

Canadian and International Education / Education canadienne et internationale

Volume 41

Issue 3 *Theorizing International Education: (Shifting) Contexts, Concepts, Methods*

Article 6

1-8-2013

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Recommended Citation

Tarc, Paul; Mishra-Tarc, Aparna; Ng-A-Fook, Nicholas; and Desai Trilokekar, Roopa (2012) "Reconceiving International Education: Theorizing Limits and Possibilities for Transcultural Learning," *Canadian and International Education / Education canadienne et internationale*: Vol. 41: Iss. 3, Article 6.

Available at: <http://ir.lib.uwo.ca/cie-eci/vol41/iss3/6>

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**Re-conceiving International Education: Theorizing Limits and Possibilities for
Transcultural Learning**
**Refaçonner l'éducation internationale: théoriser les limites et les possibilités de
l'apprentissage transculturel**

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Abstract

This multi-voiced paper explores the micro-level dimensions of human learning and becoming from transcultural encounters, lessons and/or curriculum under heightened transnationalism. It posits that mainstream approaches to conceptualizing the 'education' of international education lack sufficient theorization of difference, sociality, history and learning in trans-local spaces and suggests that there are expanding networks of transcultural engagements to be examined under the umbrella of international education. To explore this reconceived pedagogical landscape of international education three specific cases are presented: an auto-ethnographic reflection on coming into and making sense of one's international experience, a conceptual framing of internationalizing preservice education curriculum and a qualitative analysis of the pedagogical impacts of undergraduates' international internships. Each case illustrates the complexities, possibilities and challenges of (framing) learning and becoming in sites of transcultural engagement.

Résumé

Cet article multi-voix cherche à refaçonner le terrain pédagogique de l'« éducation internationale » afin de niveler les relations entre le soi et l'autre dans les espaces translocaux. Les relations entre le soi et l'autre, intégrées dans le monde social, nous montrent les différences radicales qui cherchent à déstabiliser le soi et à préparer le terrain qui mène à résister face à la connaissance de l'autre. À partir de cette perspective, l'« éducation » octroyée par une éducation internationale a comme but de développer et de promouvoir des pédagogies qui vont promouvoir l'acceptation des différences et l'apprentissage de et à travers la différence. Cet article présente trois cas concrets transnationaux qui explorent ce contexte pédagogique refaçonné. Chaque cas offre des exemples de complexité, des possibilités mais aussi des défis quant à l'apprentissage et au devenir dans des sites de plus en plus transculturel.

Keywords: international education, pedagogy, identity, transcultural learning, curriculum, internationalizing education

Mots-clefs: éducation internationale, globalisation, pédagogie, l'identité, l'apprentissage transculturel, le curriculum, l'éducation internationalisation

Introduction

International education has a heightened presence under processes and imaginaries of globalization. On the one hand there is the growing intensity of transnational flows and connections spawned by immigration and Internet technologies (Appadurai, 2006). Cultural difference is inherent *within* Western countries and educational systems must adapt. In some parts of Canada, multicultural education now seems out-of-step with the increasing diversity of experiences and identities of new immigrants. On the other hand, as national economies, transnational corporations and educational institutions compete globally, there is a demand for

both citizens and immigrants to be ‘globally competent’ and transnationally connected. In this vein, ‘internationalization’ is a key strategic aim across Canadian universities and for universities in many other countries. Under reduced government funding, universities must become more entrepreneurial (Altbach & Knight, 2007). This expanded role further intensifies branding initiatives, competing for students, and partnering internationally. For many universities ‘internationalizing’ is motivated by being seen as ‘world class’ (Marginson, 2006) and as actively engaged in real-world issues and problems that transcend national boundaries.

While these pragmatic or more financially motivated agendas may not themselves be centered on processes of teaching and learning, they create conditions whereby international education is more essential and highly valued. For one example, when universities are successful in attracting international students, they are then compelled to support these students with new initiatives such as: English language learning support, enhanced social services, cultural transition programs, and internationalized curricula. For another example, with international exchanges and study abroad come demands that students or faculty are prepared for these international initiatives with workshops and courses on adaptation and intercultural learning.

Although internationalization provides expanded opportunities for international education, these opportunities come with new complications (Rizvi, 2007; Tarc, 2009). Sometimes the pragmatic or financial agendas directing internationalization produce very thin forms of intercultural learning; at their worst, international engagements can re-inscribe colonial relations and mentalities (Che et al. 2009; Razack, 2002; Woolf, 2006; Zemach-Bersin, 2008). The short-term nature of workshops oriented to preparing students and faculty to participate in international exchanges is also a significant constraint. Workshops tend to simplify the complexities of intercultural engagement and learning (Andreotti et al., 2010, p.15-16). On the one hand, the larger contexts of globalization and colonial and cold-war legacies that affect intercultural relations are often excluded (Merryfield, 2009). On the other hand, the psychosocial dynamics inherent to the ‘shock’ of cultural difference are not deemed constitutive of the pedagogical encounter. Rather they get cast as problems of technique or ignorance or of one’s developmental position along a spectrum from ethnocentric to ethno-relative (Bennett, 1993; Abarbanel, 2009). Such dominant approaches to theorizing intercultural learning are mostly left in the background in this multi-voiced paper; but the point here is that the theorizing and research on the ‘education’ in ‘international education’ lags far behind the expanded array of internationalization practices in a globalizing world (Taraban et al., 2009; Tarc, forthcoming).

This paper responds to this gap in presenting three specific cases that not only exemplify the altered landscape of international education under heightened transnationalism, but offer theorizations that uphold the complexity of engaging and learning across (cultural) difference. Each author examines the more micro-level dimensions of human learning and becoming from transcultural encounters, lessons and/or curriculum in their own research and/or educational contexts. Before introducing and presenting the three specific accounts, this paper discusses the broader aims and contexts of the internationalizing education movement in the Anglo-West of recent years.

Background

To begin, it is helpful to differentiate the terms ‘internationalizing education’ and ‘international education.’ Multiple scholars have discussed the lack of clarity of what is meant by ‘internationalizing education’ (Altbach & Knight, 2007; Bond & Lemasson, 1999; de Wit, 1999; Marginson, 2006). More recently, the terms ‘international education’ and ‘internationalizing

education' are sometimes used interchangeably. In this paper internationalization of education refers to the increasing pressures for educational activities and services to extend their reach beyond political borders. The internationalization of higher education produces a whole set of activities at the institutional level of the university, such as: study abroad, internationalizing curricula, recruiting international students, international development projects, international service learning, international partnerships and international branch or satellite campuses. Internationalization of higher education thus represents then the more top-down drivers that enable a large array of international educational and non-educational components. For example, establishing strategic international partnerships may include the signing of agreements, development of exchange programs, establishing of credit equivalency and study abroad advising for students.

In what follows, however, we tether international education to its less literal, more idealist semantic origins: the normative vision of a progressive education aimed at making a less violent and more egalitarian world (Heater, 1980; Pan 1996; Tarc, 2009). Some might argue that the term 'international education' is dated in its referencing a Westphalian geopolitical order that is no longer always dominant in determining the new pressures on education and schooling (Rizvi & Lingard, 2010). For this reason, some educationalists prefer the terms 'global education' or 'global citizenship education'¹ to describe an outward-looking education attuned to transnational flows, linkages and affiliations. Inter-national education does literally refer to educational activities that go between or across nations. However, the deeper vision of international education in the 20th century has been founded on a liberal-humanist 'education for international understanding' (Heater, 1980; Tarc, 2009). Clearly the old obstacles to 'international understanding,' such as geographic isolation and wars between nation-states, have diminished and new ones have emerged. But the idealist visions or dreams of deparochializing (nationalist) education to serve the needs of all of human societies remain relevant regardless of the particular term used. Globalization has produced new challenges for international education, and in turn, new expressions of how to animate the dream of international education emerge. At present, the location of and modes for cross-cultural engagements are dramatically altered and intensified. For a much larger proportion of citizens, the need to co-exist across difference is essential. In this sense the enduring dream of international education (promoting understanding across difference) may be more relevant than ever.

Although the international experience, for example, is often conceived in Canada and the United States as a Western-to-outward experience and largely exploited here by middle-class Canadians, we know that one need not travel to other countries to encounter radical difference. Particularly in urban areas, one encounters difference on a daily basis. Indeed, new immigrants experience 'hybridity' as an existential mode of being. While hybridity and cultural fusion are often celebrated in media depictions, these modes of being also can produce conflict and violence (Mishra Tarc & Tarc, 2010). Additionally, First Nation peoples in Canada ironically represent a kind of internally colonized foreigner (or refugees living within colonial encampments called reserves) with whom the dominant society have had past, albeit obscured, relations. Moreover, here in Canada, First Nation communities often represent misunderstood

¹ We are not attempting to conflate these distinct discourses with their temporal and spatial specificities. Rather we are arguing that these variants of international education are diverse expressions of an overlapping set of deeper normative aims and visions historically embedded in overlapping modernist narratives of enlightenment, humanism, cosmopolitanism and liberalism.

subjectivities where the discourse of multiculturalism often negates their rights to inter-national sovereignty.²

Additionally, and this is another of the limit points of multiculturalism, one's local here is becoming increasingly interconnected to locals elsewhere under a dynamic web of transnational trade relations, networks and flows. We might conceive of these dynamically inter-connected locals as *trans-local* sites, no longer directly mediated by state governments in an international order of nation-states. There are, for one key example, growing numbers of middle-class Canadians acting as transnational economic and cultural agents under well-developed media, travel, and aid infrastructure. Thus, we observe (in)tense potential spaces for learning across difference in many spaces within the more porous nation-state.

For individuals engaging others in trans-local spaces in Canada and elsewhere, the questions in need of examination are: What are the qualities of these engagements? What psychological, psychical and social dynamics are in play? How do past self-other relations and literacies shape these engagements and their effects? How are notions of 'self' and 'other,' 'home' and 'away,' and the 'national' and 'international' constituted in and through these engagements? What formal pedagogies can illuminate these dynamics towards fostering transcultural learning? Although there is some available literature on what makes for a productive intercultural experience and how to prepare for one, we suggest that there is a demand for much more scholarly scrutiny on the complex processes of learning and subject formation in and through inter- or transcultural experiences.

The three cases presented in this paper illustrate the shifting and varied landscape of international education. Each author attends to the complexity of learning from the international or intercultural experience and thereby, at least implicitly, offers up approaches to theorizing the learning and struggling to learn from the engagement with difference. First, Aparna Mishra Tarc employs auto-ethnography to represent an 'international education' that begins with 'lessons' from her immigrant parents and travels across geographical and psychical topographies. These 'knowledge-based' and 'imaginative/affective' lessons prove useful in supporting her to bear and make sense of the 'culture shocks' constituting her subsequent overseas living experiences in South East Asia as a Canadian woman of colour. In the context of internationalizing teacher education, Nicholas Ng-A-Fook reflects on how reconceptualizing curriculum theory (Pinar, 2009) in conjunction with (international) community service learning placements can enable a 'cosmopolitan praxis.' Where curriculum development centers on making rich connections between one's own and the other's lived experiences, inside and outside of the classroom, internationalizing becomes both a process of deparochializing viewpoints and of fostering mutual respect and care across (colonial narratives of) difference. Roopa Desai Trilokekar examines how her undergraduate students encounter cultural difference in their overseas placements and how their international internship experiences complicate and extend the students' understandings of home and away, of self and other, and of racial politics.

The zeitgeist of the 'international' under globalization, coupled with the lack of robust theoretical constructs that do justice to conceptualizing the complexity of learning across difference in discourses of international education has produced a demand for new approaches. This paper is a beginning intervention into the theoretically-thin terrain of inter- or transcultural

² Here it is important to recognize that First Nation, Métis, and Inuit take up the concept of identity and nationhood quite differently from other cultural groups in Canada. The problem is that the discourse around cultural differences often takes precedence over their sovereign rights as distinct nations living within another nation as negotiated through treaties. However, the Canadian government refuses to recognize such sovereign rights to their full extent.

learning on the shifting and expanding landscape of international education alluded to above. Although we each want to hold onto the belief that education can foster ‘better’ human relations, we also understand that overly optimistic or simplistic understandings of learning and education can produce impotent, if not deleterious, outcomes. There are substantive historical, pedagogical and psycho-social dynamics that interfere with hopes that participating in an international/intercultural experience has inherently positive or educative impacts.

Indeed, despite the very distinct accounts of Mishra Tarc, Ng-A-Fook and Trilokekar, each account is attentive to these dynamics that affect how the transcultural is experienced and interpreted. Although bound by an understanding of the deep challenge of learning from encounters across difference, each author holds to the potential for engagement and transformation. Mishra Tarc emphasizes the long and layered history of one’s built-up capacity to bear and engage with foreignness as a form of “cosmopolitan literacy” (Tarc, forthcoming). History, knowledge, the imagination and transcultural encounters become essential material for fostering such literacy. Trilokekar troubles generalizations of the (student) subject and outcomes of international internships. The international experience and the production of ‘outsiderness’ and ‘graduated’ privilege offer up an altered vantage to understand the Canadian self in relation not only to inter-national difference but to racial and ethnic difference of fellow Canadians. Without guarantees, Ng-A-Fook upholds community service learning projects for teacher candidates with First Nation communities as a way of fostering a cosmopolitan praxis. Despite the divisions produced out of the violence of colonialism, the capacity for a cosmopolitan praxis, “as a relational ethics of being for the other,” requires a form of critical pedagogy where students engage in auto-ethnography, community engagement and critical reflection. For each author, the possibilities for transformative learning and ethical modes of living with others represent aims worth working towards, but with eyes ‘wide open’ to the substantive and dynamic conditions that ground and shape such possibilities.

Case One - Travelling within: An auto-ethnographic account – Aparna Mishra Tarc

There where it was, I can happen (Kristeva, 2008)

In global times, the notion of the ‘international’ has expanded to include anyone that learns in or about a space that is not his or her home. International education can come in many forms and can manifest in many sites of pedagogy including: the refugee camp, the immigrant experience, the cross-cultural encounter and so on. My contribution meditates on the ways in which international education animates movement within one self that can parallel one’s real travel in the world. I argue that international education and other initiatives often disavow the difficult psychical learning that accompanies what Mishra Tarc & Tarc (2011) describe as “becoming somebody other than oneself” through encounters with otherness. In doing so, dominant renderings of international education flatten out difference and its affects (Andreotti et al., 2010). The notion of international as leaving home or going abroad misses both the internal dimension of learning that this education inevitably animates and also the ‘domestic’ experience of children of immigrants and refugees whose existence is marked by being somewhere other than where they once imagined belonging. Finally by thinking through “where one was,” I will suggest that international education is an after-education (Britzman, 2003), a working through of the experience in the months or years that follow the experience. But this working through also involves excavating self-other relations that have been laid down from the earliest years (Mishra Tarc, 2007) that affect one’s capacity to bear foreignness.

To think through the psychical aspects of the international experience, I draw on an auto ethnographic account to illuminate how one is impacted by various kinds of international encounters. Memoir such as those composed by Pico Iyer or Eva Hoffman provides insight into both the internal and external shifts that occur during international encounter. While the person happens to be me, what happens to me might happen to anyone who is marked by, or who embarks on, travel. I want to trouble fixed notions of international education as a one-way, extra-national experience that one chooses to undergo rather than as something that ‘can happen.’ Being affected by what happens, as Kristeva (2008) suggests in the epigraph above, requires thinking through where one was in relation to where one goes. Our earliest encounters with otherness at home or abroad, inside of oneself and across self-other divides, mark the scene for what becomes possible to learn from the difference of others.

As a Canadian-born, first generation child of immigrants from India, notions of elsewhere were part of my daily imagination. My parents were consumed with familial news from abroad arriving in the strange blue pieces of parchment. At an early age I was meant to know that there was a world ‘out there’ that mattered. At the dinner table we were treated to lessons on other places. Our learning consisted of recognizing the material differences between our own country and those of others and of the role that history played in the traumatic movement of my parents from one country to the next. Through the recounting of these memories of traveling I was given my first set of historical and cultural lessons; these first postcolonial studies were learned in this space of home, and in a sense made home what it was. My parents felt it necessary that we learn about our place not only here in Canada or in the India they left behind, but also in relation to a world of other people for whom we might also develop concern and responsibility.

My father’s preferred orientation towards teaching his children about his international homeland was empirical and historical; my mother’s, imaginative and fictional. My father provided facts and figures on places and events. He adopted a dispassionate view to accounting for history asking us to give questions and thoughts on events that happened in other places. My father was well read and could make connections, for example, between conflicts that happened between Hindus and Muslims in India and tensions between French and English Canadians at home. His interpretations focused on the dynamics of ethnic relation that led to these conflicts and the ways in which nationalisms fed in and out of racial and ethnic pride and violence.

My mother adopted a remarkably different kind of remembrance pedagogy to make sure that their children had ties to both her life and her home. This practice tapped in and out of our emotional lives and based itself in developing our capacity to make relations to the lives of her people so they might become our own (Britzman, 2009). In my teachings on international and other forms of social difference I find my mother’s pedagogical mode of remembrance significant. I supplement my curriculum with fictional and witness accounts of places and people to give student a sense of how one is, and might be, passionately and deeply affected by learning from encounters with others. As well, in contrast to my father’s fact-finding and giving teaching, my mother adopted a poetics of melancholia to piece together her memories of leaving home. Her attempts to relay to us a sense of what becoming international meant to her was wracked with a deep sense of loss to her sense of self and family. And through fictions she weaved of her fabulous travels we gained a sense of a different kind of place and people than the one offered by my father.

I want to suggest that these two orientations towards teaching about other people and places can foster what I am calling a post-historical, imaginative approach to teaching and learning in international education. Post-history takes its analytic strategies from postcolonial

studies but pedagogically stages for students, their encounters between official and counter accounts of historical events. As with postcolonial studies, it attempts to qualify given accounts of history; however it does not rely only on printed texts or empirical methods to retrieve and disseminate this information. Instead post-history is produced partially out of imaginative or pedagogical remembrances of history such as those my mother brought to me. Teaching history to those without relation to that history requires a pedagogy of historical remembrance (or remembering). For Roger Simon (2005), historical remembrance is an attempt to “maintain or reinterpret dominant narratives, revive marginal ones or bring to light those formerly unheard, suppressed or, unarticulated” (p. 15).

Post-history uses some of the methodological hallmarks of postcolonial studies including Foucault’s (1982) genealogical method and Derrida’s (1976) deconstruction of language to restage history as affected by both its enactment and representation. The restaging of history from a fragmented retrieval is to give a vivid account of the forgotten histories disavowed by the official record as well as to pedagogically imagine, consider and represent what those histories might be within an experimental intellectual and problem space that can tolerate questions, speculations and contestations (Scott, 2005). Homi Bhabha (1994) demonstrates that restaging encounters between colonized and colonial societies allows us to entertain the internalized dynamics of psychical relation that organize and give way to vicious social violence and organization. Post-history is not meant to signal a time after history but the time after the exhaustion of dominant Western methods of history for truth telling. We live in a time where strict empirical accounts of history can officially no longer be relied on to be the only means by which the past is retrieved and passed on (as significant). Other means of remembering and passing on histories as those of my parents persist despite the official records’ workings to contain what must be spoken. Post-history acknowledges the legitimacy of counter histories that were once but whispers suppressed within the imprinted force of the official record.

Teaching about difference seems to require both an attention to contesting accounts of history but also an imaginative way of staging an encounter between those with and without knowledge of people and place. Having an international experience without some orientation to frame that experience also seems to diminish its learning potential. In my own case, without my parents’ pre-emptive teachings to their children about a country of which we had never been, I would have had little moorings.

Those teachings, historical and imaginative, would ground me when at the age of 8 I first landed on foreign ground, my motherland, India. In a sense I experienced what anyone experiences when arriving at a new country—a shock of difference within myself that disoriented, overwhelmed and frightened me. This affective response is psychical and one that a person cannot anticipate before the moment of arrival. Although it might have seemed that I should have known what to expect after all my parents teaching, my real feeling was of vulnerability and ignorance upon arriving in the strange land of my ancestors.

International education or education about difference is confronted by the problem of its frame always limiting or exceeding the actual experience of students when they arrive at their destination. Although they can be prepared with historical lessons of the country or intercultural adaptation lessons on cultural shock, nothing can fully prepare one for the experience of leaving home. However our internal resources can support us to face and attempt to make sense of what it is we are feeling and trying to think in the midst of having fallen into foreignness.

Still it is not until the moment of encountering other people and places that one finds out if one’s education is of use or of harm (Arendt, 1993) and which lessons are drawn upon in the

moment of experience. For example when I went to live in the Philippines my father's history lessons helped me navigate a set of difficult tensions I experienced in a nation in the global South as a child of immigrants in the West, as a privileged woman of colour in a place where "dark" women of colour bear the brunt of domestic and sex-work labour. These understandings that I consolidated before arriving to the country gave me insight into the dynamics of relation between myself and the woman who cleaned my house, the taxi drivers who took to me to school and the local teachers paid much lower wages with whom I shared professional and personal relations. My crude knowledge of the international divide of labor garnered over our supper table came to life in the scenes of slums confronting me in my morning commute to teach in an elite school, care of the cab driver who secured his cab by working overseas in Saudi or Dubai.

My mother's emotional orientation to teaching about difference supported my attempts to gain deeper understandings of history's effect on structural and social divides bridging real distance between local others and my expatriate self. Having learned from her the capacity to relate to strangers through imagining that others' shared desires and needs for making meaning of their life, I ventured to ask others questions that mattered to their existence. Asking significant questions of ordinary people gave nuance to my father's teaching and complicated and extended my previous limited knowledge of a place far from home. Through the kinds of questions I asked came the beginnings of, sometimes fleeting, intimate relations with others despite stark historical, economic, religious and cultural differences. Through affected conversant, mutual exchange I made myself relatable to people holding some definite and predetermined notion of Westerners, women of colour and ethnic South Asians. Being affected and affecting others gave me room to move within, to open up the defensive space inside and let the lives of other people and places in.

I can only make this analysis of how I travelled within myself as I reached back to those early and subsequent lessons at home and school to help me hold in abeyance the daily confusion and frustration, sometimes verging on violent or pathetic acting out, which I felt daily living with the uncertainty that accompanies being in a strange place. I have learned that there is nothing like travelling to make one feel the hated vulnerability of dependence on others that is our human condition any time we are confronted with the fact of the other's difference (Britzman, 2003). While I went to the Philippines armed with lessons on the country and culture, at times I was at a loss for thought and words in the midst of bustling crowds of people speaking an unfamiliar tongue and walking in a way of their own. Postcolonial lessons helped me navigate through my own crisis and supplemented my ignorance. But my capacity to be affected afforded me with a space where I was taught to imagine myself other than I am.

International education requires both knowledge and the capacity to tolerate what cannot be known in advance by opening oneself to the chance of being affected by the other's difference. If postcolonial and other theories of cross-cultural encounter can give students a "lay of a foreign land," they are limited in their ability to convey the nuances and qualities of theory's speculation on the lives of others. Students can receive lessons on material economies, cultural shock and language but often when they arrive somewhere those lessons quickly fall by the wayside. Having the capacity to use knowledge and theory as a guide to rather than the truth of the other's existence supports us to bear surprises, disappointments and conflicts when our travelling story does not turn out the way we imagined it. Travelling within and back to our formative experiences with difference can support our evolving capacities to tolerate, integrate, and respond to being affected by the difference others make in our life and worlds.

Case Two - Curriculum development as a cosmopolitan praxis – Nicholas Ng-A-Fook

When we come together from such diverse backgrounds, with international histories that involved colonization, occupation, political ignorance, and arrogance, how can we speak with each other in such a way that the past does not overshadow the present encounter? (Democracy in Conversation, p. ix)

Afghanistan...Arab Spring... Alberta Tar Sands...Attawapiskat...these words *could* be posted up on any elementary or high school classroom keyword-wall—indeed, this might be one of many classroom beginnings toward a cosmopolitan praxis. Yet how are preservice teachers learning a cosmopolitan vocabulary and its respective global literacies that move beyond (or at least think through) the “pitfalls” of educational tourism? How are curriculum scholars, teachers, and students attending to the rippling effects of the ongoing geopolitical balkanization of the former Soviet Union (with recent turmoil during the Russian elections) and/or continued post-colonial break-up of countries in Africa within the confines of provincial curriculum content standards? And, what does the dissociation and reformation of national borders, the “multinational” corporate global competitive race to stake claims over the global commons and its natural resources (drilling and exporting oil from Libya, mining diamonds in northern Ontario, planting eucalyptus plantations in Brazil, etc.) mean for local indigenous communities and their pre-existing sovereign relationships to the land which houses such material, social, and cultural capital (access to water, food security, shelter, education, health services, etc.)?

In terms of internationalizing the provincial curriculum here in Ontario, these are the kinds of fundamental and ethical questions teachers, students, and we curriculum scholars might ask ourselves as we encounter others outside ourselves ‘in the teaching machine’ (Chambers, 2003; Spivak, 1993). Such curricular questioning provokes our subjectivities as Canadian teachers to form fluid, intertwined, multilayered, and networked links to the complex effects of globalization that move beyond the ‘global’ and ‘local’ as static or abstracted entities, toward richer cross-cultural relational engagements with others both inside and outside our classrooms (Wang, 2006).

As with many other institutions of higher education, the University of Ottawa seeks to strategically enhance its international, national, and local presence as a “globally competitive,” top tier research and teaching institution. In turn, the administration has mobilized university-wide initiatives such as but not limited to the following: increasing recruitment of international students from China; fostering strategic research and development partnerships with institutions in India and China; and establishing new infrastructure like the *Center for Global and Community Engagement*. In line with these larger initiatives, our Faculty of Education has attempted to expand and institutionalize its international programs partly in response to the 2008 global recession under the guise of what university management calls “optimization.” While such organizational restructuring through the rhetoric of optimization has increased our workload (class sizes as one example), it has also afforded our administration and some professors unique opportunities to internationalize our research partnerships and teacher education programming.

In this paper I draw upon the work of a group of professors at our Faculty of Education within the University of Ottawa who have, over the last decade, attempted to mobilize to more proactively address the internationalization of teacher education. Of particular note is our *Developing A Global Perspective for Educators* (DGPE) program whose primary function “is to instantiate,” what Trifonas (2008) calls elsewhere, “states of being that point toward an ethic of care or being-for-the-other” (p.71). I reflect upon how internationalizing curriculum translates into what might be called a cosmopolitan praxis as an alter/native way for us to welcome each

others' differences within the context of the classroom. My teaching in the DGPE program aims to support the development of critically reflective teaching professionals who personify an ethic of caring and being for others, knowledge of, and commitment to, their eco-civic responsibilities through public education (Ng-A-Fook, 2011; Trifonas, 2008). In these courses, teacher-candidates are invited to question, among other things, how they can re-imagine educational issues in terms of international cooperative development, social justice, peace education, and environmental sustainability. In turn, I challenge students to articulate their eco-civic responsibilities in relation to prior narrative inhabitations of the existing Ontario curricula (Ng-A-Fook, 2010). Moreover, these students are invited to participate in various social action projects that move beyond the "prorogation" of what Westheimer (2005) calls armchair activism. My partnership with the *Centre for Global and Community Engagement* at the University of Ottawa has provided an invaluable opportunity to design, advocate and model a social action curriculum as a form of cosmopolitan praxis. Students who participate in this larger university program are required to complete thirty hours of community service learning with different community organizations that surround the walls of our university. The key is to make those walls more porous to the potential cultural, material, and epistemic relations we might foster with others outside the privileged enclosures of our institution. Upon completion...yes, students receive a co-curricular certificate from the university. But some receive much more.

I recognize that as future teachers the students enrolled in our DGPE program may one day play a key role in internationalizing their own curriculum, introducing their students to the complex and sometimes controversial issues taking place outside the school walls in their community backyards and far beyond (Schweisfurth, 2006). While the goals of global citizenship within such internationalization are evident in recent Ontario Ministry of Education (2007, 2009) initiatives and curriculum, how teachers develop the pedagogical knowledge and experiences that enable a cosmopolitan praxis within their elementary and middle school classrooms remains less clear. Moreover, while the existing literature is useful in describing the broad themes encompassed by global education (Hicks 2007; Pike 2000), it still leaves many wondering (including myself) what kinds of content and/or how different pedagogical approaches might translate into what we might call a cosmopolitan praxis here in Ontario (Evans, 2006; Pinar, 2009).

To address this curricular and pedagogical translation gap, DGPE created the Global Education Research Network (GERN). A primary aim of GERN is to dig deeper into this comprehensive yet ambiguous education and explore how internationalizing teacher education as a cosmopolitan praxis, as a care-full global citizenship curriculum, can be taken up by teacher candidates across all of the dimensions of classroom teaching (curriculum development, pedagogy, assessment, etc.) (McLean, Cook, & Crowe, 2008; Reimer & McLean, 2009; McLean, 2004, 2010). Consequently, my research within GERN has focused on how educators might foster a cosmopolitan praxis—as a framework—for designing curriculum that serves the public with care and compassion. And yet, such internationalizing of teacher education as a public service, as a cosmopolitan praxis, must move beyond the neoliberal market rationale of programmatic (economic) outcome-based values. After all, "curriculum development is not," as Pinar (2009) makes clear, "in this sense, programmatic, but intellectual, finally an individual affair, not a state (or province)-wide, not necessarily even a school-wide, bureaucratic undertaking" (p. 43). Instead educators can encourage teacher candidates to study academic knowledge in relation to their lived experiences and in turn develop curriculum as an aesthetic act that might enable our capacity (without promise or predetermination) to engage (radical)

differences between “self” and “other” in compassionate and compelling ways (Wang, 2011). I now turn my discussion toward enabling our capacities to engage others and their respective differences through curriculum development as a cosmopolitan praxis by drawing on the Schooling and Society course, with its community service learning and social action components, which I have taught between 2007-2010.

Re-conceptualizing Curriculum Development

Like artwork, then, curriculum development is the teacher’s opportunity to explore subjects informed by the academic knowledge and lived experience they and their students find compelling (Pinar, 2009, p. 43).

What would it mean for teacher education students to engage curriculum development, like artwork, for teaching academic knowledge and engaging lived experiences within the hyphenated spaces of inter-national and inter-cultural relationships with others? Here, “the emanation of the cosmopolitical view,” Trifonas (2008) tells us, “is a gathering of multiplicity in knowledge communities that articulate the ethical terms of a responsibility to acknowledge the profundity of differences within the same archive of knowledge and thinking” (p. 72). In order to support students as experiential learners within such interstitial spaces of gathering I incorporate a community service learning social action project component into the curriculum development of the courses I teach within the teacher education program. Much like William Heard Kilpatrick’s (1918) *Project Method*, I ask teacher candidates to create social action projects that are compelling and connected to their local, national, and international communities both within and outside the academy. During such projects, I invite students to inhabit the playful spaces between cross-cultural hyphenations. Lingering within the poetics of these hyphenated spaces is where the hyphen both binds and divides (Wah, 2000). But even when it makes its presence, Wah (2006) reminds us, the trans-local hyphenated relational space between self-other “is often silent and transparent” (p. 73). Therefore, part of our work as educators is to illuminate such cross-cultural hyphenations and attune ourselves toward curricular possibilities that break through such silences toward what Aoki (1980/2005) calls elsewhere a new key.

And yet, how might we engage such curriculum development wholeheartedly as a cosmopolitan praxis that inhabits the curricular hyphenations of radical encounters between self-other? Such a cosmopolitan praxis—of local, national, international geographical and cultural third spaces—as an educator, teacher, or student involves learning to negotiate the relational and violent psychic affects of potentially alienating and appropriating each other’s difference (Wang, 2004). Moreover, such cosmopolitan praxis involves deconstructing our autobiographical inhabitations and translations of the colonial narratives put forth within the content of the provincial curriculum policy documents here in Ontario.

To challenge colonial narratives, I accompanied 12 Bachelor of Education students down to Raceland, Louisiana in 2007 to work with the Houma people who continue to suffer the devastating effects of recurring hurricanes like Katrina and now the Gulf of Mexico oil spill. My students worked with elders at a New Orleans Jazz Festival non-profit food booth, attended eco-justice workshops with indigenous community activists, and created podcasts to share their stories. Upon our return to Canada one student shared the following compelling story:

When one signs up for an international community service learning project, especially in a highly profiled impoverished place like Louisiana, the expectation is that you will be making a difference in the lives of those of whom you might work with. During my stay in this southern state, I had the chance to meet some incredible people within the Houma communities, to learn about their history and struggles during the era of racial segregation, to understand the ongoing environmental crisis

taking place on their scared landscape, and experience a different cultural pace of life. Our community service learning project is a type of lived experience that affords an alter/native way of engaging thinking, of conceiving the world around us, as well as deepening our understandings of the very concepts of “community,” “service,” and “learning.”

Our international community service learning project, afforded us an opportunity to disrupt our preconceived stereotypes of the “American South.” In turn, we were forced to challenge our prior knowledge, and thus change our perceptions of the media representations we receive here in Canada. As a result of this trip, I am open to new possibilities, of thinking and engaging lived experiences. I now realize that Louisiana, much like many places here in Canada is a culturally complex and dynamic place both with its historical, present, and future limitations and possibilities. Meeting the Houma was a deeply felt embodied and emotional learning experience. Brenda Dardar Robichaux, the current principal chief, and her extended family take to heart the concept of unconditionally hospitality and welcomed all of us despite our historic and present ties to positionalities as international foreigners. As a result, we learned a lot from them about how to foster a sense of unity in diversity, create healthy humane relationships with elders and marginalized youth, show compassion for others who suffer, how to build bridges between communities, and how to accept one another. I will forever share this learning experience with future students and colleagues.

http://www.developingaglobalperspective.ca/wp-content/assets/studio/Community_Service_Learning.pdf

This student’s auto/biographical writing makes the interstices at the margins of the hyphen more audible and their cross-cultural pigmentations more visible (Wah, 2006). Where international education as community service learning, at least for this student, provided a pedagogical opportunity for the transparency of the hyphen to become a deconstructive thorn—an aporia, a perpetual deferral of signs, signifiers, and signified—in the side of “predetermined” colonial configurations (Ng-A-Fook, 2011; Wah, 2000).

In 2010, students enrolled in the *Schooling and Society* course participated in a collaborative social action project with the Kitigan Zibi, an Algonquin community that lives ninety minutes away from the university. Prior to visiting the Kitigan Zibi community, I invite students to utilize the course readings as a theoretical framework for understanding and challenging the various historical narratives represented in films like *Where the Spirit Lives*. Taking indigenous thought seriously through reading articles (Battiste, 1998; Brody, 2000; Haig-Brown, 2008; King, 2003; Kirkness, 1998; Taylor, 1995), textbooks (McGregor, 2004), and pedagogical activities often challenges many students to question the limit-situations of their narrative visions of First Nation, Métis, and Inuit communities living within (or at the borders of) the territorial boundaries of what we call now Canada. “Limit-situations,” Viera Pinto (1960) suggests, are not “the impassable boundaries where possibilities end, but the real boundaries where our possibilities begin,” they are not “the frontier, which separates being from nothingness,” but rather “the frontier, which separates being from being more” (p. 284). People are able to challenge their “limits-acts” with actions, Freire (1970/1990) writes, rather than passively accepting their given situations. It is not the limit-situations themselves—a common national curriculum for example—that creates a sense of hopelessness, but rather how teacher and students perceive its (dis)contents. For many, such re-readings of their respective colonial and neo-colonial limit-situations continue to evoke a certain amount of epistemic violence, incidents of white guilt, and/or narrative performances informed by missionary rescue fantasies. Despite such pedagogical affects, my sense is that these future teachers are better prepared to work respectfully with the different communities living inside and outside the walls of public and private schools either here in Canada or abroad.

Many were willing to work through the historical affects (limit-acts) of white guilt and move beyond the impassible boundaries of questioning whether or not they had the right to develop and teach curriculum to First Nation, Métis, and Inuit students. Instead, through their intellectual study and community service learning experiences working with Houma and Algonquin elders, teachers, and students began to teach and learn between the hyphenated spaces of teacher-student, self-other, non-indigenous and indigenous human beings as a relational ethics, being for and with the other in teaching and learning. Consider the narrative put forth by one student:

As a class, we travelled to the Kitigan Zibi community in Manawaki, Quebec, in order to learn about, and contribute to, the teaching culture of their local school (which combined primary through to senior grades). Although we tried to approach the endeavor with as much cultural sensitivity as possible, we still had some collective concerns. For example: do we (as a non-aboriginal, predominantly Caucasian group) have the right to teach lessons based on a culture that is not inherently our own? Do the students understand our purpose in their school? How do our lessons fit into their “regular” curriculum? What can we contribute that will have lasting importance? These are just a few of the questions that were raised during class discussions, and although overall our experience was a positive one, most of these questions remain unanswered.

There are some general guidelines temporary teachers should follow in any context, whether they are local occasional teachers, or teaching Monday to Friday in an Aboriginal community. It is important to always respect the sanctity of whatever teaching environment one enters, and understand that the role of an educator is not to make everyone follow one cultural perspective, but to create a space for a multiplicity of cultural understandings to flourish. (http://www.developingaglobalperspective.ca/wp-content/uploads/2010/04/Kitigan_Zibi_Newsletter.pdf)

Across my preservice education courses, I continue to ask teacher candidates to engage with the limitless possibilities of trying to develop curricular and pedagogical trans-local community service learning social action projects that embrace civic public action and connect to the local, national, and international educational needs of various communities. I also ask students to question and work through their auto-ethnographic limit-situations. Moreover, I continue to experiment with developing curriculum that provides pedagogical opportunities for students to experience the world outside schools toward developing global and local perspectives on various social justice issues.

Engaging community service learning social action projects with teacher candidates has afforded me unique opportunities to develop and enact curriculum as a form of cosmopolitan praxis with different global, national, and local (indigenous) communities. This cosmopolitan praxis asks teacher candidates to consider their curriculum development as “a public form of self-cultivation” (Pinar, 2009, p. 43). Such self-cultivation, as the one student acknowledges, often opens us up to more questions rather than providing definitive answers for how we might negotiate curriculum development and hyph-e-nated relationships between self-other as a form of cosmopolitan praxis; as a relational ethics of being for the other.

Internationalizing teacher education as a cosmopolitan praxis involves animating our curricular passions for global social justice, as educational researchers, teachers, and teacher candidates beyond international education’s potential market value. And, future conceptualizations of cosmopolitan education might continue to cultivate not only ‘what knowledge is of most worth?’ but also reconsider how we might share our diverse relationships with each other. We might also develop our capacity to live within the interstitial spaces of inter-

cultural relationships as teachers and students between self and other, always hyph-e-nated, and yet nonetheless, always mobilizing to serve the larger public good.

Case Three - On being foreign: Self as the other – Roopa Desai Trilokekar

The relevance and importance of international experiences for North American preservice teacher candidates has been established as dominant discourse (see for example, Baker & Giacchino-Baker, 2000; Cushner, 2007; Cushner & Mahon, 2002; Mahon, 2007; Pence & Macgillivray, 2008; Quezada, 2004; Willard-Holt, 2001). And yet, there is a near absence of research to document the nature of these experiences and the specificities that shape intercultural interaction and its pedagogical effects. Taking cues from Talburt and Stewart (1999) and Merryfield (2000), the perceptions of nine student participants from the York International Internship Program (YIIP) and the International Practicum Placement (IPP) within the Faculty of Education, York University were studied. Central to the research project was analysis of what participants described in interviews as disorienting or discomfoting encounters salient to their study abroad experiences and what opportunities, both formal and informal, were made available to these students for (critical) reflection of these events.

Race and (national) identity were at the core of the student's descriptions of difficult and discomfoting encounters. Yvonne's³ experience in Mainland China was largely shaped by how she was perceived as a black woman. She described her experience as "enlightening," noting that:

students would ask questions such as, you know, 'Why is your skin so dirty?' and often, "when they saw me, they would run and scream.... It just made me realize that I'm black. I never had to think about it in Canada, about the fact that I am black. I had never thought about it. But there, that's when I knew I was black. It wasn't a very positive experience.

Fadi spoke of considering ahead of time that he might stand out from the people in Hong Kong because of his skin colour or ethnicity, but he said, "...I didn't pay attention to it or focus that much onto it because I was going there for an educational experience." Fadi stated, "I think there was an expectation of me because of my of my skin colour." His Canadian identity was often suspect and his ethnic identity in dispute. He was often asked: "Do you have any Arabic background or Indian background?" and "[Why is it that] you don't have an accent or anything?" Some locals even assumed that he was from Western China that borders Pakistan.

Nancy, on the other hand, who was white, never experienced her identity as a North American in question. Her moments of discomfort arose from observing the racist discrimination her colleagues were facing and her difficulty in acknowledging her own privilege and status that influenced peoples' treatment of her. At the same time, she felt the "burden" of representing the colonizer:

Well, just maybe we should maybe not be interfering in other people's problems unless they are asking for help, and if we do [intervene], we make sure that we help all the way through so that they can get back to whatever level of living they were at beforehand. It was just really sad to know that their lives revolved around us and tourism.

She also felt an internal conflict in being identified as "American" as opposed to "Canadian;" given America's more dominant role in the geopolitics of South East Asia.

³ Pseudonyms are used to protect the anonymity of the participants.

Race dictated the experience of all students—white and non-white; and a conflated representation of race, identity and nationality presented a challenge, albeit differently for white and non white students. All students recounted how they stood out as ‘foreigners’ and how the constant acknowledgment of being an ‘outsider’ was very discomforting. It is indeed interesting to note that students seemed ill prepared for this experience of being an ‘outsider,’ perhaps a reflection of their pre-occupation to understand the (cultural) ‘other’ through study abroad. In essence, the process of discovering the ‘other’ resulted in students finding themselves in a unique position of experiencing the ‘self’ as the ‘other’ - an experience they claim they have not had in Canada. Developing sensitivity to what it means to be an outsider and/or a distinctive minority or a dominant majority, they suggest, was experienced by being away from home. Melissa said, “Now I have a better idea of what it’s like to be a foreigner coming into a place. So the kids that don’t speak English or [who] are new, I can kind of relate to them a little better now. I haven’t had a lot of chances to empathize with somebody who is a minority.” Nancy expressed frustration at being unable to speak the language, “It was awkward sometimes, because you knew people were talking about you but you had actually no clue as to what [they] were saying...” Yvonne’s experience of ‘racism’ and the discomfort of being the “outsider” encouraged her to consider, “...how it feels, when a person comes to Canada and they feel like the outsider.”

Students reported varied opportunities for reflection such as in journal entries, blogs and dialogue with their colleagues as well as silent reflection. Each of these opportunities helped them recollect eventful accounts, consider their feelings and reactions to specific events, compare their experiences with those of others, and initiate a thinking process. The dominant discourse in international education reinforces the ‘positive’ outcomes of study abroad mainly in terms of building personal confidence, international knowledge and intercultural competence. Thus, the value of acknowledging discomforting or difficult encounters can be lost; especially if we envision what Malewski and Phillion (2009) refer to as a “disembodied abstract student,” who, regardless of his or her own personal background, benefits in the same manner and with the same level of understanding from the ‘international experience.’ The examination of these student experiences tells a different story. One that is a far more complex encounter of the ‘self’ and ‘other’, heavily influenced by transnational sociocultural and political contexts, as well as personal perceptions of race, privilege and power.

Three observations are in order: 1) Pre-departure, students have a simplistic notion of ‘home’ and ‘abroad;’ they have not necessarily considered cultural politics *within* Canada and the complex intersections of Canadian identities in, what we refer to in this paper as, trans-local spaces. Students often initiate their study abroad experiences aiming for mastery over (understanding) the ‘other’. What is unexpected is how their encounters with difference complicate their understanding of spaces and their interrelations. For example, for Nancy she was forced to acknowledge the geopolitical linkages between her home and host countries; for Fadi he had to come to terms with linkages between space, identity, and migration. However, a critical perspective on Canadian national identity as it relates to difference *within* Canada and the politics of space remains largely unexamined. For example, given the continued significance of race in Canada, Yvonne’s statement that she never realized she was black or had to think about it in Canada is troublesome.

2) In their pursuit to discover the ‘other,’ students’ cross cultural encounters provide them new insights into what it might mean to be the ‘other,’ the ‘outsider’. This is an unexpected turn of events for them, but they nonetheless value the experience upon reflection. Students report

discomfort in being set apart from the mainstream host society because of their physical appearance, cultural representation, language ability and other factors. The experience of standing out and being treated as an ‘outsider’ acts as a catalyst for students’ reflections on return home. They express an understanding and empathy for the realities and lives of marginalized communities and extend this awareness to their classroom experiences with new immigrant students and their families. For white Canadian students, Nancy and Melissa, this experience of what it means to be a minority is novel; surprisingly, the non-white students, Yvonne and Fadi, make no connection between this insight and their own experiences as minorities within Canadian society. Students uphold the image of multicultural Canada as a “race-less” or “de-raced” society (Thompson, 2003); for example, Nancy stated (in relation to Yvonne’s experience with racism in China), “... it’s just a lack of experience on the Chinese culture, ...they don’t have the same history as we do; making people accept different cultures and different skin colors and everything.” The formal and informal reflection opportunities availed by students did not seem to further their critical or analytical perspectives to examine the role of position, privilege and power *within* Canadian society; this lack of insight represents a limit on their learning as international and intercultural preservice teacher candidates.

3) Interestingly, study abroad serves as a catalyst to complicate one’s sense of ‘self’ and ‘other’ relations *in the international context*. Students report observations of international and intercultural relations as influenced by colonialism, racism and differences in status, power and privilege. Nancy and Fadi, for example, demonstrate an understanding of postcolonial contexts and their impact on nations/societies. Nancy speaks of how tourism in the developing world is structured by pastcolonial relations and the power imbalances between developed and developing countries. Fadi discovers the cultural and economic hierarchy between Hong Kong and mainland China and how the differential power relations result in discrimination. There is no evidence that student’s reflection opportunities enabled them to probe how these self-other relations inform notions of difference and are enacted in pedagogical practices.

In conclusion, this study recognizes the intrinsic link between international/intercultural education and identity politics. To develop intercultural/international understanding requires first and foremost a critical understanding of ‘self;’ more specifically an understanding of self in relation to the ‘other.’ It also requires a reformulating of the ‘self’ as the ‘other.’ Thus, in re-conceiving international education discourses to prepare future teachers for Canadian multicultural/‘transnational’ classrooms, we must examine our critical pedagogical approaches to study abroad. How are we preparing students before, during and after their experience? How are we fostering reflective and transformative learning experiences for our students? Where and how do we begin the examination of ‘self’; particularly as it engages with the ‘other’? How do we recognize the specificities of individual student experiences (past and present) in shaping their learning and how do we incorporate these differences into our collective understanding of ‘self’ and the ‘other’?

Equally important is the recognition of the (inter)connectedness of space, place and identity, and the centrality of acknowledging global socio-cultural, political and economic power asymmetries in influencing our individual and collective identities, both within and outside of Canada. These approaches necessarily require disrupting what Johnson (1995) refers to as, “disinfecting dialogues,” thus destabilizing the seemingly sanitized, egalitarian and utopian terrain of international education and allowing for the uncomfortable and difficult confrontation with knowing the ‘other.’ Developing a study abroad curriculum that overtly engages and

examines the self-other relations in trans-local spaces instills hope in moving forward the broader goals of international education.

Conclusion

Brought together these three accounts illustrate the diverse and complex terrain of learning across difference in trans-local spaces as inflected by larger historical relations. If the core dream of international education remains tethered to the aim of supporting engagement and learning within the frontiers of difference, one can see how a broader set of spaces of transcultural interaction can be considered as a part of this expanded enterprise. Minoritized and first generation immigrant students are now joining the traditionally white, middle class student bodies participating in international school teaching, study abroad and international internships and they take their distinctive identities, and their learning histories as Mishra Tarc emphasizes, into these experiences. In this sense Canadian-ness is being re-made both within and without the nation. Community service with local and international First Nation communities represents a marked frontier of difference that has traditionally been absent from international education discourse. Within the local, inter-nation context, the negative and ongoing effects of colonialism and economic globalization may nowhere be as dramatic. At his institution Ng-A-Fook advocates for a curricular orientation that supports transcultural investments and sense-making that bears witness to this difficult starting-point, but nevertheless holds to the capacity for individuals to make ethical relations. Whereas in the context of international internships in Asia, Trilokekar finds that the experience offers students new understandings of what it means to be a Canadian in a foreign setting, but she remains troubled by how racial minority students idealize Canada as 'colour blind.' Nevertheless it may well be that the racial and cultural politics initially apprehended in the foreign context can, over time, trigger a new awareness on the racial and cultural politics in the Canadian home context. Clearly many more distinct contexts could be included under an expanded conception of 'international education;' the distinctiveness of these three cases is suggestive of the multiplicity of transcultural spaces within and outside of any particular nation-state.

Although the contexts examined and constructs employed are distinct, the authors do pay attention to the obstacles, limits and possibilities of transcultural learning. Each is attuned to the wider historical and asymmetric relations that mark how the individual is to meet another across national and intercultural difference. Each illustrates the various potentialities of how individuals might enter into and experience transcultural encounters given their own interpretive register as shaped by the institutions of government, family, schooling and/or the media. This attention implies an education or preparation that goes beyond providing knowledge of the other (culture), to ease one's adaptation to a new culture or to an international service learning experience. Rather, it demands the examination of how one's interpretive register is shaped by the wider social forces, media and family histories as well as by one's inner life. In this sense, the transcultural experience can offer insights on the state of the learner's cosmopolitan literacy that in turn enables and constrains how he or she can engage across difference. For example, Mishra Tarc's subjective engagements in South and South East Asia are made bearable and educative through the lessons provided years earlier by her immigrant parents. And Ng-A-Fook's teacher candidates are confronted with their assumptions of First Nations peoples shaped by media and state institutions that have rationalized the subjection of First Nation peoples. And finally Trilokekar's students are compelled to realize that their racialized identities are being re-read and marked beyond how they had imagined themselves in the Canadian context.

In conclusion, this paper has argued that the opportunities for international education have become heightened under globalization and that mainstream approaches to conceptualizing the 'education' of international education many times lack sufficient theorization of difference, sociality, history and learning in trans-local spaces. These authors demonstrate that there are expanding networks of transcultural engagements that could be examined under the umbrella of international education and that although these contexts can be distinct they share similar limits and obstacles given wider historical conditions that shape individual encounters across difference. Through three specific cases, the paper has contributed to the need for alternative and more robust theorizing of the qualities, limits and possibilities of transcultural learning in present times.

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