

INTERNATIONALIZATION IN SETTLER CONTEXTS



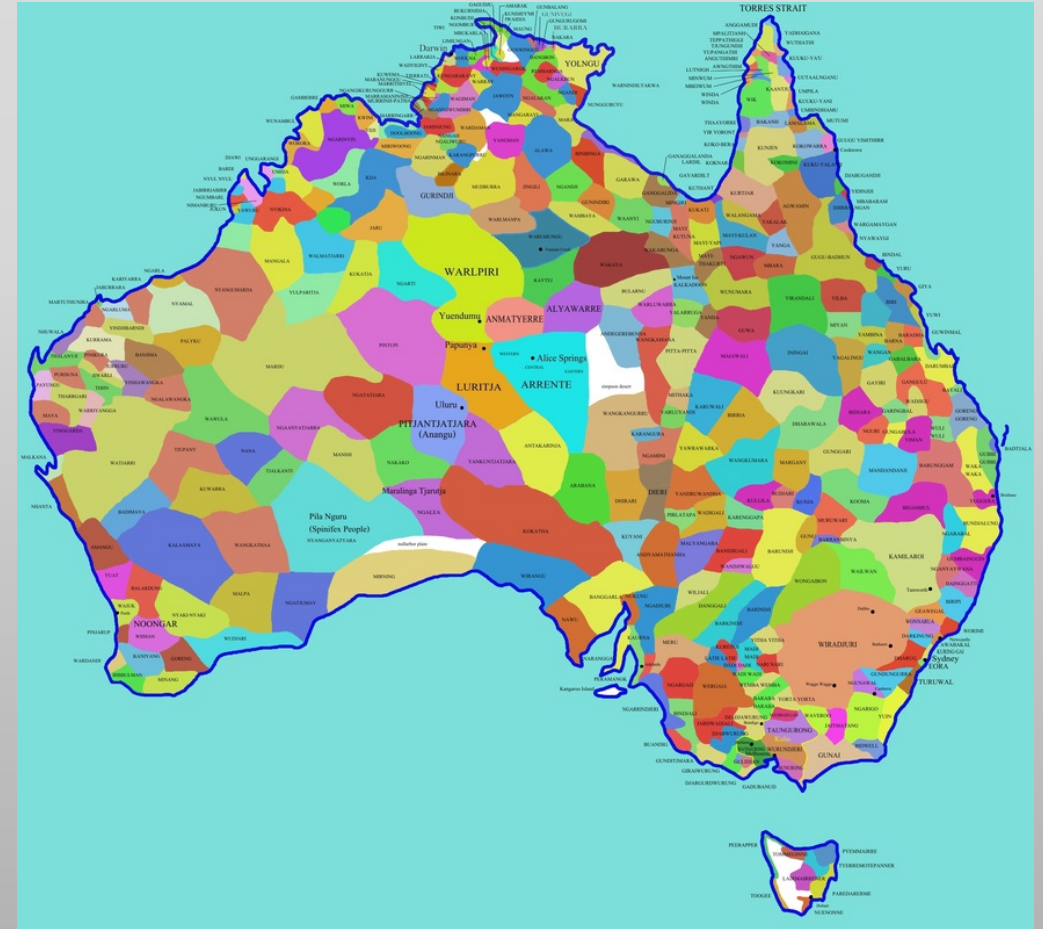
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WUNYA NGULUM

Estimated Tribal Distributions at the Time of Contact



QUESTIONS ABOUT INTERNATIONALIZATION KNIGHT (2004)

1. What are the expected benefits or outcomes?
2. What are the values that are underpinning it?
3. Who are the main actors, stakeholders, and beneficiaries?
4. What are the positive consequences, what are the unintended results, and what are the negative implications?



THE END OF INTERNATIONALIZATION?

We have to understand internationalization not as goals itself but rather as means to an end (Brandenburg & de Witt, 2010)

Need to intentionally and critically engage with the “why” of internationalization and to reframe the approach to focus on student learning.

HOW CAN INTERNATIONALIZATION EFFORTS COMPLEMENT THE NEEDS OF RECONCILIATION?



Are the paths parallel? Intersecting? Diverging?

Where must we strive to maintain each as discrete?

Where do local and global communities intersect?

What are our responsibilities contributing to Indigenous peoples aspirations of success?





DISCUSSION

1. What do you see as the challenges of institutions trying to both internationalize and indigenize?
2. What are the challenges to educators (professionally or personally)?

OR IS IT ONLY THE BEGINNING?

Institutional challenges

- Academic imperialism?
- Deculturalizing?
- Contributing to inequity?
- “integration”?

“loss of intellectual and cultural autonomy for those who are less powerful”

(Altbach, 2004, p. 9).

Educator challenges

- Professional - Personal dilemmas & demands
- Educators need to “engage in our own work on an ongoing basis to unlearn the racist perspectives and behaviours we have been taught. Self-reflection on our own privilege and on the ways we have perpetuated the racist systems is crucial”

(Rice & Pollack 2012, p. 128 cited in Bennett et al, 2016)

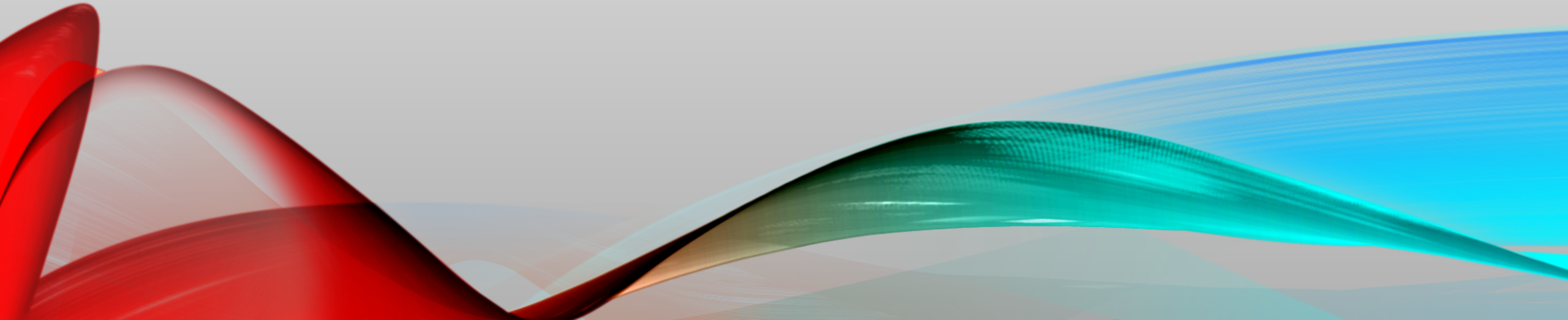


IAU - AFFIRMING ACADEMIC VALUES IN THE INTERNATIONALIZATION OF HIGHER EDUCATION: A CALL TO ACTION (2012)

- Commitment to promote **social responsibility**.
- Pursuit of socially responsible practices locally and internationally, such as **equity in access and success, and non-discrimination**.
- Academic goals such as **student learning**, the advancement of research,, and addressing **global problems** at the centre **engagement with the community**
- Affirmation of **reciprocal benefit, respect, and fairness as the basis for partnership**.
- **Safeguarding and promotion of cultural and linguistic diversity**

AUSTRALIA AND CANADA

A comparison





INTERNATIONALISATION: A BRIEF HISTORY

Australia

- AID
- TRADE
- INTERNATIONALISATION

Canada

- DEVELOPMENT (CIDA)
- TRADE & MOBILITY
- I@H

CHANGING DEMOGRAPHICS IN HIGHER EDUCATION

Australia

- Indigenous people comprise 3% of total Australian population; 36% are aged 0-14 (Dept Prime Minister & Cabinet, DPMC, 2017);
- 61.5% Year 12; 0.7% University enrolments (DPMC, 2017; Pechenkin & Anderson, 2011)
- Second highest proportion of international students in OECD (Olsen, 2014; DET, 2017)
- Peak in migration; 28% of Australians born overseas. Another 20% have parents born overseas (ABS, 2016)

Canada

- Aboriginal youth population growth (StatsCan, 2011)
- Over 400,000 Indigenous youth in Canada will be entering the labour force over the next decade (CIC, 2015).
- 83% increase in international student population since 2008 (CBIE, 2015)
- Projection: by 2031, 46% of Canadians under the age of 15 will have been born outside of the country or have parents born outside of the country (StatsCan, 2010)



AUSTRALIA & CANADA: COMMONALITIES

International

- Destination countries for globally mobile students
- Focus on recruitment & outward mobility
- Governments see internationalization in economic terms
- Immigration agenda
- Neoliberal internationalization

Indigenous

- Colonial pasts and present
- History of residential schools and scoops - “stolen generation”
- Recent federal apologies – 2008
- Neoliberal Indigenous economic development



INTERNATIONALIZATION AS INDUSTRY

Canada

- Over 218,000 students
- \$8.0 billion in 2010
- \$4.9 billion GDP contribution to the Canadian economy
- 445 million govt revenue
- 86,570 jobs

(Based on 2010 stats, Roslyn Kunin, 2012)

Australia

- Over 300,000 in higher education; 700,000 across all sectors
- IE top service export- \$19.65b in 2015
- \$17.1 billion GDP
- 131,000 employees; 1.3% of workforce

(Deloitte Access Economics, 2015)



DIVERGENCES

Australia

- Aboriginal & Torres Strait Islander perspectives included in the National Curriculum K-10; Framework for languages
- “Curricularising” Aboriginal Knowledges
- Government & community divide

Canada

- TRC Calls to Action
- Indigenous population understood as highly diverse
- Reconciliation focus
- “Indigenizing curriculum”
- Revival of languages

TRC: CALLS TO ACTION #62 & 63

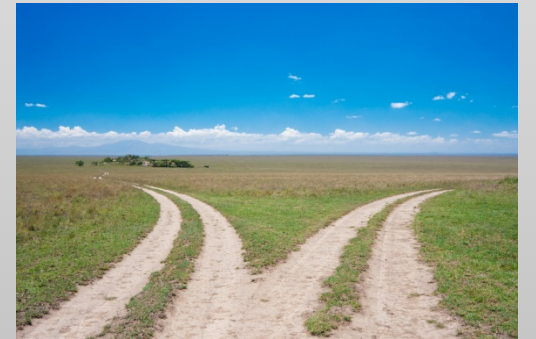
- #62 ii educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. utilize Indigenous knowledge and teaching methods in classrooms.
- #63 ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

MEANWHILE IN AUSTRALIA

Narragunnawali: Reconciliation in Schools and Early Learning

Priority areas:

- Building pathways
- Raising aspirations
- Increasing enrolment levels and success rates
- Increasing staff numbers
- Enhancing status of Indigenous cultures and knowledges on campus
- Wider participation of Indigenous people in university governance & management





UNIVERSITIES AUSTRALIA- GUIDING PRINCIPLES

1. Embed Indigenous knowledges and perspectives in all university curricula to provide students with the knowledge, skills and understandings which form the foundations of Indigenous cultural competency.
2. Include Indigenous cultural competency as a formal Graduate Attribute or Quality.
3. Incorporate Indigenous Australian knowledges and perspectives into programs according to a culturally competent pedagogical framework.
4. Train teaching staff in Indigenous pedagogy for teaching Indigenous Studies and students effectively, including developing appropriate content and learning resources, teaching strategies and assessment methods.
5. Create reporting mechanisms and standards which provide quality assurance and accountability of Indigenous Studies curricula.



UNIVCAN PRINCIPLES ON INDIGENOUS EDUCATION

- Promote dialogue between Indigenous and non-Indigenous students
- Greater exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada
- Recognize the importance of fostering intercultural engagement among Indigenous and non-Indigenous students, faculty and staff



STRATEGIC CHANGE- MOVING BEYOND RHETORIC AND SEEKING SYNERGY

Griffith University Internationalisation Strategy (2014-2017):

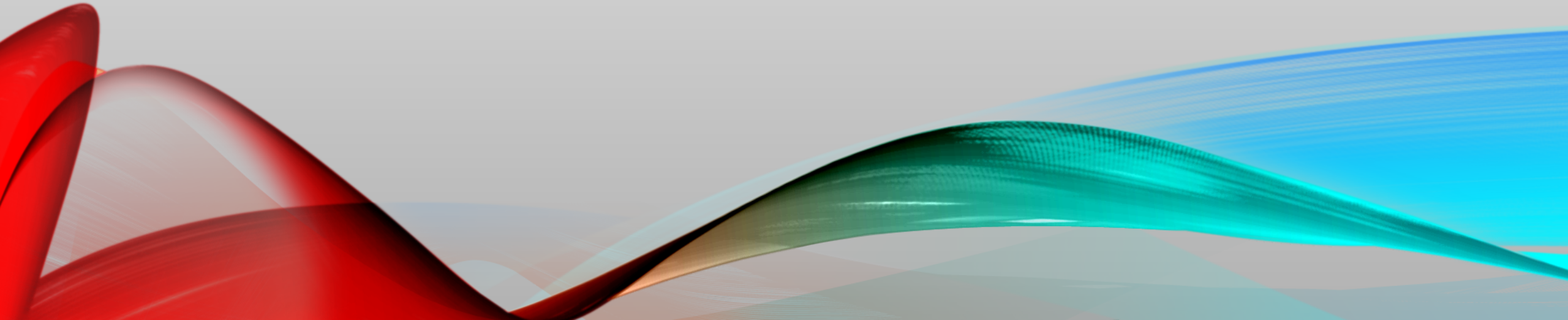
“ interculturalisation of the curriculum ensuring graduates have the appropriate competencies and proficiencies to undertake their roles as global citizens”

“TRU will prioritize programs and practices that support diversity, inclusion and intercultural understanding between our Aboriginal, local, regional and global communities

Moving from policy to practice



“INTERCULTURALIZING” CURRICULUM





INTERNATIONALIZING THE CURRICULUM

The add-on approach

- Earliest approach
- Adds content to existing curricula
- Doesn't modify structure or pedagogy

The infusion approach

- Most common approach
- Curriculum is infused with content that enriches intercultural awareness of cultures
- Exposes students to international and multicultural perspectives

The transformation approach

- Most difficult to adopt (least utilized)
- Based in critical pedagogy
- Challenges assumptions
- Revises or invalidates prior thinking
- Acknowledges and invites multiple ways of knowing

HOLISTIC DEVELOPMENT

Cognitive Domain

- **Knowing:** Degree of complexity of one's view of the importance of cultural context in judging what is important to know and value.
- **Knowledge:** Degree of understanding and awareness of various cultures and their impact on our global society

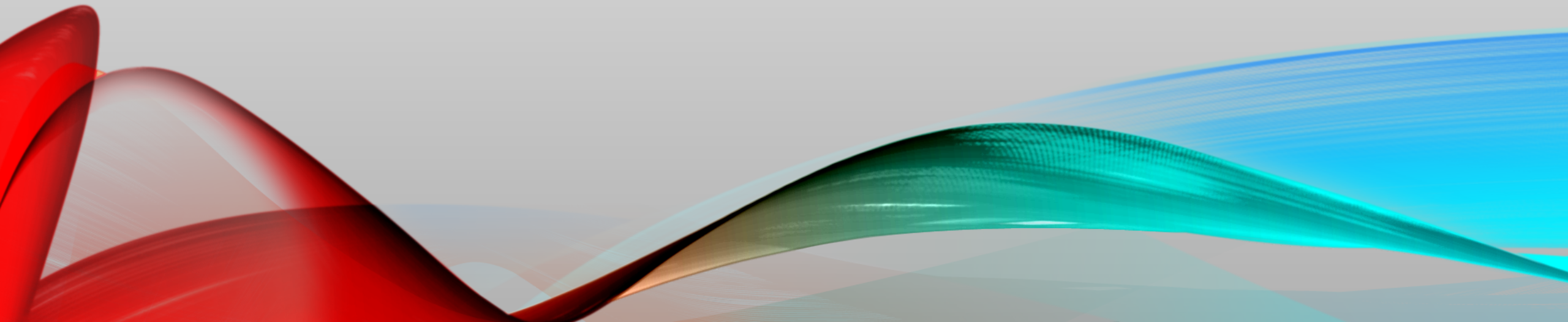
Intrapersonal Domain

- **Identity:** Level of awareness of one's unique identity and degree of acceptance of one's ethnic, racial, and gender dimensions of one's identity.
- **Affect:** Level of respect for and acceptance of cultural perspectives different from one's own and degree of emotional confidence when living in complex situations.

Interpersonal Domain

- **Social Interactions:** Degree of engagement with others who are different from oneself and degree of cultural sensitivity in living in pluralistic settings.
- **Social Responsibility:** Level of interdependence and social concern for others

PEDAGOGICAL MODELS





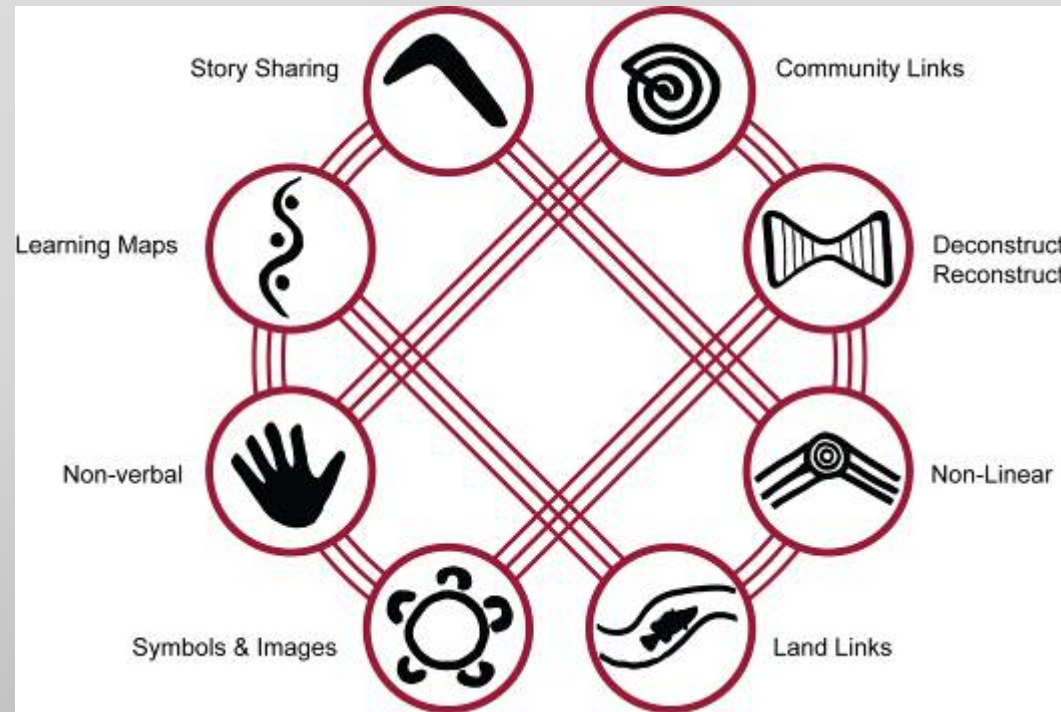
DISCUSSION

Think of a time when you were really engaged and enjoyed learning something – this can be anything.

Describe

1. what you learned
2. what made it a good learning experience

ABORIGINAL PEDAGOGY FRAMEWORK



Yunkaporta (2009)

CIRCLE AND THE BOX (DERRICK, 1993)

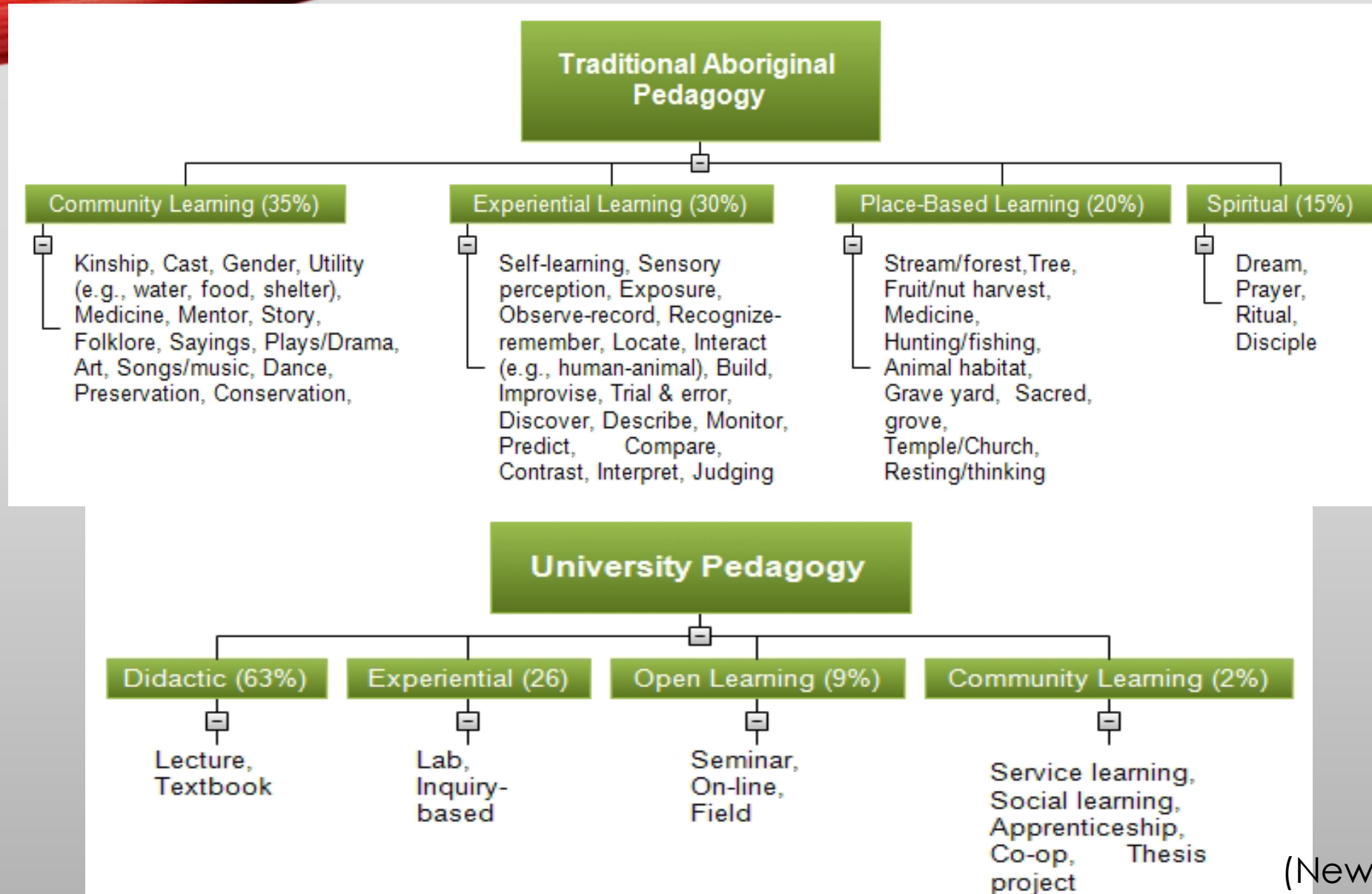
Learning is intuitive
and the
interaction of all
four parts of us
(emotional,
physical, mental
and spiritual)

teaching is
experiential

learning is step-by-step, logical
and mostly mental

teaching is didactic

COMPARISON OF PEDAGOGIES



(Newmaster et al.,2013)



TREE OF KNOWLEDGE

PEDAGOGIES

Transformative Learning (Mezirow; Cranton; 2006)

- Focus on how meaning is made and can be transformed – change not as adaptation but as transformation.
- Emphasizes Critical reflection, Critical discourse and Praxis (application)

Multiple Perspective Pedagogy (Boston & Baxton, 2014)


- Seeks to raise critical consciousness through inquiry based problem solving
- Connection, community, culture, character, content, critical consciousness (Curriculum Connection Module)

Glocalization Pedagogy (Patel & Lynch; 2013)

- Alternate paradigm where local and global inform each other
- Focus on social responsibility, justice, and sustainable futures

Critical Pedagogy of Place (Trinidad, 2014; Wakeman, 2015)

- Power, identity, place
- Connects structures of power and oppression to social and ecological issues through collective narrative



What we need is an “educational reform
that requires that we think differently about
the universality of knowledge”

(Mestenhauser, 1998, p. 21)

KUKSTEMC!
(THANK YOU!)



Journey to Awesome
pep talk


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