely different approaches to schools as organizations. School management means leading schools as corporative enterprises according to business and managerial models. It is important to consider educational resources which are never sufficient for providing access to education at different levels and different social groups. Educational leadership means development of new values and approaches to improve the functioning of a school as an institution for students on their way of socialization, towards becoming independent people. Competence in educational economics must be a part of educational leadership, but no school can function as an institution supporting socialization of young people considering school budgets only, or taking teachers as servicing people teaching only for tests, still worse- become the agents of some political manipulations disguised as educational innovation.

I am firmly in the camp with those, who believe – education can make a difference. With everybody's contribution in our everyday school practice at different levels. However small or insignificant they might seem in our own eyes – we will see the results in our students in years to come. All good things need time to become evident. But when we feel positive about making some kind of contribution, we start to enjoy being able to try new teaching formats. And create some really interdisciplinary and meaningful learning environments for students, so that they could see this rich and somewhat terrifying mix of complicated factors influencing perhaps one of our everyday routine activities. We often wonder why some people seem to have a better sense of direction than others in their professional work. As one of students said last April: *I like to attend this school. There are practically no bad teachers, although they are all rather different. They really know their subject and you can talk to them about different things. It's all down to their inner GPS systems. I wonder, how they develop their skills to survive so efficiently at school...*

I think the metaphor of teachers' inner GPS deserves attention. First of all, it means teacher education as a never-ending process in addition to some personal traits a teacher must definitely have. However, any attempt to give an ordinal hierarchy to something subjective



will undeniably face limitations. Although we remain different, we share the same common values. We cannot expect our students to be motivated to learn, if we are not motivated to learn ourselves. Both, teachers and students can aspire and work FOR educational excellence. So we as teachers can learn at different levels and we do that.

Dr Martin Zaltz Austwick from Bartlett Centre for Advanced Spatial Analysis believes that the role of research staff at universities is not just about creating knowledge, but also sharing, translating and discussing it with all sorts of people. He thinks every researcher, PhD student and professor should do that in one way or another. There are many among our sisters who have defended their PhD degrees, or are still aspiring towards them, often with a meaningful support from DKG. Aspiration is a new imagination of the future. Doing research means a new step towards professional excellence and towards the identity with those who understand the world around us from an academic viewpoint. Academic knowledge and skills become valuable, if implementable in school practice, in teacher training or any other field of educational activities. There are so many meaningful fields, which deserve particular research for improvement of everyday school practice. However, we should notice, what is being offered and teachers must be brave enough to question some information. Ultimately, any research is only meaningful, if it improves the lives of children. We need to demonstrate that research can make a difference, shape practice and inform health priorities in the way children's services are organised and run.

The desire for knowledge expands with the desire for control. The quality of education, or its excellence a country could be proud of is often specified by control and accountability, usually by different tolls elaborated by testing industries. All decisions about excellence in education and teachers' work are taken by results demonstrated by PISA, TIMSS or any other international comparative study. Test results of different kind have become cornerstones of educational policy making in many countries. It is quite easy to compare numbers, it is much more complicated to evaluate students real achievement considering their initial level. Perhaps it is high time to think, why Finns do not teach their children to take tests. They are the leading country in education because they have set different goals – help students from the very beginning to learn with comprehension supported by teachers, trusted intellectuals and professionals. When students comprehend the content they learn, capability to take whatever tests comes as a by-product. I do not want to say that people should avoid accountability.

There are forced disappearances of some topics, when political rhetoric has miserably failed. We all know the slogan – there should be no child left behind, which actually turned into “No child left untested”. Perhaps we should think again of the sequence – first learning, then testing. Then it can be decided, what kind of surveillance is actually needed or meaningful at school. Life is more than slogans.

I would also like to say a few words about reading. Three traditional three Rs – reading writing, “rhitmetics”, the basic skills which will be needed in all times have also been transformed. New types of literacy have appeared which we have to acquire, if we want to manage in modern technological environments. We also need new reading skills, often labelled as functional reading skills. Reading has not disappeared as a habit. People have started to read from other sources than books. We read graphs, labels, signs, even sounds and smells. And we still read books. My bookshelves are a record of meetings with different authors and places I have been to. The books are not always very well organised into subject areas, but I always find the one I need for a quote, or rereading a passage. Books provide a new world of opportunities and answers, and we often read the same book with new comprehension as we have learnt in between something new, or simply matured as a person. New times bring new books, beside the old sci-fi there are now cli-fi – futuristic fiction about the consequences of the climate change we yet do not know how to deal with. But we should never accuse the genre of being dull or worthless, we should develop our imagination instead, and find out how to use the information offered.

### **Information and/or knowledge?**

It has been one of the greatest issues under study among modern philosophers, how to distinguish between meaningful and useless information, and finally, how to turn information into knowledge. That is exactly what learning is: you become able to see the meaning behind a fact or process. Information becomes knowledge only then, when you see the meaning of something in a system, sometimes also out of a system, but definitely related to something else. Learning has taken place, when you understand how to implement the knowledge and skills derived from the information found in most diverse spaces and sources.

There is the space we spend more time in now than ever – the cyberspace. It provides endless information with a mouse click, but understandably, we can use only a fraction of it. At the same time we feel at a loss facing such a vast world of information we are not able to manage any more. That is the reason, why there is a pessimism about computers and technology at large that wasn't there before. Donating old computers to starving children in developing countries can be considered an act of kindness, but it probably is not the most meaningful thing to start with. Sheer poverty has to be addressed first, that is why DKG has also been addressing the issue supporting children in Africa for a considerable period already.

Computers are fine for people weary of everything and trying to constantly innovate and change things for the sake of innovation. Philosophers are already talking about new primitivism, when everything is expected to be solved by modern technologies. However, research has already shown the problems related to one-sided computerization and manifested

the need to balance human activities, and not only in the field of learning. Nobody denies the value of computers as tools, providing new and useful learning environments, but smart use of new technologies requires a new level of computer culture. It has to be studied more carefully why Silicon Valley smart guys do not allow their children to start with computers before they are 10. Why should they advocate for so-called de-modernization and why did Chinese educationists start to reactivate teachings of Confucius already some 20 years ago?

I would like to make my final remarks basing on the only recognized female philosopher of the 20<sup>th</sup> century Hannah Arendt. She is one of the few who already in 1960ies talked about values, identities and sustainability of cultures and societies. *Between Past and Future* is the title of the book that came out for the first time in 1961 consisting of six essays, one of them dedicated to the crises in education.

Hannah Arendt says that humans are always living between the past and the uncertain future. They must permanently think how to exist, and each man is required to learn thinking. For a long time humans have resorted to tradition, but in modern times, this tradition has been abandoned in several fields, including morals. Ethical relativism has led to the state of things there is no more respect for tradition and culture. With her essays, Hannah Arendt tries to find solutions, but she also admits that modern philosophy of her times has not succeeded in helping humans to live correctly. Maybe the 21<sup>st</sup> century will see some positive developments. Arendt's participatory conception of citizenship provides the best starting point for addressing both the question of the constitution of *collective identity* and that concerning the conditions for the exercise of effective *political agency*. The crucial question at stake in political discourse is the creation of a collective identity and social cohesion of societies in a highly individualised world. These shared values as “we” to which we can appeal when faced with the problem of deciding among alternative courses of action. Political action and discourse are, in this respect, essential to the constitution of collective identities. And that is exactly where education comes in. This process of identity-construction, however, is never given once and for all and is never unproblematic. Rather, it is a process of constant renegotiation and struggle, a process in which actors articulate and defend competing conceptions of cultural and political identity. Once citizenship is viewed as the process of active deliberation about competing identities, its value resides in the possibility of establishing forms of collective identity that can be acknowledged, tested, and transformed in a discursive and democratic fashion.

When writing about crises in education, she brings out their repetitive character. There have been crises at different times and there will be crises again, as a new need arises for providing answers for new demands in education. Arendt clearly warns against three things:

- 1) Children cannot be taken as autonomous and free grown-ups. They need examples to follow in order to learn about the society they are living in. Authority of parents and teachers cannot be questioned as the children must be allowed access to experience the

older generations have and which would help them use it for their socialisation and enculturation.

- 2) Modern psychology (widely in the US), influenced mainly by pragmatism has become a kind of common science of teaching without considering the *content* chosen for learning. The teachers must first and foremost be knowledgeable people (denoted as intellectuals today), which deserve respect and independence at decision-making about organizing learning. ‘
- 3) We must not replace learning with activities. All activities must have a purpose, but they all depend on the content, selected for and worth learning. The authority and professional skills of teachers consist of knowledge about the world and the ability to support children to acquire these knowledge. Teachers represent somehow all grown-ups and they have the responsibility to tell the young – this is the world around us, just how must we know about it today.

She also says that any crisis in recognizing authority can also cause problems in individual lives. Education cannot be invented by children on their own, there will always be two sides – teaching and learning, it will become empty rhetoric without. There can be no education obtained without learning. However, it is possible to be active learner without ever becoming an educated person. She also recommends to leave educational decision making in its steps and details to professionals. No innovation or path breaking theory should be accepted without constructive criticism.

Ahrendt says: "I've seen some springs that ended up being terrible winters. We human beings are gregarious. We can't live alone. For our lives to be possible, we depend on society. It's one thing to overturn a government or block the streets. But it's a different matter altogether to create and build a better society, one that needs organization, discipline and long-term work."

### **So, what could we do as an international organization today and tomorrow?**

Our predecessors and for-farers thought they could change the world. Every next generation expects to be able to do the same.. And that should be our moral duty as well – to work for the progress in the field of education. And I still strongly believe in dedicated individuals – teachers of different age groups taking responsibility in their everyday work and looking after each other as colleagues and friends. By developing ourselves professionally, we will be able to understand and “read” more precisely different educational documents as organizational and intellectual frameworks: how theoretical and political discussions and debates inform and effect education policies, curriculum studies, curriculum design and teaching practice in different national contexts.

I am sure that we as educationists can create pictures and visions in our minds of the future progress of education and have feelings about what we have envisaged. It has to be clearly manifested as something in what we all have conviction and act to achieve it. I believe, we as

members of DKG International, making up the world organisation aspiring towards educational excellence in all its member states, we can and must build a realistic and promising narrative of education as a moral enterprise (as William Pinar often highlights!) in all our respective countries. We can do it by sharing common moral and professional values, building up multiple identities and contributing for a better future we all will be part of. That can make us visible as key women educators dedicated to profession.