

Producing the intercultural citizen: interpreting international-mindedness in the IB Diploma

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'New ways of imagining identity, interests, and solidarity make possible new material forms of social relations.' (Calhoun, 2002, p. 149)

'There's a sense in which cosmopolitanism is the name not of the solution but of the challenge.' (Appiah, 2006, p.xv)

overview

Part 1: Ideas to think with

ideas about the power of ideas: social imaginary and metaculture

ideas: transnationalism, internationalism, cosmopolitanism and cosmopolitanisation, interculturality, global citizenship

Part 2: IB's idea of 'international-mindedness' recontextualised

The official – Learner profile and book

The enacted – 17 teacher interviews, 15 students, 3 Australian schools

Part 3: Renovating our thinking



Part 1: the social imaginary

- *'our whole predicament, how we stand in relationship to one another, how we got where we are, how we relate to other groups'* (Taylor, 2002, p.107).
- *'a sense of how things usually go ... interwoven with an idea of how they ought to go'* (p. 106).

The **fact** and the **ethic** working
together to project
a social template

metaculture – the culture of culture

'... in terms of deep-rooted, implicit assumptions concerning relationship between parts and wholes, individuals and societies, in-groups and out-groups, and societies and the world as a whole' ... 'invoked and applied to practical action' (Robertson, 1992, p.41).

Social imaginaries and their metacultures in action
– slavery, colonisation, 'culture shock', 'global village', 'ethnic cleansing', multiculturalism, jihad.

transnationalism as lifestyle fact

- Transnational capitalist class (Sklair, 2001)
- Strategic cosmopolitan (Mitchell, 2003)
- Flexible citizenship (Ong, 1999)

.... Thin identities don't build thick civil society/
citizenship

Can be but should be

the social imaginary we project?

cosmopolitanisation as lifestyle fact

'cosmopolitanisation ... by no means indicates "a" cosmopolitan society' (Beck, 2000 p. 98).

'how do people's cultural, political and biographical self-awareness change or how does it have to change if they no longer move and locate themselves in a space of exclusive nation-states but in the space of world society instead?' (p. 90).

Cosmopolitanism as ethic

Two DNA strands: both the **universalism** of shared humanity and the **pluralism** of dignifying diversity:

One is the idea that we have obligations to others, obligations that stretch beyond those to whom we are related by the ties of kith and kind, or even the more formal ties of a shared citizenship. The other is that we take seriously the value not just of human life but of particular human lives, which means taking an interest in the practices and beliefs that lend them significance. People are different, the cosmopolitan knows, and there is much to learn from our differences. (Appiah, 2006, p.xv)

Internationalism as ethic

- “the promotion of global peace and well-being through the development and application of international structures, primarily but not solely of an intergovernmental kind” (Jones, 1998, p.143)
- The premise of nation shifting?
- Weaker borders?
- An ethical order
- vs the opportunism of ‘globalisation’

interculturality as ethic

- intercultural citizenship, intercultural competence (Byram, Nichols, & Stevens, 2001) and intercultural capital (Goldstein, 2007)
- *knowledge, attitudes of curiosity and openness, skills of discovery/interaction, skills of interpreting/relating, around the central focus of 'critical cultural awareness', which is the capacity 'to decentre from one's own culture and its practices and products and to gain insight into another'* (Byram, 2006, p. 117).
- The premise of culture shifting?
- Making a fetish of difference?

Global citizenship as a new imaginary

- Supra-national civil society
- Species identity
- The global citizen's 'cognitive style' tolerates uncertainty, ambivalence, complexity and ambiguity, suspending judgment and managing competing truths. (Birch, 2009)

Part 1 Checkpoint: Facts, ethics, and imaginaries

ideas about ideas: social imaginary and metaculture

Ideas of transnationalism, cosmopolitanisation as facts of complex times

Ideas of internationalism, cosmopolitanism, interculturality, global citizenship as ethics for complex times

Part 2: IB's idea of 'international-mindedness' recontextualised

The **official** version and its shifting premises –

Learner profile statement and

Roberts, B. (2009) *Education for global citizenship: A practical guide for schools*. IBO, Cardiff.



recontextualisation

The **enacted** version and its comfort zones

17 teacher interviews, 15 students, 3 Australian schools

IBO Learner profile (IBO, 2008, p. 5)

‘to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world’

- They explore concepts, ideas and issues that have local and global significance...
- to recognize and approach complex problems and make reasoned, ethical decisions ...
- in more than one language ...
- in collaboration with others ...
- with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. ...
- understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities
- are accustomed to seeking and evaluating a range of points of view ...
- show empathy, compassion and respect towards the needs and feelings of others ...
- have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment.

Roberts (2009) '*Educating for global citizenship*'

- a self-study workbook for IB teachers and schools
- shifts the discourse from 'international' to 'global' forms of citizenship, to highlight interconnectedness
- '*Global education provides a focus on issues and concerns that affect people and the planet as a whole, notions of systems and interdependence, and a coherent pedagogy*' (p.10).
- orients to a hopeful future, with a strong focus on environmentalism, peace studies and poverty alleviation.

in a nutshell

- a. pedagogy in three stages from knowledge building, reflection to **participatory action** (*'What? So what? Now what?'*)(p.84).
- b. promotes both dedicated activities within classrooms/schools, and the **infusion** of these values into existing disciplinary curricula
- c. recommends **formal assessment** of global dispositions as a future scenario

IB teachers' recontextualisations of 'international-mindedness'

1. Internationally-minded curriculum – it's a condition of knowledge (or not)
2. Internationally-minded pedagogy – it's a mode of enquiry
3. Internationally-minded community – it's a way of being

International-minded curriculum

– it's a condition of knowledge (or not)

- The universalist:

With Chemistry, everything is international. I find it's pretty easy because I am able to say to them these symbols we are using here are used in China. ... All the discoveries, the progression of knowledge in Chemistry have been a combined effort internationally. (Chemistry teacher)

- The pluralist:

the lack of international-mindedness: 'There's not so much in my area, because of the nature of the knowledge.' (Head of Science)

- *Probably Geography lends itself beautifully because we look at different scales of case studies. We look at local scale, international scale. Virtually every topic that we do we are looking at some international examples. (Geography Teacher)*

- *You can't avoid that in the disciplines like economics, because economics is just so globalised these days. (Economics teacher)*

Internationally-minded pedagogy – it's a mode of enquiry

- *The Psych curriculum doesn't really incorporate too much of that but I always try to incorporate cultural differences in lessons. (Psychology teacher)*
- *Often we talk about the issues and also I get them to keep journals, just watch what's happening in the news. They might not understand it yet ... This certainly exposes them to what's going on around them. (Economics teacher)*
- *So that's how we approach it ... what we perceive may not be the same as the perceptions overseas ... So I try to do it in that way to get them to stop to think that not everything we do here is how the rest of the world operates. (Geography teacher)*

Relativising, de-centring reflection

Internationally-minded community – it's a way of being

- *It's wonderful for teaching because I love when we go into a global perspective and I love that we've got students from elsewhere. They bring so much to the class in terms of perspectives from their countries and their cultures. (Technology teacher)*
- *It comes not much from the curriculum but from the fact that you get all these diverse people and put them together into a cohort. (World Literature teacher)*

Teacher's own biographies resourcing curriculum

Students' interpretations of international-mindedness

- Curriculum for the knowledgeable intercultural
- Curriculum for metacognitive awareness
- Curriculum for the strategic transnational

Curriculum for the knowledgeable intercultural

- knowledge of settings beyond their local context, history and economics in particular
- *I can watch the news now and understand concepts that I'm learning coming into play and not just on a local scale, on a global scale..... , we do more global aspects. We're moving into macroeconomics so the way the countries interact with each other and gross domestic product, that sort of thing. So I'm finding that I have a lot better understanding of how the world works. (Year 11 student)*

Curriculum for metacognitive awareness

- *It's difficult to describe how you change but you start to look at things differently, you start to think about things differently and you start to associate ... different things that you see just in everyday life with what you've learned at school. Thinking about thinking about thinking is something that gets you when you lie in the night when you just can't sleep. ... But it's not just TOK. I think the whole IB ... makes you think more, makes you expand your mind, you learn to think outside the box and then bring what's outside into the box to make it relevant. (Year 11 student)*
- *“TOK moments”*

Curriculum for the strategic transnational

'I've always wanted to study overseas for my undergraduate ... I don't think I'm going to be doing that anymore but probably a graduate degree overseas'. (Year 12 student)

Part 3: So what?

- The IB social imaginary ‘experiment’– never more timely
- IB’s problem of recontextualisation
- Seem to be doing well at
 - Exploring difference
 - Building knowledge basis to see beyond the nation
 - Developing questioning dispositions
- Not so good at :
 - Troubling the overly simple conflation of nation/culture/language
 - Articulating common humanity, interconnectedness, complexity
 - Stoking the imagination with sense of active citizenship
 - Selling second language as intercultural competence

Renovating professional thinking about international-mindedness

1. the metaculture (how we think about culture) needs renovating, to be premised on current conditions
2. need more complex ideas about how one might and how one should live in these complex times
3. work to be done – explicating, challenging, resourcing shared thinking about what ‘international-mindedness’ means and looks like in the school curriculum.

'There's a sense in which cosmopolitanism is the name not of the solution but of the challenge.' (Appiah, 2006, p.xv)

- *'it's a wonderful idea. How effective it is I don't know, but I think it's got to be more effective than doing nothing. (Psychology teacher).*
- *I think it doesn't always work ... it's a good thing but it's difficult to pull off. (English teacher)*