

Global Now: Searching For Meaning

Julie Dyer

Deakin University

How do teacher educators prepare students to become teachers for a world which is global in its outlook and influences? There are now strong imperatives for teacher educators to develop pre-service students' understandings about a world which is 'global'. It is not only curriculum statements, textbooks, films, videos, that are the carriers and resources in global education but teachers themselves through their own stories and narratives and the meanings attached to these. The role of teachers' lived experiences in teaching global education is often silenced in teacher education courses, policy documents and school classrooms.

In searching for meaning in global education, it is the capacity of the teacher to reflect not only on their own multiple identities but on the nexus between their local and global worlds and the struggle often evident here. A resource teachers have to teach global education is their own stories, lived experiences of being in a global world. This comes from giving meaning to travel, of living in a multi-cultural multi-faith world of viewing and noticing similarities and differences and giving meaning to these.

Despite increasing demands from education systems and governments for teachers to teach with a global focus, many teachers do not feel confident or prepared to do so. Importantly curriculum policy statements are carrying imperatives to teach to a global world that is rapidly changing. Curriculum statements in Society and Environment area in Australia include 'global' in their rationale. However this does not mean that global education is taught nor understood by teachers who translate these documents to practice. In curriculum documents such as those produced by the state and territory governments there is some inclusion of global education. Singh (1998) argues that there is a marginalisation of global education in official curriculum policies in Australia. Integrating global education into different subjects is really up to the creativity, expertise and experience of teachers. If it is up to teachers to teach global education as stated by Singh then it will be the capacity of the teacher to draw on a range of resources, pedagogy and approaches to teach global education. One resource is teachers' stories and narratives and students own lived experiences and stories.

Banks (2001, p. 5) states that "teachers must develop reflective cultural national and global identifications themselves if they are to help students become thoughtful caring and reflective citizens in a multicultural world society." Teacher educators who wish to embed global perspectives in their teaching require reflective practices on their own identities, prejudices, choice of curriculum content and pedagogy.

Teaching global education requires a conscious understanding and reflection to begin the journey of self as located in the classroom. The central issue of this paper is to bring forth emphasis on the lived experiences of teachers and teachers educators in order to develop deeper global understandings in students.

Global education: The search for meaning

In searching for meaning a starting point is to look for meanings and definitions of global education. Global education definitions throughout the literature have changed and continue to change over time. Definitions have included a series of elements that make up a whole such as learning emphases, aspects, concepts or issues that are part of a global education approach or framework. (Hanvey, 1976; Kirkwood, 2001; Calder & Smith, 1993)

Hicks (2003, p. 274) suggests that "global education means that term used internationally to designate the academic field concerned with teaching and learning about global issues, events and perspectives".

The meaning of global education from the 1970s to 2005 shows a field grappling with definitional ambiguities (Kirkwood, 2001). Global education highlights a continuum between a knowledge paradigm to a more problem based, values approach to a present day interdependent approach to learning. The 1970s saw the development of education frameworks to respond to world issues and a shift away from a knowledge approach characterised by teaching about countries, people and places. Richardson (1976) developed a global education framework and approach to curriculum and resource development which included,

- Background
- Problems
- Values
- Action.

Richardson's (1976) work highlighted that it was no longer possible to view the world through knowledge of a series of unrelated facts. Education was the vehicle to empower students to understand beyond facts about the world and to develop values in social justice. The world was being positioned as a problematic place with education charged with responsibility for solutions. Hanvey (1976) was instrumental in the field and developed a definition of global education that incorporated five dimensions based on achieving global 'awareness' for students rather than action or participatory reform. This definition does not acknowledge an emphasis on values which was to come in subsequent definitions.

They include:

1. *Perspective consciousness*: awareness and appreciation of other images of the world.
2. *State of planet awareness*: in-depth understanding of the defining characteristics of world cultures and the emphasis on similarities and differences.
3. *Cross cultural awareness*: a general understanding of the defining characteristics of world cultures, with the emphasis on understanding similarities and differences.
4. *Systemic awareness*: familiarity with the nature of systems and an introduction to the complex international system in which state and non-state actors are linked to patterns of interdependence and dependence in a variety of issue areas.
5. *Options for participation*: a review of strategies for participating in the issue areas in local national international and international settings.

The inclusion of values came with work undertaken by Pike and Selby (1988). They further developed global education through a four dimensions model that included:

- Issues dimension – this includes inequality/equality, injustice/justice, conflict/peace, environmental damage/care alienation/participation
- Spatial dimension – local global connection
- Temporal dimension – past present and future interconnections
- Inner dimension – values.

This model included an inner dimension as an element and acknowledged the importance of values to teaching and learning in global education. Hicks (2003) notes that each of these four dimensions needs to be present to claim teaching in global education.

Calder and Smith (1993) further developed the Selby and Pike (1988) model. A global education paradigm includes unity and interdependence, empowerment, social progress, a sustainable and just world and active participation. Global education is about social action and should focus on the participation alongside a strong emphasis on interdependence. Global education should focus on:

Global Concerns. It recognises that we live in an interdependent world and aims to develop understanding of the interacting factors that cause poverty, social, economic and political injustice, inhumanity, conflict and environmental abuse locally, nationally and internationally.

Powerful and powerless. It is concerned about how things happen, who decides, who has power and who does not. It promotes enquiry into contentious issues such as prejudice, discrimination, racism and sexism.

Critical awareness. It is concerned with a critical awareness regarding one's own society and culture, as well as others, is developed. It includes a search for alternative views perspectives, experiences and methods that acknowledge equality of peoples within and among nations. It recognises diversity of views, complexities, experiences, and approaches worldwide. (To be consistent you would need to start this paragraph/blurb with "It"

Participation. It aims towards developing the relevant skills, values and attitudes necessary for the commitment to responsible action for change towards the preservation and fair distribution of the earth's resources and a more just, fair and accountable society locally as well as globally.

Global education therefore has a moral purpose (Pike & Selby, 2000). This moral imperative requires a shift from the individual to the collective, from sameness to diversity, from greed to equity and from

passivity to action. It is the moral purpose that will drive the success of global education programs for it is in students seeing relevance and purpose for action and participation that will inspire and transform.

Merryfield is one of the leading scholars in global education in the USA and has developed a list of eight elements drawn from other writers in the field. Kirkwood (2001) lists Merryfield's eight elements of global education which include:

- Human Beliefs and Values
- Global systems
- Global issues and problems
- Cross cultural understanding,
- Awareness of human choices
- Global history
- Acquisition of indigenous knowledge
- Development of analytical evaluative and participatory skills.

These changes to global education definitions over time show the increasing complexity of the field and the problematic nature of definitions. There is a problem of meaning in global education, the term is not universal nor has a common meaning across countries let alone schools (Selby, 2000; Kirkwood, 2001). Calder (2000) argues that global education is about action that results from the knowledge and understanding. Selby (2000) states that the meaning of global education comes from practice not just theoretical understandings alone, with the inclusion and purpose global education in curriculum being consistent across scholars.

Notions of controversy, problematic nature of the world and interdependence, sustainability were however limited in all definitions of global education. The definitions and understandings of global education could be described as an inclusion model i.e. certain elements, perspectives, issues, needed to be included to ensure global education. The focus is on the student as the recipient to be made 'global' and to achieve global awareness and ultimately understanding.

However the role, influence, background and lived experiences of the teacher are not acknowledged in these definitions. It is assumed that all teachers have the capacity to translate these definitions into practices that will teach students aspects of global education. Teachers are the critical change agents in this field, more than curriculum or content. So what do these definitions mean for teachers and for teacher educators? Surely it is the choice of pedagogy, content, approach and the meanings attached to these that also characterises teaching with a global focus. For students it is seeing a world through eyes other than the dominant or the privileged in terms of class, background, identity, race and culture. For students it is also about drawing on the experiences of their class to teach issues of racism, privilege, inequality that is important. Definitions alone will not embed a global focus in teacher education courses but a greater emphasis on teachers educators own identities, stories and meanings attached to these.

One such lived experience, I have reflected on and searched for meaning is my first trip to Nepal in 1996. This is an excerpt from my own reflection on this time in Nepal. It is titled Behind the Door

Behind the door, 1994

The red and green stripped shoulder bag hangs behind my bedroom door... a little tattered but still shapely and sturdy enough to be a companion on frequent visits to my local fruit shop. It holds memories of time, in another country – Nepal immersed with communities of people settled on the slopes of the world's tallest mountain range. A three week trekking experience prompted and transformed my view on the world and myself. It was in this place – Nepal that I began to see a world outside of myself... I began to see identity, race, class, privilege and backgroundmy world was 'developed', 'white', 'middle class' and above all else 'extravagant'.

The Nepalese appeared so untapped in their existence on one level- the level of possessions, but trapped in others of poverty, illiteracy and environmental degradation.

I struggled with the poverty seen almost everywhere, I struggled with the waste strewn over what seemed like everywhere, I struggled with the world's inequities and the political diversions that stops greater equity, I struggled also as I climbed the mountains – myself and Mary were always last, but we always made it.

I struggled with the sherpas, the shoes they wore whilst I had \$150 shoes that will be worn less than the sherpas who were wearing thongs.

Had my world become global? Was my identity being shaken my comfort dislodged, my view of the world forever changed? I rested and was comforted in the privilege of class, however was restless. I was comforted in my uncomfotableness, I was forever shadowed however by the enormity of the mountains and the enormity of the inequity in the world.

HoweverI saw me ... my own whiteness, background, identity, privilege and class, visible.....trekking along the slopes of the Himalayas. I had never really seen me located in a society and privilege before.

This is about travel, struggle, inequality the 'haves' and the 'have nots'. It is seeing the world that I had taught – there were faces to the statistics and they were there before me. The lived experience became the lived curriculum. It was also about power and the powerless. I was questioning the inequalities and the wealth that was in my country. No longer was there one culture but many. No longer could I be dismissive of the world's inequalities because I don't know or have never experienced. I now know. I had the responsibility of knowledge upon me. This story is about raising the consciousness and critical awareness of global concerns.

I remember for a long time after I returned from Nepal, every morning in the shower I thought about the people I had met on y trek, they washed over me and stayed with me long after the towel. Even now during this morning ritual I think of those people on the slopes of Nepal.

Enter teachers

The meanings and definitions of global education silence teacher's lived experiences, stories and narratives to make sense of their own global education. There is an omission in the definitions as stated earlier between teachers' own stories and experiences and their capacity and confidence to teach global education.

In 2005, there is an imperative to imagine the world and teach through a series of complex and interrelated lenses – environmental, political, social, economic, historical, religious, spiritual, geographical, and linguistic. No global issue can be seen in isolation or through a single lens. The complexity of global issues offers challenges to teachers to construct global education for students that critically reflects and analyses inter-relationships in a rapidly changing world. One prerequisite to teaching global education is an analysis of this complex world through lived experiences.

Teachers of global education need to develop reflective practices (Banks, 2001) on their own identities, prejudices, choice of curriculum content and pedagogy and this needs to be ongoing, embedded and shared. Teachers' understanding of their own journeys as a teacher and what they bring to the classroom is critical for teaching global education, more than any other curriculum area. My experience in Nepal has shaped the choice of content I make in developing teacher education courses, I try to include visuals, content, stories, from countries such as Nepal or African countries to break the view of the world through western privileged lives.

Teachers bear important responsibilities to ensure that students become global citizens. Teachers need to do this by themselves being reflective practitioners. The more teachers develop these qualities the easier it will become to develop such qualities in students. The depth and quality of the teacher understanding are significant factors in what and how global education is taught, Pike (2000). In all the definitions associated with global education, it is the teacher that translates the definition into meaning and is enhanced through reflective identities across local, national and global contexts. Tucker (1990) stated that "teachers not textbooks appear to be the primary carriers of the global education culture" (p. 114). If a literature teacher only uses novels from their own nation to deconstruct text, then potential understandings about cultures and people is limited. Students need to see and read about multiple perspectives and viewpoints, that there is more than one way, more than one understanding or approach and the world is made up of different ways of seeing and doing.

Global education is teaching beyond facts and comprises a rich tapestry of stories, people, places, experiences and meanings attached to these. Teaching global education can be sterilised and bland, lacking in personal focus and often defaulting to a knowledge and facts paradigm. To draw on the wealth of experience of students as well as teachers is an imperative in making teaching real and engaging and this will add to greater understanding and meaning. This position is affirmed through the work of Buchanan and Harris, (2004) where they state "as a general rule, it emerged that schools in more multicultural communities had a higher degree of global awareness than did schools in more mono-cultural areas" (p. 10).

Through teachers developing skills to interrogate their own global education, stories and narratives this will shape and influence the type of global education they teach in classrooms.

Implications for teacher educators

One approach and starting point is to refer to policies that call for a greater internationalisation of the curriculum. At Deakin University there is one such paper which provides guidelines for the development in International and Culturally Inclusive Curricula. An excerpt of this appears below.

Faculties and course teams should review course and unit content descriptions to ensure that, where appropriate, they reflect diverse Australian and international perspectives on economic, political, environmental and social issues of global significance, and enable students to understand the implications of cultural difference and diversity for academic and/or professional work within their specialisations. Following are some examples of appropriate types of content descriptions that can be adapted to specific courses and units.

Subject content should:

- include explicit references to both international and Australian subject matters;
- avoid superficial, monolithic and stereotypical descriptions of other nations or cultures;
- address issues such as social justice, north-south equity, human rights and related economic, social and global environmental issues;
- address diverse Australian perspectives on global issues;
- address Australian Aboriginal and Torres Strait Islanders' perspectives on global issues, particularly those that concern other indigenous and minority peoples around the world;
- include topics on ethical issues in globalisation;
- include examples and case studies from other countries;
- include accounts of the historical background to current international practices;
- include information on academic and professional practices in other cultures;
- include explorations of how knowledge is constructed differently in diverse cultures in the subject area concerned;
- encourage students to reflect critically on their own cultural identity and its social construction (Deakin University, 2002).

This list provides clear examples of content, examples, references, topics to include within teacher education courses at Deakin University. Many teacher educators would readily include such in their teaching programs through films, books, videos which present a culturally diverse and inclusive curriculum. Importantly students are encouraged to reflect critically on their own cultural identity and its social construction from this list of examples. This can only occur through the intervention of the teacher educator. This reflection provides opportunities to move beyond a mere inclusion model of teaching global education or including international examples to a more thoughtful, reflective model that includes acknowledgement of student's identity and the constructions of this identity.

However I would argue that critical reflection needs to be developed for teacher educators to focus on their own identities, experiences and stories of self to build the capacity of the teacher educator to feel confident about teaching an international inclusive curriculum or teaching to include and embed a global focus.

Many teachers are not prepared or feel confident about teaching global education. In my own experience with pre-service teachers, their life experiences are often narrow characterised by little travel, living in one suburb or area of Melbourne and being surprised in global education sessions at the world 'out there. This resonates with Merryfield, (2000) who states that "unfortunately most of today's teachers have not been prepared to teach for diversity, challenge inequities or even recognise the effects of globalisation in the lives of their students and communities." (p. 430)

Ritchie and Wilson (2000), in their study of teacher education, comment on the difficulty in transforming teachers from a traditional to progressive approach. What they did not consider in their study was consideration of their own lived experiences of school, stories of family and the cultural representations of teaching and learning literacy. They failed to take into consideration the view of self and subjectivity. The binary between traditional and progressive was a series of complicated layers that needed to acknowledge complexity of identity and the forces that shape this identity.

If this is the case that the progression between traditional and progressive is complex with acknowledgement of multiple identities and their social and political ideologies considerable, then a greater

acknowledgement of the self needs to be included in pre-service education and teacher professional development. For teachers who are preparing students for a 'global' world, then their own constructions of 'global' their understandings about what is global and how it is enacted in their own lives and the increasing impacts that globalisation is having on their local lives is important.

Telling stories of students' and teachers' global lives, their local lives and making connection to teaching with a global focus can unlock the social, political environmental and cultural forces that shape their own lives. The work of Ritchie and Wilson (2000) working with language teachers has implications for working with teachers in global education. They comment that

"...change is made possible and becomes sustainable when teachers gain critical perspective on how their identities have been constructed by/in the culture and how the cultural narratives of teaching have shaped their personal and professional subjectivities" (p. 24).

Merryfield (2000) in her study of teacher educators describes the influence of power, identity and experience in shaping the lived experience. This resonates with the lived experiences I have recorded. These experiences have had a transformative influence on my teaching now in teacher education. An example of this is my choice of case study to illustrate authentic learning and assessment. This is a deliberate attempt to move outside of the dominant narrative. I use an excerpt from the film *Not One Less* – set in rural China, with real village residents as actors. For pre-service students, this is engrossing, challenging and breaks the assumptions about education, China, classroom management, authentic learning. The differences students see in this film to their own lived experience of classrooms, school, authentic learning and teaching, community interpersonal relationships give responses that are raw and energetic. Students remember the film on end-of-unit teaching evaluations – "I enjoyed the film from China".

- Why did students remember this film?
- Is it a connection to the profession and craft of teaching or is it such a stark contrast to their own lives and experiences that it is noticed?
- Is it the global connection of teaching across borders?

I actually want students to do more than enjoy the viewing of this film. The film offers a stark contrast to their own worlds and also to the worlds of teaching and learning they have been part of and familiar with. I want them to see, notice and observe another country to contrast their own country. As a result of this viewing, I want students to become uncomfortable to see that the world of teaching learning is not restricted to the dominant one they have been a part. My choice of this illustration came from a visit to China, seeing the juxtaposition of rural and urban, skyscrapers and villages, modern schools and rural buildings. I had confidence to show this film as part of my story could relate to this landscape. I had seen such landscape and could visual this and speak with authority about this place.

It is also beyond just telling the story it is interpretation and continual thinking about the stories, the meanings that they now have and give signposts to. For teacher educators this making meaning of stories and narratives is important for students to see beyond the immediate and narrow views of the world

Global education introduces students to a new way of viewing the world, fosters intercultural understanding and takes students beyond their own worlds. Teachers who are reflective practitioners who can give meaning to their own lived experiences, identities can develop rich global education classrooms in SOSE and to other curriculum areas in the school. The challenge is to provide spaces for such reflection and meaning making to occur for teachers to prepare students for a world which is 'global in its outlook and influences'. Merryfield (2000) states it is "not the experiences that shape and contribute to teaching with a global perspective it is the interpretation of these and the interrelationships of power, identity and lived experience that lead to a consciousness of other perspectives." (p. 10)

In summary some ways forward in teacher education.

1. Seek out relevant policies that refer to building international or culturally inclusive curricula.
2. Look for opportunities to build and include a global focus to the curriculum.
3. Develop your own critical reflection on your own experiences that have shaped your view of the world and seek meaning behind these stories.
4. Develop for students story telling that will build reflection and noticing to their own lives.
5. Embed within assessment tasks notions of critical reflection on self and a description of meaning behind this.
6. Encourage experiences which will expand and enrich lives of students.

7. Be explicit in teaching guides and course development about the importance of a global education.
8. Become a critically reflective teacher educator of your own lived experiences and the meaning attached to these.
9. Share your stories with others.
10. Travel more!

Conclusion

The pedagogy around teaching global education in the classroom cannot be isolated from the teacher's identity, background experiences, thoughts and approaches to teaching. The methodology of teaching global education today needs to be shaped with the teacher and the teacher needs to be central to this understanding.

How can teacher educators, who have never examined their own privilege or who have no personalised learning of what it feels like to live as the 'other' prepare K-12 teachers to teach for diversity, equality and interconnectedness (Merryfield, 2000 p. 441).

There is a strong link between the preparedness of teacher educators to teach students about diversity, multiculturalism and global education if they themselves have seen themselves outside of the dominant powerful, or seen with a range of identities and have shared and reflected on their lived experience.

Global education demands that teacher reflection occur on a sophisticated level due to the complexity of the influences and lived experiences on teachers' lives located in cultural and national contexts. Teaching global education requires a conscious understanding and reflection to begin the journey of self located in the classroom. In searching for meaning in global education in teacher education, it is in the capacity of the teacher to reflect not only on their own multiple identities but also to share their lived experiences alongside encouraging students to reflect and share their own journey that becomes a new way to teach global education in a changing world.

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