EXE739 - Internationalising the Curriculum

Assignment One

Lisa Dibbayawan

ID: 213297506

Deakin University

September 2013

Topic 1 - Introduction to Internationalising the Curriculum

Education is constantly evolving. Not only are pedagogies changing to suit the needs of students, the way in which we teach and what we teach is changing to suit the needs of a very mobile society. Education needs to adapt to the influences of other cultures and societies who have become part of our own culture. Not only does education need to adapt to other cultures by integrating another culture, education needs to adapt to be a global education system. A global education system needs to not be based on one national curriculum, but a combination of systems that best suit the learning styles of the students.

Curriculums have largely been developed on a national basis (Gardner, 2004), building on previous generations' cultural ideas and expectations. Adapting and internationalising the curriculum includes global migration of people into the curriculum and teaching. A school in the suburbs of Sydney, which was once an Anglo-Saxon dominated school, will now have a more global population of students. My own school in the northern suburbs of Sydney in the 1970s only had one student from 400 of Asian heritage. Now there are more than 15 cultures at my old school, dominated by Pacific Islanders. Rizvi states that it "is a dynamic culture, constantly and rapidly changing, subject to a wide variety of pressures" (Rizvi, 2009). The curriculum and pedagogy needs to change to accommodate the new population's needs.

Internationalising the curriculum does not necessarily mean changing the way we teach, but making allowances and understanding the backgrounds of new demographic of students. Many people move to Australia for the leading edge approach to education. They are not looking at replicating the learning that takes place in their own countries. Rizvi refers to the cosmopolitan learning, which needs to be more "diverse and extensive" and not limited to national curriculums (Rizvi, 2009). Internationalising the curriculum is using the national

curriculum system and knowledge, but ensuring that students who have different ideals and approaches to learning are included.

Globalising the educational system takes an international curriculum one-step further. It uses 'best practice' and knowledge from all cultures and prepares students for an integrated community. The International Baccalaureate (IB) program based on the French curriculum system is attempting to education students based on principals and allowing schools to decide best how to teach their own student population. The IBO mission statement includes "intercultural understanding and respect, not as an alternative to a sense of cultural and national identity, but as an essential part of life in the 21st century" (International Baccalaureate Organisation, n.d.). My experience with my own children over four continents of IB schools has seen each school approach the curriculum differently. Each school has used a national system as the basis such as the UK, Swiss, Australian, or British curriculum system, but then adapt to the local environment and student population. Understanding the local community, providing community service and learning languages form a significant portion of the curriculum, enriching the learning of students. Responsive education needs to provide students to "analyse, interpret, and comprehend" the different views of globalisation (Singh, 2007). A globalized education system has to ensure students are more aware of their surroundings and environment, and how to look to protect what they have now.

Topic 2 - A diversity of contexts - the different contexts in which we teach and learn

The educational environment has transformed significantly over the last few decades. Not only are classrooms introducing technology into everyday learning, the learning community and approaches to teaching in each classroom have changed. Over the last 5years, I have taught in three countries with three different curriculums. Each school has needed to

focus on curriculum and school policy depending on the school population and location. Learning is changing because of cultures and communities integrating.

The classroom layout has remained similar between schools – each contains a teacher's desk, whiteboard, projector, desks, and room for circle time. School hours and interactions between teachers have also remained constant over the schools.

Approaches to reaching every child so that they can reach their potential, however, have changed. Instead of a one-style-fits-all teaching approach, education facilities are now looking at whom they are trying to teach and accommodating their needs. In the New Zealand school, teaching was moving towards peer-to-peer teaching with teacher supervision-students getting together to discuss strategies, opinions, and solutions rather than being instructed. In the American school, teaching was still based around instructional/rote learning but at the same time very dysfunctional and not structured In a British curriculum school, teaching is highly structured and follows a distinct path with limited flexibility. The biggest difference I have seen is how reading is taught. In New Zealand and British schools, students are scaffolded into reading developed based on Lev Vygotsky's Zone of Proximal Development (Doolittle, 1997)– students are given small challenges to stretch their learning. The American system of teaching (experienced in two different American schools in two different continents) was unstructured and haphazard. Students can choose whatever books they liked and encouraged to choose well (few students do). My experience is that the New Zealand schools were more open to change to improve teaching pedagogy, while the American system was highly conservative.

While the curriculum I teach has already been adapted to suit the needs of an international community, I feel that I could be more aware of cultural issues and habits of those in my classroom. During the previous school year I learned a significant amount about

the Jewish culture – how celebrations are performed by a variety of different families, changes to routines that occur during celebrations, and the importance and difficulty of celebrating in a foreign country. I need now to incorporate what I have learned into my teaching to help my students understand other cultures better, but also allow students to be proud of their own culture. Involving families in the classroom community has been invaluable to learn and understand about new cultures. Gee & Hayes supports the ideal world as one where we can steal and borrow ideas and practices, but be able to keep our own identity (2011). We must continue teaching about other identities, but still maintain our own.

Topic 3 - Internationalisation and Globalisation

Globalisation is the movement and exchange, without boundaries, between the local and international community of culture, society, politics, and economies (Robertson & White, 2003). Giddens (1999) also included technology as an area of globalisation. These dimensions are complex and interconnected (Robertson & White, 2003). They have not developed separately but interwoven. For example, cultures are affected by the globalisation of economies, by varying degrees and at different paces.

Globalisation is more complex than internationalisation. Internationalisation refers to the movement of people, ideas, and products between two identified nations. From an educational perspective, this can be seen as integrating another culture's perspective and pedagogy into the current education curriculum (Paige, 2005). A globalised curriculum will be one where it is influenced by a multitude of local and international ideas, and not be dominated by one.

Globalisation in the classroom forces students to identify and look deeply at their own culture. An internationalised curriculum only looks at another culture from one perspective. Being a global student, where a student is outside their own culture, compels a student to

identify what their own culture is, how it operates and integrates with people, and whether the individual is connected to that culture. As a teacher at an international school, I need to be able to explain my own background and culture to students of other cultures. I need to know myself who I am. Globalisation forces us to understand better our own culture, economy, politics, and society.

However, globalisation in the classroom has given rise to an increase in performance management to ensure conformity with possible negative outcomes (Singh, et al., 2005, p. 15). In a global driven economy, performance indicators act as gauges to the market but may result in complacency in education. Globalisation has a negative impact on education and curriculum when looking only at performance indicators that encourage mediocrity.

Topic 4 - Globalisation and the nation-state

A nation-state is a political organization that is associated with a cultural identity. The nation-state is something created and constantly evolving (White, 2007, p. 6). Hall (1992) describes the national culture as an imagined community that helps create literacy standards that defines actions and concepts about us.

National identity is somewhere in between the past and future (Hall, 1992). The past forms a basis of our current identity, national histories, language, communication, and popular ideas. We attempt to cling to the identity by seeing similarities, connecting our identity with our need to belong to a community. It is very difficult for us to cling to more than one identity. We can be part of multiple nations, but our ties will always be stronger to one over the other. For example, British citizens who now call Australia home and are permanent residents will connect with the UK for sporting events like the Ashes. Although they connect to the Australian identity, the dominant national identity is another. Australia's search for an identity is a shallow endeavour, as the stereotypical Australian does not actually

exist. Australia's population contains of a vast variety of people from every walk of life. To create a caricature for all these different individuals would be next to impossible. The search for a sense of identity is like the quest for happiness: if you look for it, you may never find it.

Education curriculum and policy is based on a nation's cultural, social and scientific roles given to them by the community (Enders, 2004). Globalisation of the education system has confused who educational policies respond to as there is no longer one single community. With the rise of global markets, there has been a reduction in control by governments in their national education policies (Jotia, 2011). Education is driven by consumer demands rather than by maintaining national identity. Policies are written to accommodate change in diversity and global needs. Education policies are affected and included by the need to have global students, at the cost of national identity. Curriculums focus less on a nation's history, developing a cultural identity, and more towards global issues affecting other nations. The change in focus for a curriculum may result in it more difficult for students to develop a sense of who they are, what their cultural identity is.

Topic 5 - Working cross-culturally - working with culture and cultural difference

Globalisation requires people to look at their own culture, that of others, and to interact. We as individuals are moulded and sculptured by culture. Culture explains the way we behave. Hofestede described culture as "collective programming of the mind that distinguishes one group or category of people from another (Hofstede, 2011) collective referring to the influences from shared concepts of immediate community, family, friends, and neighbours. Culture teaches us to see something a certain way (Ballard & Clanchy, 1997).

We are aware of our interactions cross-culturally in all aspects of our lives. Cross-culture refers to cultures interacting, exchanging, or comparing two cultures (Princeton

University , 2010). The interaction of two or more cultures causes both benefits and issues. Cultures can be defined by the amount of power they exert over others, socialism verses capitalism, the role of males and females, the avoidance of conflict, and whether a culture identifies itself in the short-term or long-term (Hofstede, 2011). Cultures can provide security for people by providing them a sense of belonging but also can restrict them by imposing constraints (Kramsch, 1998).

Due to globalisation, people choose to be part of a variety of cultures and not one distinct culture. Alim & Pennycook (2008) looks at the hip-hop culture and how educators can utilise the culture in traditional learning environments. Being part of a culture is a "way of life" (p90). Alim & Pennycook suggest that educators and researchers should utilize this cultures experiences and knowledge to engage them in learning. However, they are very wary of the pitfalls of using culture in education as it can "fall out of fashion with the students" (p99). Hip-hop, or any other cultural community, can be incorporated into traditional learning, such as hip-hop poetry or using a Chinese abacus for math, but it should never replace the entire curriculum.

Those recognising themselves as part of the culture also see themselves in other cultures, such as national identity or cultural heritage. Watching the first game of the Bledsoe Cup of a rugby game between Australia and New Zealand last night I am reminded that while a player may play for one country and associate with structures, rules, and language, it may feel connected to another culture. Many New Zealand and Australian players come from Pacific Islands, switching their nationality, but not completely switching which culture they identify with.

Teaching students cross-culturally requires a new approach to teaching. Teachers need to look at the student's cultural practices rather than general cultural practices to ensure

a more in-depth inquiry and generalisations and prejudices are not encouraged. This allows students to look at "concepts, issues, events and themes from the perspective of diverse ethenic and cultural groups rather than on more superficial cultural elements like holiday and food. I have found an excellent way of encouraging deeper understanding is to encourage families and friends to be part of the learning in the classroom. Parents offer wonderful insight to how other cultures exist without negative prejudices and with a high degree of knowledge.

Topic 6 - Teaching cross-linguistically

Cross-cultural communication aims at understanding and forming successful relationships across cultures, using both non-verbal and verbal communications methods. People understand the world they see it using languages. Languages are a system of signs that have a cultural value attached. Pennycook (2008) refers to Claire Kramsch who uses the analogy of languages being the transportation of understanding society. The same word used in two different cultures can have very different meanings and two cultures using the same language can describe something using different words. Our language is our tool for social interactions.

The dominant language in a global society is English. English has been the dominant language for centuries. A language becomes dominant through those that hold power. During the 15th century, English became the dominant language, spread by the British Empire. The British Empire held power over colonies ensuring that English was the language of communication. During the 16th and 17th centuries the power turned to the scientific and industrial revolution, led by the English again. Again, ensuring English continued to be the global language. The 19th century saw the rise of the economic powers of the USA and UK,

both English language nations. In addition, in the 20th century cultural power, or power from inventions of modern society, led by English speaking nations (Crystal, 2009)

Unfortunately, the dominance of English as a global language and a result of globalization, many dialects of minority groups are disappearing. DobeS scholars expect that more than half of the 6,500 languages will be wiped out by the end of the 21st century ("Linguists search the world to preserve dying languages", 2013). The rise of cultural and technological power by the west needs to be aware of the lost languages and provide support for traditions and cultures.

Teaching at an international school abroad, I am very aware of the wide range of languages heard within a classroom. Some students begin school with very little or no English, others are fluent, but as a second language, and others are fluent in English but from a variety of different nations and cultures. At the beginning of every year, both students and teachers alike begin with understanding the basics from each other. As a kindergarten teacher, our classroom focuses on the basics of the English language; therefore, speakers of other languages are not at a big disadvantage. Where we differ is from how we interpret the spoken language (Pennycook, 2008).

Topic 7 - A cosmopolitan age - identity, difference and hybridity

Moving and communicating cross-culturally is not easy. Every time we move across a culture, one that is different from ours, we need to understand the new rules and expectations. What is considered normal in one culture, does not necessarily mean it is accepted in another (Hermans & Kempen, 1998). Culture shock is "expected of a period of adjustment in a new culture" (Zapf, 1991). In Western cultures, it is acceptable to move objects around with your feet, but in Thai culture, it is considered the ultimate insult. New rules need to be learned through interacting with other cultures.

Cultural identify was once considered to be static: once we developed our own cultural identity it would remain the same over time, we inherited our parents' exact same culture. However, cultural identity changes constantly over time (Barker, 1997). Arber argues:

"recent and globalising changes, particularly the impact of international students within schools, have meant that school communities understand the presence of others and therefore themselves in new ways We adjust our own sense of culture based on daily interactions and micro-cultures around us" (Arber, 2006).

Foreign phrases and words have come into our daily vocabulary because of these daily interactions. We cannot remain the same, our own identify adjusts to the new culture around us.

It is very difficult to identify our own cultural identity until we are placed out of our comfort zone and into a new culture. Growing up in a white-dominated area of Sydney I never looked at who I was. I described myself as Australian without knowing what that meant. Moving into a new culture, I had to identify what parts of my culture were important. Barker confirms that identities are changing due to globalisation. "Identities are no longer simply 'givens' but are constructed by us from the multiplying resources provided by globalization" (Barker, 1997). I needed to maintain an attachment to a culture and to do so I needed to identify what parts of my historical culture were important to me but at the same time develop my own identity based on my new environment.

Teachers need to be aware of their own cultural identity to be able to teach effectively in a multi-cultural environment. We need to identify our own assumptions and prejudices of other cultures and ensure that they do not disadvantage those we teach. To ensure we are able to teach an inclusive curriculum for our students, we need to understand that particular

child's culture and not make prejudices based on their heritage. I have found in my own circumstances that involving families in the classrooms and encouraging parents to discuss their culture to students not only gives the classroom community a non-biased view of another culture, but it also encourages families and support networks to be supportive of learning.

Topic 8 - Interrelating with another - race, ethnicity and education in globalised times

Cultural differences are being addressed though government policies. Policies and plans aim to reduce the conflicts that occur due to the integration of cultures and ethnic groups. Australian Federal government policies aim at promoting acceptance and respect for people from difference backgrounds, cultures, and ethnic races. These policies aim at removing the problems that exist when cultures do not accept change and are inflexible.

Our cultural identify is influenced by conversations and communications around us (Barker, 1997). They help us identify what is important and what we should believe as a priority. My own cultural identity is evolving because of living in a wide variety of cultures around the world; I have been able to build my pedagogic skills to best serve the global student population. Dyer (2010) argues that "constraints on teaching global education lie in teachers' abilities to build their own pedagogic capacities, knowledge and skills". I do not see issues the same way as those friends I have living in the same community in which I grew up. Eating with a spoon and fork and taking off my shoes before entering a room for me is considered normal. My cultural practices have changed. However, these would appear strange to those who have not experienced another culture.

Effective teaching requires we recognize and respect cultural views that are different to our own. The goal of recognizing correctly other cultures is to remove racism. The only way to respect other people is to understand them is by getting to know what their practices

actually are and why. Dyer (2010) argues that travel engages teachers to look at other cultures and teaching practices bringing an authentic global curriculum into the classroom, and this "knowledge in turn can challenge held stereotypes" (Dyer, 2010, p. 10) As an educator, we need to increase communication with those from other cultures to remove the assumptions that we can sometimes make in error. I disagree that to fight racism we need to ask people to change their behaviour. I think that to fight racism we need to ask people to understand better other cultures. If we can understand other cultures and remove fears, then we automatically change our behaviour.

Topic 9 - Teaching in new times - internationalisation, technical and social change

Technology has brought cultures and nations closer together. "The concepts and implementation of global learning, global competencies, and global citizenship are continually changing, given the dynamic nature of society and technology" argues (Patterson, et al., 2012). With mobile networks and the internet, people can communicate in real-time across time barriers and borders. Technology in education utilizes "web-based instruction, virtual learning, online learning, and e-learning" (Arber, 2013) not only as a tool for instruction but also assessment and evaluation of students. The use of technology in learning has many difficulties when used across cultural boundaries.

Using technology in education does not take into the different learning styles and approaches to learning for students. The gap in learning between the western style of self-directed and independent learning is in direct contrast to that of Asian teaching, which is based on the teacher as the central role and systematic learning. Cultural backgrounds are not taken into account when using an online teaching tool. Online learning options need to develop an online community, improve the self-motivation of students, and provide professional development for educators (Lee, 2011) to ensure the needs of a global

community are met with online learning. It is not enough to use the skills and resources currently available for face-to-face teaching for online students. New pedagogies need to be developed.

Developing countries have been slow to offer online learning as an option due to "low levels of computer availability, access, familiarity and Internet penetration, which leads to scepticism about the feasibility of this approach" (Abdon , et al., 2007) to learning. The implication of developing countries not being able to offer online education is that many students then need to explore other options overseas, where learning approaches are different. This poses difficulties for students, as it is difficult for online educators to take into account the cultural differences in the teaching process. Online education possibilities therefore need to be more global in their approach to teaching than those offered on campus are.

Topic 10 - Teaching in new times - teaching critically in a cosmopolitan age

Internationalising the curriculum is more than just changing the content that we teach. Educators need to look at environment in which we teach in, the style of learners in our actual or virtual classrooms, how we communication within the classroom, assessment of learners, and the language of our teaching environment (Arber, 2013).

Internationalising the curriculum takes two approaches. National education systems need to address how a national curriculum can be adapted and improved for entering cultures. International schools using national curriculums in countries other than the base curriculum need to build and evolve a curriculum for a global population in a foreign environment. Both education systems are providing an international curriculum, but with two different focuses.

Regardless of the approach to globalise or nationalise the curriculum, educators need to develop pedagogies and curriculums that prepare students for a mobile and interconnected

community, making adjustments for new cultures while maintaining their own sense of identity. Global students need to:

…integrate multiple disciplinary perspectives, hone their critical thinking skills, embrace diversity while becoming self-aware, build human and natural capacities and assume responsibility for global issues, and take action to protect and improve local and global communities (Patterson, et al., 2012).

A curriculum that will best suit the needs to students does not necessarily need to look abroad for new knowledge to teach. Educators need to look at the students they are teaching, look at their needs now and what they will need in the future to be successful. Learning five languages will not meet the needs of a student in central Australia, but using best practice pedagogies from around the world meeting their needs will. Educators need to balance carefully developing national curriculums that are very successful producing successful adults. The curriculum focus should never be on producing the highest global scores for Mathematics or English but how well educators have prepared them for life.

References

Abdon , B. R., Ninomiya, S. & Raab, R. T., 2007. e-Learning in higher education makes its debut in Cambodia: The Provincial Business Education Project. *International Review of Research in Open and Distance Learning,* 8(1).

Alim, H. S. & Pennycook, A., 2008. Glocal Linguistic Flows: Hip-Hop culture(s), identities and the politics of language education. *Journal of Language, Identity, & Education,* 6(2), pp. 89-100.

Linguists search the world to preserve dying languages. *Bangkok Post*, 17 August, p. 13.

Arber, R., 2006. *A tenuous belonging: International students, multiculturalism and the manifestation of cosmopolitanism in local schools.* Coldstream, Vic, Australian ASsociation for Research in Education.

Arber, R., 2013. *Topic 10 - EXE739 - Internationalising The Curriculum.* [Online]
Available at:
https://d2l.deakin.edu.au/d2l/le/content/136186/viewContent/1860397/View
[Accessed 1 September 2013].

Arber, R., 2013. *Topic 9: Teaching in new times - internationalisation, technical and social change,* Melbourne: Deakin Universtity.

Ballard & Clanchy, 1997. *The cultures of learning,* s.l.: s.n.

Barker, C., 1997. Television and the reflexive project of the self: Soaps, teenage talk and hybrid identities. *British Journal of Sociology,* 48(4), pp. 611-628.

Crystal, D., 2009. *Global English with David Crystal.* [Online]
Available at: http://www.youtube.com/watch?v=WZI1EjxxXKw
[Accessed 2 September 2013].

Doolittle, P., 1997. Vygotsky's Zone of Proximal Development as a theoretical foundation for cooperative learning. *Journal on Excellence in College Teaching,* 8(1), pp. 83-103.

Dyer, J., 2010. Shifting constructs of global education: The role of travel in meeting new challenges for teachers. *Social Educator,* 28(2), pp. 4-11.

Enders, J., 2004. Higher education, internationalisation, and the nation-state: Recent
    developments and challenges to governance theory. *Higher Education,* Volume 47,
    pp. 361-382.

Gee, J. & Hayes, E., 2011. *Language and learning in the digital ag.* Hoboken: Taylor and
    Francis.

Giddens, A., 1999. *Globalisation.* [Online]
    Available at: http://news.bbc.co.uk/hi/english/static/events/reith_99/week1/week1.htm
    [Accessed 10 August 2013].

Hall, S., 1992. National cultures as "imagined identities". In: S. Hall, D. Held & T. McGrew,
    eds. *Modernity and its futures.* Cambridge: Polity Press in association with the Open
    University, pp. 291-299.

Hermans, H. & Kempen, H., 1998. Moving cultures: The perilous problems of cultural
    dichotomies in a globalizing society.. *American Psychologist,* 53(10), pp. 111-1120.

Hofstede, G., 2011. *Geert Hofstede on Culture.* [Online]
    Available at: http://www.youtube.com/watch?v=wdh40kgyYOY
    [Accessed 10 September 2013].

International Baccalaureate Organisation, n.d. *IBO.* [Online]
    Available at: http://www.ibo.org/mission/
    [Accessed 19 September 2013].

Jotia, A., 2011. Globalization and the nation-state: Sovereignty and state. *US-China
    Education Review,* Volume B2, pp. 243-250.

Kramsch, C., 1998. The relationship of language and culture. In: *Language and culture.*
    Oxford: Oxford University Press, pp. 3-14.

Lee, R. C., 2011. *Perceptions of online learning in an Australian university: A Malaysian
    students' perspectives,* Brisbane: Faculty of Education, Queensland University of
    Technology.

Paige, R. M., 2005. *Internationalization of higher education: performance assessment and
    indicators,* Minesotta: University of Minesotta.

Patterson, L., Carrillo, P. B. & Salinas, R. S., 2012. Lessons from a global learning virtual classroom. *Journal of Studies in International Education,* Volume 16, pp. 182-197.

Pennycook, A., 2008. English as a language always in translation. *European Journal of English Studies,* Volume 1, pp. 33-47.

Princeton University , 2010. *Word Net.* [Online]
Available at: http://wordnetweb.princeton.edu/perl/webwn?s=cross-cultural
[Accessed 18 August 2013].

Rizvi, F., 2009. *Teaching global interconnectivity,* s.l.: s.n.

Robertson, R. & White, K., 2003. GLobalization: an overview. In: *Globalization: critical concepts in sociology.* London: Routledge, pp. 1-44.

Singh, M., 2007. Responsive Education: enabling tranformative engagements with transitions in global/national imperatives. In: M. Apple, J. Kenway & M. Singh, eds. *Globalizing Education: Policies, Pedagogies, and Politics.* s.l.:s.n., pp. 113-134.

Singh, M., Kenway, J. & Apple, M. W., 2005. *Globalizing education: Policies, pedagogies, and politics.* New York: Peter Lang Inc.

Suarez-Orozco, M; Qin-Hilliard, D;, 2004. *Globalization: Culure and education in the new millennium; Suarez-Orozco, M; Qin-Hilliard, D;.* Berkeley: University of California Press.

White, G., 2007. *Nation, State, and Territory: Volume 1: Origins, Evolutions and Relationships.* s.l.:Rowman & Littlefi.

Zapf, M., 1991. Cross-cultural transitions and wellness: Dealing with culture shock. *International Journal for the Advancement of COunselling,* 14(12), pp. 105-119.