Internationalisation, Global Citizen & Graduate Attributes
(A 30 minute Guide)
A Short History of Internationalisation

A tale of 5 levels (or maybe ‘waves’), please note how each transcends & includes the one before…

Level 1. Milking The Cash Cows

• First, Internationalisation was about attracting Foreign Students for their money!
• (and for some, it still is)
Level 2. Overcoming their Cultural Deficit

• Oh oh..problem: the word got about that all Western universities are interested in is an International Student’s Money (shock!). Worse, managers worry that they might not keep coming if word gets around that they are not treated well, if too many are unhappy and if too many fail.
• The problem is that these students are foreign(!) and unprepared (!) for life in a British University.
• So, the solution - bring these students up to speed in British language, culture and approaches to study!
• Internationalisation seemed to be about learning to teach these special types of learners
• (and for some it still is).

Nothing wrong with that!
Level 3: Meeting Our Challenge of Globalisation

- The world of work and business is becoming more international, globalised, multicultural – knowing the traditions of Middle England is no longer enough.
- International learners are already international – it is our stay-at-home local learners who need help. (Here, international learners are a resource).
- Internationalisation seems to be about helping our local students deal with an increasingly cosmopolitan world of work.
- (and for some it still is)
Education for Global Citizenship is about encouraging learners to see themselves as citizens of the world.

- Martha Nussbaum (2002, p. 289) argues that Global citizens need three abilities:
  
  1. critical awareness of their own tradition & the ability to undertake a discussion that contains mutual respect for reason;
  2. the ability to think as a citizen of the whole world, rather than some fraction or fraction of this whole
  3. empathy, which she calls “the narrative imagination”, an ability to see the world as others see it.

Level 4: Towards Multicultural Citizenship

- It's not enough to merely understand the multicultural world, it's important to be a part of it. This is more than just ‘learning to live together’. It is about **understanding & appreciating the ‘Other’**.
- So, internationalisation is about helping learners become multicultural citizens of the world
- (and for some it still is)

Certainly nothing wrong with that!!
But there is more: Swarthmore College President, Rebecca Chopp makes the case:

• “Global citizen” is …a contested concept—but it points toward the reality that the modern world is interconnected.…

• As stewards & citizens of the world, we are also linked by environmental & political challenges that require us to work together to create a sustainable and just world.

• We need to understand our location within these complex new realities …we are already global stewards & citizens whether we choose to be or not, so the question is what kind of global stewards & citizens will we be?

• We have to be attentive to the needs of the entire world” (Chopp, 2011, p.1).
“…education, as we see it today, is more a part of sustainable development’s (SD) problem than a part of its solution because it reinforces the principles & values of an unsustainable lifestyle and economy”

This pedagogy of the Earth, must work for the creation of a new planetary citizenship—one that is based on a “unifying vision of the planet and a world society”. (Gadotti 2000, p. 8).

Gadotti, M. (2000) Pedagogy of the Earth and Culture of Sustainability. Sao Paulo, Brazil: Instituto Paulo Freire,
The world is interconnected & limited – an environmental problem in one place is a problem in another – an economic failure in one place affects everyone – intolerance, greed and fanaticism respect no boundaries -everyone has to learn to live together sustainably.

Internationalisation seems to be about helping learners understand that they are citizens on one small planet – that they need to respect its needs, the rights of all its inhabitants (humans & others) and recognise their personal responsibility to the world.

(and thus far: this seems sadly to be as far as it goes).
Global Citizenship requires us to

• “extend our notion of the ‘we’ to include those global others. This, I suggest, is the fundamental state of what it means to be a global citizen.

• Global citizenship is primarily a matter of who I am rather than what I can. It is a matter of identity in a world of alterity; how I see myself among these others.

• Defining myself as one who dwells among difference I call my sense of self-in-the-world. It is this which will determine what I see as my rights and my duties beyond those enshrined in laws or in ‘universal’ codes and treaties.

• Again, the global is only a geographical extension of current and historical constructs of good citizenship – or, better perhaps, good personhood”. David Killick, 2010, p1.

• Each foregoing Level transcends & includes its predecessor. Each level represents an expanded consciousness.

Level 6: Global Consciousness

• **Not Two IS Peace** – recognises the prior unity of all being.
• **Inter-Being / Inter-Subjectivity.**
Henderson & Ikeda (2004) think that ordinary people can positively influence complex global issues & that each of us can make a positive difference to our families, communities, countries and to the world.

For them, a positive change of heart by one person changes the world in ways that foster a brighter future.

They focus on the spiritual values needed to construct a better world.

TOWARD PLANETARY CITIZENSHIP

Expanding Calculus of "Self-interest" as Related to Stages of Personal Growth and Economic Theories*

* schematic diagram only

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SYSTEM LEVELS

- Individual self-interest
- Family, group, neighbors
- Community, village, tribe, associations
- Region, ethnic, race, sex
- Country, international groupings
- Human species
- All species planetary biosphere

Growth of personal awareness and expanding view of "self-interest":
- First five stages still dependent on divisive boundary systems for group identity and integrating ego interests
- Voluntary services, group sharing, and solidarity
- Supportive interpersonal relations, cooperation

Group loyalties beyond geographic-local boundaries, concern for future generations:
- National and transnational identities, loyalties

Fully integrated planetary identity:
- Beyond divisive, boundary-based loyalties

Realm of values-system and culture:
- Realm of utopian socialist theories

Realm of traditional non-monetized, cooperative theories of use-value and "just" prices, barter, "potlach"-type redistribution and reciprocity

Realm of market economic theory, social choice theory, consumerism, advertising-created "needs," competition

YRS.

150
140
130
120
110
100
90
80
70
60
50
40
30
20
10

TIME
Global Citizenship: 3 main concepts

1. Learning to Live Together: self-identification with the whole of humanity rather than merely some tribal or family group, which implies developing the understanding & emotional intelligence needed to interact constructively across cultural boundaries.

2. Learning to Live Sustainably (Ecoliteracy): humans need to learn, not simply to live together as a species, but also live sustainably with the whole of the biosphere. As David Orr (1994, p 220) remarks, we need to teach mindsets that are ‘safe for a planet with a biosphere’.

3. Learning to Live Responsibly (Ethically): Inevitably, the third involves ethics, because embedded are the notions of social justice, fairness, equity & personal responsibility.
<table>
<thead>
<tr>
<th>Stage of Study</th>
<th>Basic</th>
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<td>Levels of Questioning?</td>
<td>Comprehension</td>
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<td>How does the course make students aware of their global impacts?</td>
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<td>How does the course encourage students to be curious beyond their own cultural boundaries?</td>
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<td>How does the course encourage students to be ecoliterate?</td>
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<td>How does the course encourage students to explore their own values and those of their profession / discipline, understand why these values may differ from those of others &amp; engage in respectful debate where differences occur?</td>
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<td>How does the course encourage learners to be positive change agents to promote peace, social equity and environmental security?</td>
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<td>How does the course encourage learners to understand that what they do matters &amp; so respect their ethical responsibilities to sustainability &amp; the larger than human as well as human world?</td>
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Gadotti, M. (2000) *Pedagogy of the Earth and Culture of Sustainability.* Sao Paulo, Brazil: Instituto Paulo Freire,


1. Global context
- Being actively interested in developing personal responsibility and sustainable living
- Being open to learning about working effectively in a global context
- Being aware of how to work responsibly in a global context
- Being aware of your identity and potential for contributing to society

2. Cultures
- Being interested in learning about other cultures
- Becoming aware of how disciplinary concepts are represented in other cultures
- Becoming aware of how human diversity affects issues in your discipline
- Being conscious of own identity within own culture.

3. Values
- Being able to question your own values
- Being interested in others' values responsibly and ethically
- Valuing the impacts of human diversity
- Engaging with issues of equity, social justice, and sustainability
- Promoting the reduction of prejudice, stereotyping, discrimination
- **Perception:** The world comes to the learner — as a totally unmediated sense impression.
- **Transmission:** Someone tries to get the learner engaged.
- **Experience:** The learner — engages in order to benefit from the interaction.
- **Imitation:** The learner tries to emulate a model.
- **Activity:** The learner — seeks out useful engagement.
- **Participation:** The learner has — influences and is recognised as influential in their engagement.

