

**From Internationalization to Cosmopolitanism:
Educators Taking the Global Turn**

A paper presentation

**International Conference of Cultural and Social Aspects of
Research**

March 23, 2012

University of the Incarnate Word

San Antonio TX

Authors:

Audrey M. Dentith, Ph.D, Associate Professor UTSA (contact person)
audrey.dentith@utsa.edu One UTSA Blvd. San Antonio, TX 78249 210-458-7286

Analisa Arreguin, M.Ed , Science Educator

Linda Gann, MAED, doctoral student UTSA Dept of ILT, Curriculum Administrator,
Northside Independent School District

Cynthia Gibbens, MAED student, UTSA, Dept of ILT

Jacqueline L. Gonzales, B.A., MAED student UTSA, Dept of ILT

Jamie McKenzie-Davis, M.Ed, former classroom science teacher, Doctoral Student,
Instructor, Dept of ILT, UTSA

Tracey Kumar, M.Ed, doctoral student UTSA, Dept of ILT

Holly Meyer, M.Ed, doctoral student, UTSA, Dept of ILT

Geneva M. Rico, M.A, Principal, Jubilee Academic Center Charter School District, doctoral
student, Dept of ILT

Maryland Robbins, MAED student, Dept of ILT, Public School Volunteer

Debra Root, M.A, former classroom teacher, Doctoral Student, Dept of ILT, UTSA

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

Narrative Abstract: This paper describes research conducted on the experiences of students enrolled in a graduate course that sought ways to internationalize the curriculum in K-12, higher education and community venues. The theoretical frame, curricular and instructional processes are described. Data was collected from students enrolled in the course from end-of-course reflective narratives and are included here. Fourteen students (100%) submitted reflective narratives for analysis. The course was held in the Fall semester, 2011 in a large Southern public university. The course was organized within an ideological approach, in which major theoretical constructs of globalization, post-colonialism, neoliberalism, and cosmopolitanism formed the central organizing content of the curriculum. The all-female group had diverse identities/backgrounds and a wide array of career interests and work responsibilities. Each class participant is an educator, working in some capacity across a broad spectrum of the educational field, ranging from pre-school through elder care. Data gathered from final student reflections was coded and comparative analysis generated themes across two separate meetings held one month after the course ended. Themes identified among the participants included: 1) confronting and negotiating knowledge; 2) intellectualism and empowerment of ideas; 3) curriculum & learning formats; and, 4) learning power relations. The exploration of learning and self-reflection among these adult educators widened their thinking about the value and purpose of ideological study and offered opportunities to engage in and evaluate a format of sustained study on global, international and cosmopolitan issues. Recommendations include more concerted discussion in higher education regarding the content, purpose and outcomes of international graduate work among students in education. Additional similar studies need to take place and more systematic research on student outcomes needs to be incorporated into subsequent research. The full paper was completed March 1, 2012 and was presented at the International Conference of Cultural and Social Aspects of Research on March 23, 2012 in San Antonio, TX at the University of the Incarnate Word.

Keywords: Curriculum theory, international education, adult education

Higher education programs are restructuring their curriculum to meet the educational needs of a populace that finds itself in an increasingly interdependent and rapidly changing world. In the field of education, the push to integrate global perspectives into the preparation programs for teachers, school administrators, and adult educators has become more widely apparent over the past two decades. Educators need to understand their work in world that is experiencing the largest migration of people worldwide, the rapid development of new technologies, pervasive ecological devastation, and dramatic shifts in local cultural, social and religious diversity. These developments require educators to prepare children and young people for the complex new set of relations in the world (Quezada & Cordeiro, 2007; Stromquist, 2002; Suarez-Orozco, 2004).

When the desire to create an international curriculum development course at the graduate-level course was broached in our large Curriculum & Instruction program, the faculty strongly felt that it should be a priority in new university course offerings, but could offer little more guidance in the structuring of the course. As initial instructor, I (Audrey) needed to carefully select my approach to this undertaking. My own international experience is limited but my interest in ‘globalizing’ educational foundations to include ecological perspectives, global feminisms, and cosmopolitanism

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

have been amassing in recent years and I couldn't ignore the challenge of this new curricular effort. In my planning, I considered several approaches gleaned from Lyngstad's summary (2007), as I prepared to teach this class. A cultural approach would aim to prepare professionals to develop intercultural skills and dispositions to interact effectively with diverse people living in the US or to prepare for international travel. Much like an expanded 'multicultural' approach, the intention is on familiarization to, awareness of perceptions about and processes of sensitizing oneself as a cultural worker. A comparative approach would involve an in-depth study of two or more countries, presumably to learn valuable lesson from one to inform work or attitudes about another. In this scenario, we might identify two or more countries to study and compare across institutions of education, health, or family life. I settled, however, on an ideological approach, in which we would consider major theoretical concepts related to internationalization including meanings and implications of globalization, post-colonialism, neoliberalism, and cosmopolitanism. This approach fit best with my own expertise as a curriculum theorist. Implicit in this approach is the importance of theoretical foundations, keen attention to the political, social and historical contexts, and critical theories as a basis for advanced or sustained study.

With an ideological approach, the class commenced in Fall, 2011 with the intention of initially pursuing a basic understanding of these relevant theoretical constructs. Class began with two short books to structure our initial and final discussion: *Cosmopolitanism: Ethics in a World of Strangers* (Appiah, 2006) situated the class; and *One World* by Peter Singer offered us final insights. It seemed wise to start with the ethical and moral requirements one might consider as we contemplate living in an evolving "world of strangers" (Appiah, 2006).

In this paper, we recount and analyze the experiences several students and the instructor, as we endeavored to garner understanding related to ways we might 'internationalize' our education. As a group, we are comprised of all women, but with diverse identities of race, age, political affiliations, and careers positions. We are African American, Hispanic, and white women who traverse distinctly diverse spaces as public school teachers, graduate students, college instructors, community educators, mothers, partners. Our ages range across more than three decades, with 30-year-old through 60 year. All of us work in some capacity as educators with experiences and interests that extend from preschool through old age and our professional experience includes teacher, professor, activist, volunteer, mother, and school administrator. Together, we convened to explore ways we might widen our thinking and actions to encompass a more global, international and cosmopolitan focus. In the sections that follow, we recount the classroom processes, what we learned, and how we understand and have analyzed that learning.

Class Format

The class met just 5 Saturdays in the Fall of 2011. Large class discussions of readings and films dominated the format, with time each session for small group discussions so that participants could organize to complete virtual group essays. Each

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

small group was responsible for organizing and facilitating one 1.5 – 2 hour session on their assigned ‘construct’. To prepare for this opportunity, each small group developed a corresponding Wiki page devoted to one of the four constructs above: cosmopolitanism, globalization, neoliberalism, and post-colonialism, over the course of the semester through self and group study.

Although many reacted with trepidation to the ideological approach described above, many expressed positive outcomes by the semester’s end. “Structuring the class around the major theoretical concepts of cosmopolitanism, post-colonialism, neoliberalism, and globalization has provided me with the lenses needed to analyze curriculum, instructional practices, and teacher perspectives internationally and within my district.”

Each of the smaller groups selected to investigate, in depth, one of the four concepts. Groups used a Wiki online format to organize their work and develop a full essay, replete with self-selected references, media and art forms and text. Regarding the use of small groups and Wiki format, another student shared, “I can appreciate the approach to the topics [presented in class]; assigning each small group a topic allowed us the opportunity to cover all the information and gain knowledge from the thoughts and opinions of our classmates. The activities used, such as the Wiki pages, allowed us the opportunity to internalize the information discussed in class and articulate our thoughts in our own time.” Yet, another, “Due to the overwhelming complexities of these concepts [presented in class], each concept was assigned to a small group of students for in-depth study. Once each group had developed a deep understanding of their specific concept, their new knowledge would serve as a resource for remaining members of the class.” Another made this notation, “The reflective aspects of the course, the readings, the discussions, the speakers, and the Wiki pages challenged students to consider the wider context of curriculum, that is the cosmopolitan approach to understanding the world.” The Wiki method was also impressive, ““The Wiki page became a delightful project as a real-time resistance to the consequences of neoliberalism unfolded over the semester.”

A few, however, found the topics and the methods discomfoting, ““I was not prepared for the content of the course at all. I felt like a fish out of water.” Another disliked the ideological approach,” ...I assumed that we would take a closer look at how students and teachers have responded to these practices on a national level. Instead, we undertook a theoretical method in addressing curriculum in international contexts.”

A field trip to the San Antonio Art Museum commenced in late November in which class participants were asked to find art work that illuminated the constructs of the class and share those with the larger class. Students were generally receptive to this experience, and the time devoted to regarding pieces of art in some detail, solidified the relevancy and meaning of the course material as evident in the art.

Two class sessions were organized around in-depth interviews of two accomplished local faculty who do considerable work in international settings . One

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

interviewee has very large grants to develop literacy materials for young children and conduct research in South Africa, Malawi, and Cambodia. The other interviewee secured a large grant to study internationalization of higher education in Texas and has developed an international curriculum for American students in Italy. She is also currently conducting research on capacity building of adult educators in Malawi.

Several references garnered from the final student selections on the course were made about the physical format of the classroom for the course, itself. One recurring theme was the use of the U-Shape seating arrangement. Sometimes, faculty have choices for setting up classroom space. The U-Shaped table configurations seemed instrumental in helping to determine how discussions would ensue. The U-shaped arrangement supported frequent whole-group conversations as students are all able to see each other and the instructor at the same time—no one is hidden, everyone was exposed which drew in even the most introverted students. Overall, the choice of using this seating arrangement yielded these results based on student input: the faculty became a physical part of the discussion that would allow for more collaboration and prevent some from ‘escaping’. For the most part, this was perceived positively. “

“Given the way the desks were structured – in a ‘U’ shape, I assumed (and was proven correct) that there was going to be a decent amount of discussion. I had become accustomed to activities ... so I thought that a discussion-based class would be rather boring and mundane. However, given the long length of the class period itself (4 hours), I found my brain rather glued to the topic the entire time.”

For others, the format of the class was disconcerting. One woman shared, “Disengagement occurred when I was unable to converse with classmates about the readings.” Likewise, another shared her initial discomfort and her individual response to it, ““My initial impression of the class was confusion. Although I enjoyed the discussion I couldn’t make sense of the direction we were going nor where we were supposed to end up... So most of the time I sat and listened engaging in an internal dialogue that lasted long after the class ended. I should have kept a journal.” Another commented on the dynamics of identities and format. “It was a unique classroom culture in that it was constituted of women from different backgrounds, ages, and experiences. Listening and responding to others helped me to make connections that I may not have made on my own.”

Transformative Learning through Social Constructivist Schemas

Adult learning theory often relies on explanations of transformation through learning as depicted by adults in their recounting of pivotal learning experiences and outcomes. Nearly all of the women in this class made some reference to being transformed by the some aspect of the content in this course. Transformation can occur through reflection of learning opportunities or experiences. Women in the class described situations in which they felt a need to carefully consider what they had been presented with and whether they wanted to accept it or not. Some indicated, by words or actions, the struggle to accept the input received and, consequently, the ways they might reflect

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

upon it. To agree and disagree with portions of what is received and to anticipate some personal change, as a result, was perceived in varying ways by class participants. Transformation as the process by which one “arrive(s) at new knowledge that will be integrated into our biographies, but will certainly not be the same as the input” (Jarvis, 2006, p. 30) resonated with participants. In essence, we all learned something and altered our perspective, in the process, changing a dimension of our personal story and who we are. This stage of learning mirrors Mezirow’s critical reflection in the transformative learning process (Mezirow, 2000).

Throughout our careers as educators, we are called to attribute meaning to our experiences. These experiences and corresponding meanings contribute to how we see and make sense of the world. They form the frameworks that help us interpret what happens to us and include the values, beliefs, and assumptions that determine our behavior (Cranton, 2006). When we choose to critically examine these established understandings and expectations that we hold and revise our existing point of view, a form of learning occurs (Cranton, 2006; Mezirow, 2000). Mezirow (2000) has named this type of adult learning, based on change in perspective due to disorienting experiences, *transformative learning*. Essentially, transformative learning theory is about the processes of learning that alter personal perspectives and the ways we see and understand ourselves and the world around us. It is a process of calling out old meanings and past experience into question and reexamining our lives through epiphanies, in order to attribute new meanings to our experience and to our lives, in general.

Many K-12 educators look to social constructivism work of Vygotsky who asserted that learning is a social process through experiences which incorporates appropriation and resistance (Vygotsky, 1978). Our course design strategically centered learning from within a social-constructivist and critical social theoretical approach that included a strong emphasis on dialogue and debate. Social mediation occurred through instructor-led large class discussions, student-facilitated discussions of constructs, art museum trip, narrative interviews constructed from student questions, and small group constructed Wiki pages served as the schemas for the development and exchange of ideas that led to learning. This appropriation, which can be considered a synonym of learning, is generated through ideas gleaned from text, dialogue, and experience which yields a transformative effect on the participant.

Resistance was apparent and arose through the grappling with new ideas or interpretations that conflicted with Western beliefs and values. Resistance to method, lack of course pre-determined organization, and alternative formats for discussion and the construction of knowledge. Novel topics, group interaction and conflict over values afforded learning of concepts and forced deep reflection of impressions. The appropriation made some of us our own agents of change. An important aspect of the constant dialogue enabled us to share our unique interpretation based on their background knowledge and connections to experiences and readings. This, in turn, fostered new perspectives among others in class.

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

As students, we actively reflected, debated, and collaborated around the four different theoretical constructs. Following reading assigned and self-selected texts, we openly shared enlightenments in order to talk ideas out with classmates and hear how other's securitized and connected to the readings. One student represented her illumination by stating "I take one road to get to a certain destination but find that through dialogue, others have taken another road. Our understanding is enlarged through hearing of others' paths, but one can still own or adhere to previous beliefs." Another women's narrative captured an essential component of our focus by stating "[d]iscussions and Wiki-based learning opened my eyes to issues on poverty, ethnicity, class, and gender. I began to construct knowledge in different ways". Mastery and appropriation of learning through a socio-constructivist perspective are exemplified.

The multiple perspectives presented in class discourses also worked to confirm one's own beliefs and convictions. One woman made the following statement in her final narrative:

I enjoyed hearing the multiple perspectives of the women present. It was a unique classroom culture in that it was constituted of women from different backgrounds, ages, and experiences. Listening and responding to others helped me to make connections that I may not have on my own. It helped me to cement some of the concepts with everyday examples, most from real-life experience, which made the topics all the more relevant.

The space created in the class allowed us to reside in an interconnected world of ideas and concepts that illuminated similarities and differences. As another explained, "Once you hear another's perspective, you might change your own focus and redesign your perspective. Every time you consider another perspective, not your own, you are changed by it, even if you don't outwardly alter your argument." The challenges or reinforcement to our convictions made us all question what we take for granted or fail to question.

Other Themes

In addition to the insights around class format, learning processes and transformation already reported, class members identified several additional 'themes' gleaned from collective analysis of anonymous narratives. Each class member submitted an individual narrative on her learning and perceptions of the course. The narrative were compiled into one document, blinded and sent out to all class members for review and analysis. Then, two small group meetings were held just after the course ended in early December, 2011. Six class members attended the first meeting; five attended the second meeting. The course instructor moderated and led the discussions at each session. Initially, the instructor drafted themes gleaned from the narratives. Then, these themes were revisited at each meeting. Language was modified, eliminated or embellished according to the group feedback and input. For many of the attendees, this was their first

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

occasion to reflect on a class and their learning in a systematic way, intending to formally describe and interpret experiences. The themes that, ultimately, emanated from those two meetings include: a) confronting and negotiating new knowledge; b) intellectualism and empowerment of ideas, and c) learning about power relations.

Confronting and negotiating new knowledge

The study of four complex frameworks—globalization, cosmopolitanism, neoliberalism, and post-colonialism—urged us to confront new ways of thinking and viewing the world. Those confrontations revolved around two complementary sub-themes, including: (1) the scope of our own beliefs, ideas, and viewpoints; and (2) the ways in which our beliefs, ideas, and viewpoints impacted the communities of which we are a part. So, after careful consideration, we determined whether—or not—those new ways of thinking about and viewing the world could be applied to our own lives.

Scope of beliefs, ideas, and viewpoints

As many of us encountered new ways of thinking about and viewing the world, we realized that our pre-existing beliefs, ideas, and viewpoints had been limited in a number of ways. Some of us found that the study of one of the particular concepts as a means to looking at the world in new ways, “My perspective has been broadened by the concept of globalization. I am now looking past the walls to which my vision was limited.” Others discovered ways that their pre-existing thinking stemmed from Western indoctrination. “I learned that my valued [sic], attitudes, and beliefs had been largely influenced by a Western middle class perspective that seems out of touch with the remainder of the world.”

Many of us faced the limited scope of our own beliefs, ideas, and viewpoints in a different ways. Some of these ways included comments about how the new knowledge would be used in classrooms, curriculum, work, or in personal daily life experiences. The importance of how the new knowledge was negotiated for future use depended on the relevance of one’s perspective on the newly learned or expanded thought of the concept. Some negotiated the new knowledge as an extension of a foundational understanding of the concepts. Still others found ways to imagine the new knowledge as a means to make a change in the world through education or personal life improvement.

Some found emerging disparities among their established beliefs and those apparent from educational efforts in other countries. One woman, a mathematician working on her PhD struggled with the pervasive push toward STEM education in the US and abroad. She lamented the seeming marginalization of all other non-STEM students and the nonchalance of these actions and their implications among various governments and elected officials. This comment reveals that systems across the world are adopting Western ideological and practices as their backdrop. Prior to this realization, this woman recognized as did others that as products of a society that has dictated particular educational practices, we have adopted particular beliefs and values we assumed to be objective and ‘true’. The uncritical (and sometimes, misplaced) replication of these

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

practices in other countries reveals the power and hegemony of Western values and behaviors in educational practice.

In another narrative, one woman admits that, “A call to deconstruct classroom curriculum, practices, and discourses prompted me to adopt a reflective stance about my practices.” One impact of the navigating new knowledge is summed up well by the following words, “I wonder how my actions will influence others, and I am left knowing that what I know about the world is very small”.

Impact of beliefs, ideas, and viewpoints

We also began to confront the fact that our actions—stemming from a particular set of beliefs, ideas, and viewpoints—impact not only the local community, but the global community as well. Although some conceptualized impact as unidirectional, focusing only on the ways that their actions affect others, many perceived impact as bi-directional, or reciprocal, “The human interactions that takes [sic] place, whether on my homeland or abroad, affects [sic] my space...and likewise what I do affects the space of others”. We also worked to understand the relationship between impact and hegemony. While some pointed to the use of standard English, “...the language used in the classroom can be marginalizing without the teacher realizing it”, others emphasized the primacy of scientific discourses. “The marginalizing of...non-STEM students appears irrelevant to governments and elected officials”.

We responded to the notion of the impact of our behaviors in a variety of ways. We realized that we have the power to affect not only our immediate surroundings, but the global context as well. The relations of power forged within hegemonic systems is clearly pointed out by this comment from one women’s narrative, “Therefore, I became encompassed with the notion that my education was dictated by those in power and how it impacted or will impact their learning direction”. Student viewpoints of negotiating new knowledge surfaced around ideological systems of power and an understanding of how the power relations operate in and through education. The development of one’s own intellect and the potential this transformation holds for one’s engagement in the world is expressed by the following women’s comment. “I’m still not able to talk politics, but I’m at least broadening my perspectives and making more informed choices about the world around me.” Some of the women found themselves reflecting on the information and actively searching for ways to act upon the sharing of that information. One final thought that became strongly imminent in this theme is exemplified by the following, “I have become a person who only cared about my personal affairs and now I want to know what is happening in other countries and what is happening in my community. I’m not as quick to pick out the differences between me and other people – instead, I look more for similarities and am fascinated by them”.

Intellectualism and empowerment of ideas

Critical pedagogy resonates with the sensibility of the Hebrews symbol of “tikkun” which means, to heal, repair, and transform

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

the world...” it provides historical, cultural, political, and ethical direction for those in education who still dare to hope.
(McLaren, 1989, pg. 160)

The call to restructure higher education teacher preparation programs inclusive of international or global content that incorporates a critical perspective was established early among students participating in this course. Critical perspectives derived from critical theory and often translated through critical pedagogies are transformative in nature. Critical pedagogies facilitate the reshaping of our thinking by focusing on power relations and relations between ideologies and knowledge. It produces change in what and how we do and gives rise to new questions (Williams, n.d.). The idea of critical pedagogy envisions a classroom “where new knowledge, grounded in the experiences of students and teachers alike, is produced through meaningful dialogue” (Stevens, 2002). In this course, we explored theoretical ideas unconstrained and through the exchange of understandings as individuals within small groups progressed through their study. This kind of interaction was empowering for many. We were able to see past our own limited viewpoints, internalizing new and diverse perspectives, thus creating a new consciousness of events, the world, and education.

The classroom space was organized to value the sharing of ideas and respect for differences in learning. Beginning with foundation in understanding Appiah’s notions of cosmopolitanism as a focus on commonalities humans share as members of the same physical space and as individuals whose ideals require them to promote a common obligation to each other. Cosmopolitanism cultivates a culture of acceptance and human equity, one in which persons from diverse cultures and perspectives can respect and value difference without losing a sense of equality amongst mankind (Appiah, 2006).

Expressing their experiences and articulating values from within a foundation that modeled cosmopolitanism, the need for each person to make connections with others across mutual threads of shared values, established acceptance and commonality from the onset. Differences expressed as by the various opinions and interpretations of peers could then be accepted in a peaceful exchange that acknowledges we live in a world of difference but share certain common values and ethics.

Whole and small group discussions produced positive gains for many of the us and we were able to transcend some individual perspectives through the sharing of differing viewpoints. For example, a group presentation on ‘post colonialism’ compelled one to re-think her teaching practices. She stated the following, “The presentation explained how language can be marginalizing without the teacher realizing it...[and] prompted me to adopt a reflective stance about my practice”. She was able to see past her perspective, influenced by a middle class background that dominates the paradigm of our educational system, to see an alternative perspective. Through classroom discourse and activities, she learned that she had an “ethnocentric view of the world....[that] interferes with discussions about curriculum at a global level”. Listening to others she gained a new perspective of her self and her actions in the world.

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

There are many examples of these ongoing internal transformative processes mentioned in the personal narratives. But the most prevalent thought provoking is regarding that of curriculum. Researching and discussing such concepts as globalization, neoliberalism, post colonialism, and cosmopolitanism served to expose deficits in our own personal view of what constitutes the curriculum. For many of us, it was a realization of how much we are confined to and tacit upholders of Western thought when considering the global context for international curriculum. The understanding of the many cultural groups that are marginalized these western ideologies was also illuminating for many of us. One woman had a very intriguing learning experience. To her, these concepts were “a bit foreign” to how she understood curriculum development and she stated, “As I read, engaged in group wiki pages and discussion, I saw that they encompass the ideologies that are found within social practices that effect [sic] curriculum; and that examining these concepts and related issues is actually the starting point for equitable curriculum building.”

Learning about power relations

The content of the course and the structure of the course allowed us to identify and understand power relationships and how they worked. Overt power relationships exist within globalization, post-colonialism, and neoliberalism. However, it was the subtle power relationships that were most interesting to explore and try to understand. Whether it is due to race, status, policy, or knowledge construction, we continue to marginalize colleagues and students knowingly and unknowingly. One student explained their experience with the class presentations and the use of power relationships in education and how it pertains to them:

I felt engaged during the class discussions and presentations, especially the post-colonial presentation. The presentation explained how language used in the classroom can be marginalizing without the teacher realizing it. Because most teachers come from a white, middle-class background and policy is created by the same group, schooling can be racially and class-based. A call to deconstruct classroom curriculum, practices, and discourses prompted me to adopt a reflective stance about my practices.

These concepts provided us the with opportunity to reflect on the curriculum and practices that are currently implemented in our schools or classrooms and identify ways in which educators participate in power relations that operate to marginalize students and thwart our ethical and moral intentions. Although these power relationships exist, we have now been made aware of them and can identify and reflect on practices in our own lives. It is with small steps of change that we can make in our own actions that can begin to improve the experiences of our students.

Another student explains how globalization affects the curriculum with respect to STEM advances for the sake of the economy:

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

While reading extensively on globalization, I find the similar underpinning that countries are betting on their students' success in Science, Technology, Engineering, and Mathematics (STEM) fields to gain economic power. This is very disturbing to know that countries are willing to disproportionately allocate resources for the sole goal of possessing the finest and brightest STEM students with the underlying assumption that they will increase economic gains through technological innovations. The marginalizing of all other non-STEM students appears irrelevant to governments and elected officials.

Summary

We enter university classrooms with different expectations, anxieties and desired outcomes. As adults, we come to these spaces with our own cultural histories, ways of knowing and being, and social inclinations. At times, we're quite unaware of these complexities of identities and their relationship to our and others' learning.

Learning often occurs in unexpected ways. At times, we are forced to confront aspects of ourselves in the process of learning that make us uncomfortable or anxious. At other times, the processes are so subtle that remain unaware of them unless we're forced to dredge them out for consideration. Increasing our understanding of ourselves facilitates greater understanding of the world and our place within it.

References

- Appiah, A. K. (2007). *Cosmopolitanism: Ethics in a world of strangers*. Norton & Co.
- Cranton, P. (2006). *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults*. Jossey-Bass.
- Jarvis, P. (2006). *Towards a comprehensive theory of human learning: Lifelong learning and the learning society*. London, UK: Routledge.
- Lyngstad, R. (2007). Internationalizing Higher Education: Challenges and possibilities for social work education. *Journal of Comparative Social Work, 1*, 1- 9.
- Maclaren, P. (1989). *The Life in Schools: An Introduction to Critical Pedagogy in the Foundations of Education*. New York: Longman.
- Mezirow, J., & Associates. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. Jossey-Bass: Higher and Adult Education Series.

From Internationalization to Cosmopolitanism: Educators Taking the Global Turn

- Quezada, R. & P. A. Cordeiro. (2007, Winter). Guest editors' introduction: Internationalizing schools and colleges of education: Educating teachers for global awareness. *Teacher Education Quarterly*, 34 (1), 3-7.
- Singer, P. (2002). *One world: The ethics of globalization*, 2nd Ed. Yale University Press.
- Stevens, C. (2002). *Critical Pedagogy on the Web*. Retrieved from <http://mingo.info-science.uiowa.edu/~stevens/critped/definitions.htm>
- Stromquist, N. P. (2002). *Education in a Globalized World: The Connectivity of Economic Power, Technology, and Knowledge*. Boulder, CO: Rowman & Littlefield.
- Suarez-Orozco, C. (2004). Formulating Identity in a Globalized World. In M. M. Suarez-Orozco & D. Baolian Qin-Hilliard (Eds.). *Globalization: Culture and Education in the New Millennium*, 173-202. Berkeley, CA: University of California Press.
- Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*, 14th Ed. Harvard University Press.
- Williams, S. (n.d.). Internationalization of the Curriculum. Retrieved from <http://web.uvic.ca/~sherriw/index.htm>