

Teacher Education in the 21st Century

Teacher Education in the 21st Century:

A Focus on Convergence

Edited by

Brigitte Kürsteiner,
Lukas Bleichenbacher,
Ruth Frehner
and Antje-Marianne Kolde

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FOREWORD

A foreigner is a foreigner only in a foreign land.
(Karl Valentin, 1940, *The Foreigners*)

This sentence creates cognitive dissonance. It can help students discover the relativity of foreignness, with Socratic help from their teacher. To succeed in doing so is a challenge.

The internationalization of teacher education can make valuable contributions to the future teachers' understanding that difference is normal, and that they can transmit this understanding to their future pupils.

But the road there is a bumpy one. The present publication is intended to remove some obstacles. It emerged from an international conference at the University of Teacher Education Lucerne in October 2013, co-organised with the Universities of Teacher Education St. Gallen and Vaud.

Student mobility as a key element of a university's active internationalization policies is not yet a matter of course in teacher education. I would like to point out two obstacles.

Teacher education has traditionally been a regional enterprise. The teaching practice internship, an important part of the curriculum, takes place in schools close by, and is anchored in regional curricula. The majority of students often come from the local area. At the University of Teacher Education Lucerne for instance, almost 80% of the students are from Central Switzerland. This can posit a challenge to the insight that a wider, international perspective might be necessary.

A further obstacle: teacher education in Switzerland is brief. After three or four and a half years, and directly upon graduation, graduates need to assume full responsibility to take over a class, teach it effectively and lead it responsibly. The educators feel the commitment to prepare the students for this task. They need to develop competences in very different fields of action. In the short time available, this is only possible through a well-coordinated system of modules that build upon each other. This makes it hard for some lecturers to accept the absence of students at the home university during part of their studies. A semester abroad easily appears as a great risk for educational aims to be met.

Therefore, there is need for good efforts at persuasion. The present publication offers a wide variety of good arguments.

The language argument counts heavily. Plurilingualism is a must in a world characterized by global exchange. In a portrait of a Basle school of 280 pupils, 180 of them are presented as speakers of 27 different first languages. Teachers need to exploit the opportunities of plurilingual methodologies—a challenge for which they are better prepared when they have gathered international learning experiences themselves. Each stay in a new learning environment entails approaching the “local foreigners”, viewing the world from different perspectives, and communicating—most often in another language.

Further competences are developed through exchange. In the planning phase, organisation and reflexion skills are activated. The semester abroad also always qualifies as a test of one’s abilities to deal with pressure.

Being forced to act independently can be as salutary as being tested in one’s decision-making competences and improvisational skills. Learning to negotiate ambiguity productively is clearly a fair compensation for some of the credit points missed at home.

Moreover, the students can enlarge their subject-specific and methodological knowledge with specialists at their host universities, and complement their know-how in educational psychology, teaching and pedagogy through novel aspects and experiences in a different school system. “I remained faithful to my core subjects, but I also tried out a lot of new things”, a lower secondary student reports from her stay in Avignon.

Experiencing diversity in a different place is also meant to better understand diversity at home.

At the Swiss universities of teacher education, it was possible to create good conditions for the gradual implementation of internationalization policies. This is not least the merit of the people in charge of the “International Offices”. And so my thanks go to the editorial team, who also organised the International Week 2013, the outcome of which can be presented here.

Opportunities and risks of internationalization are put into perspective, as are individual and institutional viewpoints. Students’ opinions are considered alongside those of lecturers. Insights from research and reflection on experiences in the domains of plurilingualism, diversity, and intercultural competence are addressed as key topics in teacher education.

This makes the present volume an excellent example for the task of teacher education to assume responsibility for the future of the profession. It makes allowance for the international and intercultural interrelations that are already commonplace in the educational scene today, and will be even more so in the future.

PART 1:

INTRODUCTION

CHAPTER ONE

TEACHER EDUCATION IN THE EARLY 21ST CENTURY: A PLEA FOR GLOBAL INTERACTION

BRIGITTE KÜRSTEINER

“This isn’t what the 21st century was supposed to look like” ran the title of an article in the Time Magazine issue of 31 March 2014 (26) which contrasted the unilateral perception of the Western World with the perception of the rest of the world. While the West interpreted the end of the Cold War as a triumph of universal values over nationalism and over the dominance of territorial thinking, a major part of the world still adheres to the thinking of the 19th century. A non-negligible number of highly conflictual political sites and the struggle for ideological and territorial power in several regions are currently proving that today’s reality sadly belies the optimism after the end of the Cold War period. Above all, there are voices again in the Western World praising old essentialist and determinist theories of race and ethnical superiority or inferiority. Even if the contributions of names like Amy Chua or Thilo Sarrazin or Akif Pirincçi regularly provoke scandals, the revival of their outdated theories meets with approval in some social circles of the Western World. This phenomenon is visible for instance in the election results for the European Parliament or in the vote against so-called “mass immigration” in Switzerland. These voters, but also other actors fanning fears through nationalist and ideologist resentments against carefully constructed enemies, are often labelled “globalization losers” (cf. for instance Beck 2010), which is probably at least partially correct. But what about the winners and who are they? Higher education institutions are surely by the majority winners, because today’s research innovation is in most domains not thinkable without diverse intellectual fertilisation. So, do the winners of globalization, such as higher education institutions, act as egocentric profiteers ignoring the hard realities of the “losers” while

praising the chances of a globalised world in their professional domains? Are they unrealistic dreamers?

As the articles in this collection of essays will show, institutions of higher education in general and of teacher education in particular are not only winners of globalization but are indeed confronted with the diverse realities, negative or positive, brought about by globalization. Institutions of teacher education especially cannot close their eyes to the realities of globalization, which are obviously present in almost every classroom of the mandatory state or public schools. Even if for them institutional internationalization can be perceived as an opportunity, it is not their primary driving force for installing internationalization strategies. It is rather a question of waving the international, diverse and plurilingual flag against all kinds of nationalistic streams for two reasons: first, institutional internationalization is based on the firm belief that the complexity of today's world needs common forces and durable freedom is not achievable with 19th century ideologies; and second, it is an urgent necessity because teachers and students need to learn how to deal with the complexities of our time.

We need a convergence of ideas, strategies, competencies, people and visions in order to contribute to an innovation of education as a driving force in societies at large. This book then is a dedicated statement for a continuation of our work in teacher education with an integrative, co-operative and multi-perspective approach.

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CHAPTER TWO

OVERVIEW OF RELEVANT CONCEPTS OF DIVERSITY, PLURILINGUALISM AND INTERNATIONALIZATION OF TEACHER EDUCATION

RUTH FREHNER, LUKAS BLEICHENBACHER,
BRIGITTE KÜRSTEINER

Diversity in the field of education

Diversity is a very wide field. Used in the natural sciences and above all in biology and genetics, it has now also taken on an important role in the discourse of social sciences. The *concept* of it in sociology has its origins in the American Civil Rights Movement, whose victories of the 1960s “allowed differences among African Americans to be more freely expressed” for the first time (MacLean 2008). In sociological discourse, the term diversity referred above all to differences of race, class and gender, which were then perceived as the three dominant forms of oppression. Over the past decade diversity (often also referred to as heterogeneity) has come to include differences of physical and mental abilities, ethnicity and culture, educational background, age, religious orientation, and sexual preference, to name the core dimensions of diversity. Moreover, research now tends to look at attributes of difference in an inclusive way, i.e. by trying to synthesize what was formerly looked at separated from each other. Thus nobody is exclusively a woman, or young, or healthy, or has more than one citizenship, etc. (Allemann-Ghionda 2013, 29-30, cited in Bischoff et al. 2014, 111). Another important shift in the discourse is the increasingly appreciative approach to diversity, which does not hierarchize human differences but explicitly recognizes these differences and their intersections in a multitude of variations as a potential.

Diversity as an issue is now manifest in mission statements and documents of public bodies, such as community services or educational institutions, as well as business corporations and private institutions: diversity management has become a *sine qua non*. With globalization, multinational firms have come to realise that diversity in their workforce will not only bring new ideas, but also ensure that processes are considered from various perspectives in a perceptive and far-seeing way.

Diversity has also arrived at our universities of teacher education: a quick glance at various homepages shows that after 2010 the first diversity policies were published on the Internet (Lucerne 2011, Zurich 2014), and offices for gender and diversity were established (Zurich: gender equality 2004, office for gender equality and diversity 2014, St. Gallen 2012).¹ At present, a new standardized admission procedure is being developed for Swiss Universities of Teacher Education, which will also include the so-called *validation des acquis*, i.e. a validation of competences acquired outside the traditional institutions of education (*Strategie Cohep 2012-2016*, Bircher 2014, 6). The aim is to ascertain equal opportunities for potential students who already have a substantial professional career but may not have a certificate of admittance to a higher education institution.

Education as a field of study and schools as testing grounds have now come to be seen as ideal and privileged places to impart and acquire ways of dealing constructively with diversity. As Sandra Kostner notes in her chapter, educational institutions, and most particularly universities of teacher education are called upon to ensure that their students will be ready for the challenges of diversity and equal opportunities when starting out in their professional lives. This also presupposes these institutions' careful treatment of the diverse diversities, or super-diversities (Vertovec 2007) of staff and students alike.

This leads her to the question of how educational processes and research should be designed in order to take multiple perspectives into consideration. And what happens if the perspectives turn out to be antagonistic? Adducing the literary epitome of resistance, Herman Melville's "Bartleby, the Scrivener", Schondelmayer convincingly argues that understanding such resistance—which we meet again and again in our work—as more than just a nuisance factor but as a "legitimate expression of and option for a position", can offer an opportunity to really call into question the traditional dichotomies and power-relations, and not to see other people only as we would like to see them.

Overview of chapters in the diversity section

In the first contribution in Part 2 of this collection, Anne-Christin Schondelmayer traces today's concept of difference in pedagogical discourse back to the European tradition of anthropological studies and their descriptions of the ethnic other, which was challenged by post-colonialism and subaltern studies, revealing it to be a continuation of the old power relations between the colonizer and the colonized, not least as a result of the fact that the perspective taken as such had hitherto never been thematized.

Given that the concept of diversity always depends on the categories chosen, and given the all-important issue of perspective, Schondelmayer argues that her questioning of how the concept of heterogeneity is construed should remind us of "the need to re-examine, with ever-renewed attention, our way of thinking and acting and thus to maintain our sensitivity as well as our critical faculty" (26).

In "Teaching and Learning Diversity" Sandra Kostner further explores Schondelmayer's line of thought and looks closely at the social, cultural and linguistic complexities that have ensued from intermittently "diversifying migrant populations" over the past decades. She argues that the "cultural deficit paradigm" (Banks 2010) has had detrimental effects on people with culturally and linguistically diverse backgrounds and is, in a school context, largely responsible for low teacher expectations and low performance of pupils and students from such backgrounds. Kostner's article first presents the findings of a needs assessment survey she conducted at the University of Education Schwäbisch Gmünd among students and teaching staff. This was the basis for the university's decision to focus above all on the two dimensions of diversity in their diversity guidelines that were found to be decisive for educational outcomes: socioeconomic status and cultural and linguistic difference. In a further step, the author devised strategies in order to reach the aim of fostering inclusive and diversity-responsive teaching and learning environments. These strategies focus on developing the lecturers' diversity sensitivity and on how to support students in acquiring diversity-responsive teaching skills. An analysis of the first workshops that took place with teaching staff is then adduced to illustrate the major challenges, such as including different cultural and social perspectives from which to perceive the world, or the delicate balance needed when raising awareness of differences without overemphasizing them and thus othering students with culturally and linguistically diverse backgrounds. The key to success however, Kostner

argues, lies in finding a way to reinforce trust in the relationship between educators and students.

Bischoff, Edelman, and Beck, (University of Teacher Education St. Gallen), in the same vein as Kostner, first draw attention to the scarcity of data concerning migration-related diversity among prospective teachers and teaching staff alike. Astonishingly, the proportion of students at Swiss universities with a migration background was first documented only in 2014. Thus the authors of the research project conducted in 2013-14 at their university first had to establish the quantitative basis for their qualitative study, which investigated the possible significance of students' migration backgrounds during their studies and for their future careers. Separate focus group discussions with the faculty and students were conducted in four areas where migration-related diversity plays an explicit role, investigating their views as to the challenges and potential resulting from a marked increase of students with a migration background.

The answers presented suggest that opinions among both students—irrespective of background—and teaching faculty differ widely as to the importance of the issue of diversity. The authors conclude that the potential of the students with a migration background has so far been under-utilised or not considered at all, and they think it absolutely necessary to develop new and innovative ways to support the students in developing professional skills for dealing with migration-related diversity. Their concluding remarks are in the form of important questions opening up a new research territory in Switzerland.

Among the faculty the views ranged from “no relevant challenges or potential” to the express demand for an increase in students with a migration background, e.g. for representative reasons, as a corrective of stereotypes in society, or an increase in multilingual skills among teachers. Challenges were related to language skills or the subjects of religion and ethics. Some students with a migration background expected positive or no effects from an increase in their group, while others felt that there would be no change for them. Only a few of them expected their migration-related experiences to be a valuable resource from which all students could benefit. In contrast, students without a migration background thought the latter a potential for training.

The next article addresses one of the challenges mentioned above, religious diversity at school, which has made it into the headlines on various occasions in Switzerland. Nicole Durisch Gauthier and Christine Fawer first present the legal framework for this issue, which is highly complex in Switzerland, as education including religion at school is, on the one hand, statutorily regulated by each Canton. On the other hand,

freedom of religion is guaranteed by the Swiss Federal Constitution. The authors then show how the law has so far been applied in a number of cases in different Cantons and how subsequent appeals to the Federal Court have revoked decisions on the cantonal level. In their second part the authors describe a module developed for students of Primary Education at the University of Teacher Education of the Canton de Vaud at Lausanne. The module's aim is to enable students to create teaching-learning sequences of ethics and religious cultures as well as to sensitize them to possible requests with a religious component from parents or pupils, which might affect class management or the teacher's way of imparting knowledge. Furthermore, possible ways of dealing with such differences are discussed which contribute to raising the students' awareness that each and every one of us is culturally determined. Finally, Durisch Gauthier and Fawer discuss the positioning of the Swiss approach to religious diversity in relation to Anglo-America and Europe. After all, diversity is a wide field and Switzerland is not an island.

Perspectives on plurilingualism

The notion of *plurilingualism* as a key principle of language learning and teaching has informed language policy planning in Europe and beyond for some time now. While it is sometimes used as a simple synonym of individual bi- or multilingualism, the classic definition in the Council of Europe's *Common European Framework of Reference* specifies that in addition to referring to "the knowledge of a number of languages", the special focus of plurilingualism lies in the notion of "communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact" (Council of Europe 2001, section 1.3). Arguably, the reference levels of the *Framework*, which constitute the best-known part of the document, have typically (and maybe understandably) been used in a more monolingual sense (e.g. to define competence levels in a specific foreign language taught at school; see the criticism of this bias in e.g. Seidlhofer 2011). Still, it is important to point out that in the *Framework*, reference is also made to more clearly plurilingual language practices, including code-switching or interlingual comprehension strategies, such as "recognizing words from a common international store in a new guise" (ibid.) in a written text. Since the publication of the *Framework*, scholarly inquiry has described an increasing amount of complexity in plurilingual practices, resulting in new concepts and also terminology (e.g. translanguaging, Garcia 2009) or, with reference to patterns of migration and superdiversity (Vertovec 2007, see

also Kostner, this volume). At the same time, this scholarly debate is insufficiently reflected “in public discourse, in bureaucratic and educational policy and practice, and in everyday commonsense” (Blommaert and Rampton 2011, 3).

Plurilingualism as well as other key concepts of the *Framework* informs major policy documents at international level (e.g. Beacco et al. 2010) and national policies such as the Swiss *Gesamtsprachenkonzept* (EDK 1998). Much like policy proposals on a European level, the Swiss policies can also be subsumed under the efforts described by Franceschini (2009, 33) “to bring research and teaching together” and to “comprehensively overhaul, and systematize, foreign language teaching methodology”. For a variety of pedagogical and political reasons, plurilingual learning aims are teamed up with further, often related language policy decisions, including an earlier onset of teaching (in primary rather than secondary school), and methodologies inspired by content and language-integrated learning (CLIL), tasked-based language learning, and other approaches. However, there is evidence that even if language teachers are undoubtedly sensitive to these issues, they often lack first-hand experience of methodologies or contexts where plurilingual practices are an issue (Ziegler 2013). Ziegler notes a

worrisome gap between the politically advocated multilingualism on the one hand and the still poorly managed realities of plurilingual repertoires which often lead to a poorly monitored ‘English only’ practice despite available linguistic resources. (15)

Clearly, this is a daunting task if “teacher education programs often ignore the study of multilingualism”, and lack “attention to the complexity and interrelated nature of the bilingual’s full repertoire and dynamic bilingualism/multilingualism” (Garcia 2014, 91f). Ziegler’s suggestion for improvement is to turn language teachers into “agents of change” who can integrate their awareness of plurilingual repertoires and language use into their teaching. In a similar vein, Block (2010, 301) predicts an increase of “grassroots language teaching methodologies” as alternatives to monolithic and monolingual tendencies in language teaching worldwide. At least in Switzerland however, grassroots initiatives by teachers sometimes clash with official moves towards more plurilingualism. Scepticism towards plurilingual, inclusive and intercultural competence aims is fueled by mistrust in another key idea of the *Framework*, namely the value of speakers’ partial competences, especially in the case of (often ill-defined) “struggling learners”. What is more, with a few notable exceptions (e.g. Haenni Hoti et al. 2011), research into the first outcomes of implementing

the plurilingual policies in Switzerland tends to follow both a monolingual, and psycholinguistic (second language acquisition) rather than sociolinguistic perspective (cf. Block 2003, 4), resulting in further mistrust of the official policies.

The contributions to the section on plurilingualism in this book are meant, in the spirit of other efforts made in the past decades (including Lippi-Green 1997, Baetens-Beardsmore 2003, Jessner 2014, and many others), to propose alternatives to these monolingual tendencies in the areas of research, development, and teacher education. Their main aim is to negotiate between the realities of language diversity and plurilingualism, the discourses, especially in critical sociolinguistics, related to understanding the role of these realities in the construction of language users' identities, and the domains of language learning and teaching. The approaches are informed by a conviction on the value of plurilingual practices in language learning and teaching. Still, their aim is not so much to advertise or celebrate plurilingualism for its own sake. Rather, the authors of the chapters forefront the teachers' and learners' struggles in a variety of ways, and outline and discuss different responses.

Overview of chapters in the plurilingualism section

With an approach informed by Lacanian psychoanalysis, Ying Yue-Nielsen discusses the complex task of the language teacher working with adults in a context of language and migration. The author analyses language-biographical interviews with a group of Chinese immigrants to France, who are faced with the necessity of learning French to pass a basic language test, but whose willingness to improve their knowledge is compromised by a number of complex factors. These include a lack of opportunity to speak French in most situations of their daily lives, and an absence of *desire* to express personal ideas in a language that seems bound to remain foreign because the speaker is unable to imagine an identity for him- or herself where this language plays a sufficient role. In her conclusion, the author states her case for language teachers who can use their empathy with the learners (in her case, through a common linguistic background and shared expectations about the role of teacher), to appreciate the efforts involved in adult migrants' language learning—in stark contrast to the easy recipes and requirements that dominate much of the current public and political discourse.

In his chapter, Mohamed Martah uses evidence from language contact between French, Arabic, Amazigh ("Berber") and other languages to make a case for the acceptance of plurilingualism and interculturality. Martah's

thesis is that from a historical point of view, standard national languages are not self-sufficient constructs, but need language contact to survive and enrich themselves. The author provides evidence from different contexts of language use, as well as historical periods, of how French has drawn on Arabic through centuries of language contact, much as Moroccan Arabic has incorporated many features from different varieties of French. A modern understanding of *francophonie*, Martah argues, must neither focus exclusively on Standard French (as spoken in France), nor on discrete regional (“provincial”) varieties. Instead, a respect for the pluricentric nature of French and the results of plurilingual and intercultural contact phenomena can result in fewer prejudices on the level of language, and maybe also on other levels, including intercultural communication or religion—as well as more linguistic equality instead of the strict hierarchies, inherited by past language policies and ideologies, that have traditionally dominated the Moroccan linguasphere.

David Goulding’s chapter focuses on the identity of teachers and lecturers of English as a foreign language (EFL) active in different parts of the world. The discourses around EFL as a profession, which the author traces and analyses with interview data submitted to critical discourse analysis, touch on issues such as defining professionalism, the definitions and enforcement of standards for language teaching, and aspects of remuneration and job security. The author reviews the important discussion on the status of the “native speaker” in the teaching of English as a foreign language, and argues that the naive notion that English is best taught by a “native speaker”—any native speaker—can result in unfair opportunities even for teachers like his informants, whose first language is indeed English. Goulding presents a complex picture of EFL teachers as professionals who set themselves high standards for, and have high degrees of identification with their profession. While they accept the sometimes difficult working conditions of their profession, and partly subscribe to discourses of flexibility and competitiveness in the workplace, they also view aspects of neoliberal work culture from a critical perspective.

Egli Cuenat, Bleichenbacher and Frehner present a pilot study where the acquisition of plurilingual and intercultural competences is embedded into student mobility for future lower secondary teachers in Switzerland. The authors describe the use of pedagogical scenarios created in the context of *PhuriMobil*, a project at the European Centre of Modern Languages (ECML), for future teachers of French and English. Then they analyze how the students benefit from goal-setting for language learning, and from narrating “intercultural encounters” to move beyond rather stereotypical (even if positive) notions of, say, Americans as “open” or

French people as “very laid-back”. The scenarios, which are based on key Council of Europe instruments such as the *European Language Portfolio* or the *Autobiography of Intercultural Encounters*, have been found to be both efficient for learning and relatively easy to use. However, their integration into an already existing curriculum of foreign language methodology, culture studies and sociolinguistics is both a necessary further step, but also an institutional challenge.

Victor Saudan’s chapter documents the creation of the international network FRANCOPHONIE, which reunites teacher education lecturers in French studies from Morocco, Cameroon, Switzerland and France. Saudan’s point of departure is to improve student mobility by integrating it more coherently into the teacher education curriculum, making it the summit of the students’ learning experience rather than a cumbersome extra effort. The integration is interlinked with the different role that the pluricentric language French plays alongside other varieties in different intercultural settings. Exchange activities, research and joint development of materials take place between partners who share a common vision of FRANCOPHONIE which includes people from countries with French as an official language, francophiles, but also and specifically users of varieties of French from different countries and contexts, and the use of French mixed with other languages. Saudan’s approach, both solidly based on relevant theoretical concepts and eminently practical for teacher educators, defies both the notion of internationalization as an English-only phenomenon, and of “francophonie” as a mere monolingual stepsister of global English.

The project of internationalization in higher education

Internationalization of teacher education can be seen as one facet of the general process of internationalization of higher education. Many of the aspects of internationalization of higher education discussed in scientific literature can be transferred to teacher education, since the latter is nowadays a natural part of the globalized world of higher education. Most of the universities of teacher education have developed, or are in the process of developing, an internationalization strategy. They have established worldwide networks, exchange programs or international curricula. Currently, there are no specific activities or policies that would essentially differentiate internationalization of teacher education from internationalization activities of other university programs. Regional orientation, often claimed as a specificity of teacher education, is linked to national and

international dimensions in any higher education institution. Teichler (2004, 9) states:

All higher education institutions have to be international, national and possibly local—a claim, which is underscored with the help of terms such as ‘glocal’ or ‘glonacal’.

In a similar vein, Yang (2002) insists that regionalization, typically related to teacher education, is closely tied to internationalization. Therefore, regional institutions can be international institutions like any institution operating on another size level. According to Yang (2002), the regional institution is influenced by “the most advanced social and scientific research in the world” (2002, 89) and the regional context or field of the institution is likely to adapt the research output of international research projects.

In what follows we will give an overview of relevant research topics that cover mostly higher education in general since, as we have argued, they are generic and transferable to any higher education reality.

One of the topics that has been discussed intensively and is still part of the actual discourse covers issues of terminology. Terms like “internationalization”, “globalization” and “Europeanization” underline the existence of different understandings and historical developments of current trends in higher education. Knight (2004) points out there are external and internal elements that shape the internationalization of higher education. Internationalization can therefore be seen as a response to the challenges and opportunities of globalization. “Internationalization is changing the world of higher education, and globalization is changing the world of internationalization” (Knight 2004, 5).

Globalization in this context is often perceived as a supra-national trend (Teichler 2004, 8) that sometimes transcends systemic national borders (as did the Bologna-Reform) or as an array of market-driven influences on higher education such as marketization, increased competition and “the involvement of HEIs [Higher Education Institution] in the maintenance or development of national competitive advantage ...” (Dodds 2008, 3).

Internationalization can help institutions to deal in a structured and guided form with issues of globalization (OECD 2011, 27). Therefore, internationalization can be seen as an instrument while globalization figures as the phenomenon for which the instrument provides adequate answers.

At the same time institutional aspects of internationalization can be defined as “the process of integrating an international, intercultural or global

dimension into the purpose, functions or delivery of post-secondary education” (Knight 2004, 2).

Whether internationalization is seen as a function of global trends and pressures or rather as an internal process, we agree with Yang (2002) who insists that internationalization strongly depends on the specific context. Therefore a general definition will not be of great help. Instead, questions about the influence of globalization on a specific institution and on the nature of internal processes should be dealt with. Such questions cannot be answered without taking into account the underlying rationales. Knight (2004, 19) defines rationales as follows:

Internationalization of higher education is presented in terms of why it is important that a national higher education sector should become more international. Rationales vary enormously and can handle human resources development, strategic alliances, commercial trade, nation building and social/cultural development.

Knight (2004, 21) has proposed an adapted framework of rationales as the driving force for internationalization. It consists of five categories: social/cultural, political, economic, academic and branding. The categories embrace specific aspects that can be important on the national or institutional level or on both of them. Citizenship development, as a social rationale of internationalization, for instance can be important both for one specific institution and for national higher education policy.

It is important to note that rationales can differ within the same institution from stakeholder to stakeholder (Haigh 2014, 17). Not every department and/or unit within one institution has necessarily the same rationales for internationalization strategies and activities. Haigh points out that, historically, in the beginning the rationale for internationalization was purely economic: foreign students were recruited to increase the revenue of the university. This of course is still the case today, and the rationale for the intercultural training of foreign students has also been generated from the economic rationale. Universities have feared that foreign students who, left to their own devices, feel unhappy and struggle with intercultural conflict would go home with bad feelings because of negative experiences. This negative experience can have a negative effect in the form of bad publicity for the host institution (Haigh 2014, 8). Therefore they introduced student programs for intercultural learning and training. Other aspects have been subsequently added to this original rationale for intercultural learning, such as benefits for international careers or world views in models of education for global citizenship or for planetary consciousness. Moreover, Haigh observes that often there is an

oscillation between *survival* and *being* within institutions when it comes to internationalization rationales. *Survival* embraces rationales that focus on enhancing the competitiveness of institutions and their staff and graduates and is labelled as individual. *Being* is about “Education for Global Citizenship” and “Education for Planetary Consciousness” and is labelled as collective (Haigh 2014, 13-19). For the management of internationalization within institutions it is important to be aware of all of these rationales and to adapt their communication and strategies accordingly.

Intercultural competence and intercultural training are perceived as core elements of global citizenship (Caruana 2014, 89). This specific research field of internationalization has seen several decades of scientific discourse, but there are still central questions and assumptions that have not been clarified so far.

First, it is presumed that physical mobility will enhance intercultural competence. However, it is still not clear how these two aspects are actually linked, and as a result literature on intercultural training programs has proliferated. Also, meta-studies showed that prevailing intercultural training programs and concepts had only marginal effects on intercultural behaviour and attitude; on the other hand, they had a positive effect on cognitive aspects (Woltin and Jonas 2009, 481). This is due to the fact that most concepts of intercultural competence and training focus on culturalist approaches and the development of transferable knowledge. Culturalist approaches focus on large scale, empirically defined cultural knowledge that can be acquired by training and practised in different cultural environments. These approaches usually focus on national levels of cultural grouping and see culture as a stable, non-dynamic element of societies. An example for this kind of approach is the cultural dimensions of Hofstede (2010). New approaches should be taken into account when it comes to developing intercultural competence as a core element of global citizenship, for instance the concept of *negotiating reality* by Friedman and Antal (2005) which focuses on co-constructive approaches and *know-how* instead of cognitivist ones and *knowing*.

Second, global citizenship is often conceptualized as an “elite cosmopolitanism” (Caruana 2014, 89) that focuses on aspects of *survival* instead of *being*. Elite cosmopolitans are mobile in order to be competitive in the labour market or to serve the needs of the globalized economy. They are career and employability oriented and represent the key target group for culturalist training approaches, transferable knowledge (cf. the concept of “culture-general knowledge” of Bennett 2004) and culturalist skills like adaptability (Bennett 2004). Instead, global citizenship as a concept of “being proactive, being capable of making change happen and living

ethically in both the global and the local, and the distant and the proximate simultaneously” (Caruana 2014, 90f) should be linked to university mobility programs and training in the future.

Thirdly, one of the core elements of the above-mentioned conceptualization of global citizenship is certainly the ability for complex thinking and analysing. Stier (2006) presents such an approach of intercultural communication, the IPSO FACTO² approach, where he stresses the importance of critical thinking and discourse awareness. Meta-competences are important in this approach in order to enable students to investigate why cultural configurations and their variabilities occur and what the cultural processes are that lead to those configurations. Cultural literacy is not understood in terms of factual knowledge that can be learned and trained. Instead, the process of formation of cultural phenomena is important. How are variations of beliefs and mindsets built? How do they change in time and space/place? If we want to understand these processes, we first have to generate situation- and subject-specific meta-knowledge that cannot be learnt in advance, because this knowledge has at its core dynamic and situational processes. A shift in theoretical and empirical research towards new concepts of competences and training for global citizenship should therefore be envisaged.

Last but not least critical approaches to internationalization of higher education should be mentioned. The term sustainability has been implicated in the discourse about internationalization, which represents a change in the level of discussion, in a plea to move beyond a simple observation of existing rationales and, consequently, to abandon the understanding of internationalization as a goal setting strategy. Internationalization should not be defined as a function of different institutional and stakeholder goals but as a complex of relationship building (Ilieva et al. 2014). Sustainable internationalization is understood as the holistic analysis of “a dialogic relationality between variously situated actors and educational resources [...] and potential mutual effects they may have on each other” (Ilieva et al. 2014, 128).

Post-colonial approaches criticize internationalization as another recent form of colonialization; because higher education represents Western education *per se*. Internationalization would therefore strengthen the existing Western model of education without taking into consideration alternatives of higher education (Akomolafe and Dike 2011).

The articles in this book concerning the issues of internationalization of teacher education provide examples for some of the critical aspects just mentioned previously. They show that it is possible to take into account

new concepts and theories in practical projects as well as in internal measures of internationalization.

Overview of chapters in the internationalization section

The following section presents three examples in the field of teacher education of what has been outlined here as relevant research issues of internationalization of higher education institutions.

Bruno Leutwyler and Nadia Lausset deal with specific rationales and the emphasis of North-South partnerships (i.e. institutions of the global north collaborate with institutions of the global south) in teacher education. They inquire into the benefits for both sides and contrast the usual developmental approach of capacity building in the south with ideas of capacity building in the north. Concrete examples illustrate the link between collective rationales (such as education for global citizenship) and the development of complex thinking skills. After analysing the power relations between northern and southern partner institutions, Leutwyler and Lausset present and discuss requirements for well-functioning North-South partnerships as an example of best practice in the internationalization of teacher education.

Susan Oguro gives an empiric example of how higher education institutions can work on developing international curricula. The University of Technology Sydney established an international study program (BA in International Studies) to link the study abroad experience of students with curricular study content. Students subscribed to this program have to major in one of thirteen country specializations. These specializations serve as preparatory examinations for the respective sojourn. This BA program focuses on the development of investigative and analysis skills and knowledge production and their use in international settings. One of the main instruments in this program is the analysis of actual socio-political issues of the target country. Students majoring in Switzerland Studies explored for instance social attitudes towards alcohol consumption in Neuchâtel's wine region during their exchange studies in Switzerland. Oguro presents methodological aspects and the results of the project that demonstrate the originality and effectivity of the approach compared to mainstream preparation tools used in study abroad programs.

Brigitte Kürsteiner shows in her study how new approaches in the field of internationalized education can be uncovered and used as explanatory material in mobility programs of teacher education, thus contributing to the paradigm of sustainable internationalization. Two underlying core theories, Schütz's system of relevance as a pre-cognitive cultural con-

figuration (Schütz 1944) and an interactionist approach, the Grounded Theory (Strauss and Corbin 1990), are used to reveal how culture can be understood as a process of experienced construction and the impacts of social discourses. The research analysed educational visions of future Cameroonian teachers and revealed three groups of teacher students differing in terms of their respective mindsets. The cultural process that leads to this specific intragroup variability is transferred into a demonstrative cultural process model and a model of the underlying interpretation process. This material can be used with mobility students as demonstrative material in order to explore new concepts of culture and for qualifying them for their own field research during the mobility sojourn.

Notes

¹ Diversity Policies:

Zurich University of Teacher Education: accessed 26 June 2015

https://www.phzh.ch/Documents/stud.phzh.ch/Dienstleistungen/Gleichstellung/Diversity_Policy.pdf

PH Luzern University of Teacher Education

http://www.phlu.ch/fileadmin/media/phlu.ch/uu/chancengleichheit/PHZ_Luzern_Diversity_Policy_20111026.pdf

Offices of Diversity:

University of Teacher Education St. Gallen: Gender and Diversity: accessed 26 June 2015

http://www.phsg.ch/Portaldata/1/Resources/rektorat/PHSG_Jahresbericht_2012.pdf

<http://www.phsg.ch/web/die-phsg/rektorat/fachstelle-gender-diversity.aspx>

https://www.phzh.ch/en/About-us/Organisation/Gremien--Vereine/Kommission-Diversity_Gender/Themen_Taetigkeiten/

² IPSO: Intercultural Programs' Student Outcomes (communication, cooperation, commitment to human rights, confidence, critical thinking) FACTO: Features of Academic Curricula and Teaching Orientations (intercultural themes, interdisciplinary perspective, investigative, integrative, interactive).

References

Akomolafe, Adebayo Clement, and Ijeoma Precious Dike. 2011. "Decolonizing Education: Enunciating the Emancipatory Promise of Non-Western Alternatives to Higher Education". A Paper Presented at the XII International Seminar on "*Globalization of Higher Education: Challenges & Opportunities*", January 4-5, 2011, New Delhi, India.