

GLOBAL STUDENT TEACHING EXPERIENCES: *Stories Bridging Cultural and Inter-Cultural Difference*



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Introduction and Purpose

“International education” has come to have a number of different meanings in recent years. The terms global education, development education, comparative education, and international studies have been used, yet their meanings are significantly different from each other (Hayden, 2006). International education, by definition, requires a crossing of national borders. It is the process of educating people to see themselves as international citizens in other nations.

From a scholarly perspective, international education describes educational work that practitioners and scholars undertake in countries other than their own (Crossley & Watson, 2006). Global education, as described by Clarke (2004), integrates curricular perspectives, issues of cultural diversity, prejudice reduction, and human rights. In a sense international education is in a “stage of influence” (Walker, 2003).

Within higher education institutions it is evident that international education has been described as a new educational vision able to provide global society with

an education that meets current cultural and linguistic needs (Burnell, 2006; Gacel-Avila, 2005). This concept became evident, for example, in the recent appointment of an Associate Provost for International Education at the University of San Diego, whose role is to promote international programs at the undergraduate, graduate, and post graduate level.

It becomes increasingly clear that there is an awareness of the need for the globalization of teacher education programs regarding certification by state and national accreditation agencies such as the National Council for the Accreditation of Teacher Education (NCATE) in order to prepare globally minded teachers for service in the United States.

Colleges of education for the most part have responded slowly in restructuring their field experiences, and few have organized international field experiences that truly meet intercultural competencies, international collaboration, global awareness, or motivation to teach from a global perspective (Cruz, 1996; Guillon 1993; Merryfield, 1991, 1997). “Although many states and schools have taken steps to address the need to develop students’ global perspectives, lack of teacher preparation is a major obstacle” (Merryfield, 1991, p.11).

Heyl and McCarthy (2003) state that there is a way of minimizing and eliminating the gap with regards to international knowledge and the preparation gap for teachers. They suggest that personal exposure and professional development of international activities can be and may be

the most influential factors in enhancing international competencies for both pre-service and in-service teachers. Heyl and McCarthy state:

Increasing teacher [international] knowledge requires an examination of current licensure regulations; the provision of study abroad and overseas student teaching options for prospective teachers; availability of professional development resources; in-service opportunities for teachers to have international experiences and to collaborate with colleagues abroad; development of programs for school, district, and state leaders; the comprehensive review of pre-service and general education requirements for prospective teachers; and an assessment of college and university expertise to provide necessary research, instruction, and outreach to state departments of education and school districts. (p.10)

Heyl and McCarthy propose that “a key role for higher education institutions must be to graduate future K-12 teachers who think globally, have international experience, demonstrate foreign language competence, and are able to incorporate a global dimension into their teaching” (p.3). Schneider (2003) advocates that changes in increasing international teacher education opportunities will only occur when “accrediting agencies include requirements for international exposure through coursework, foreign language study, study or internships abroad, faculty qualifications, choice of in-service teachers to mentor pre-service teachers, and even internationally oriented extracurricular activities” (p.16).

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NCATE supports the above through its Standard 4 on Diversity, stating "One of the goals of this standard is the development of educators who can help all students learn and who can teach from multicultural and global perspectives that draw on the histories, experiences, and representations of students from diverse cultural backgrounds" (NCATE, 2006). All of the above advocate for the conceptualization of a global perspective; providing global content; designing cross-cultural experiences; and developing pedagogy appropriate for a global perspective (Merryfield, 1997).

According to Crossley and Watson (2006), reasons to support international education include:

1. gain a better understanding of one's own educational system;
2. satisfy intellectual and theoretical curiosity about other cultures and their education systems; and better understand the relationship between education and the wider society;
3. identify similarities and differences in educational systems, processes and outcomes as a way of documenting and understanding problems in education, and contributing to the improvement of educational policy and practice; and
4. promote improved international understanding and co-operation through increased sensitivity to different world views and cultures. (p.19)

Global Student Teaching

West (1985) identified over one hundred colleges and universities that feature overseas student teaching. Early programs began in universities in the Midwest (Central Michigan University, 1972; Indiana University, 1977; Northern Illinois University, 1980; and Bethel College/St. Cloud University in Minnesota, (1987).

Cushner & Mahon (2002) have described the work of the Consortium of Overseas Student Teaching (COST) that supports teacher candidates with international experiences on various continents. Various studies have also identified the positive effects of participating in overseas student teaching with regards to the participants' development (Kissock, 1997; Cushner & Mahon, 2002; Quezada, 2005; Quezada & Alfaro, 2007; Stachowski & Brantmeier, 2002).

In a review of the literature, Quezada (2005) identified two program models for student teaching abroad. The first model may be defined as "faculty-initiated, university sponsored" whereby school of education faculty have created or developed bilingual

student teaching programs by themselves and then partnered with international education opportunities or programs that already exist. The second model, defined as an "affiliated program," is one that includes schools of education that are part of a consortium made up of various universities in the United States and partnered with host country universities.

In the latter type of program, students complete their student teaching in four possible types of school settings: (1) Department of Defense K-12 Schools, (2) United States Department of State American Sponsored Overseas Schools, (3) Independent International/American Schools, and (4) host country public schools (Quezada, 2005). In order to offer international student teaching opportunities some universities participate in international consortiums with U.S. universities and universities abroad. Other universities base their international student teaching programs in schools of education in which they have developed international partnerships with specific elementary or secondary schools or universities abroad.

International schools are schools in other parts of the world where others teach and learn in English (Hayden, 2006). They vary depending on curriculum or the type of students being served. For the most part, they are private and fee-paying, they cater to a variety of cultures reflecting international mobile students and their parents, and they educate the children of the diplomatic corps as well as host country nationals who want their children to learn English. Many international schools provide more flexibility than national schools (Chesworth & Dawe, 2000; Hayden, 2006; Murphy, 1991).

California State University System International Teacher Education Program

The study described below took place in an international consortium type model program. The International Teacher Education Program (ITEP) is a California State University System (CSUS) credential program for elementary teacher candidates who are pursuing teacher certification as bilingual teachers (Spanish). Besides San Diego State University (SDSU), the program's spearhead campus, there are nine other California State University (CSU) campuses that participate, including CSU-Bakersfield, CSU-East Bay, CSU-Fresno, CSU-Long Beach, CSU-San Bernardino, CSU-Sacramento, CSU-Stanislaus, San José State University, and Sonoma State University.

The purpose of this study was twofold: (1) to analyze biliteracy teachers' "self-reflection" accounts of their significant experiences in an international student teaching setting with respect to teaching elementary students from diverse cultural, linguistic, and socioeconomic backgrounds in Mexico, and (2) to examine cultural and inter-cultural experiences of difference from a global perspective.

The program, in its current form, brings CSU students statewide to SDSU for one partial spring and two partial summer "bookend" sessions of coursework and student teaching, while part of the summer, fall, and spring academic year is spent in Mexico. Participants attend coursework and student-teach for a total of nine months in Mexico and three months at SDSU. Candidates who complete the program receive a Bilingual Cross-Cultural and Language Academic Development (BCLAD) Credential from the California Commission on Teacher Credentialing (CCTC). It is the only international credential program in California approved by CCTC since 1994.

The current program has developed a *convenio* (international agreement) with the Secretaria de Educación Pública (Mexico's State Department of Education) that allows United States biliteracy teacher candidates to student teach in Querétaro, Querétaro, a colonial city of approximately 1,000, 000 residents located about 125 miles north of Mexico City. After a program orientation at SDSU, biliteracy teacher candidates spend nine months studying at both the Escuela Normal del Estado de Querétaro (Normal State Teachers College of Querétaro) and the Instituto Tecnológico de Estudios Superiores de Monterrey (ITESM), and conduct their student teaching in three settings: private, public, and high concentration indigenous schools.

Their indigenous classroom experience includes schools from Oaxaca to Atlacomulco, Mexico. Biliteracy teacher candidates participate eight-weeks in public schools, two weeks in private schools, and three weeks in indigenous schools in their student teaching practicum, as well as taking education methods courses taught by Mexican professors and university supervisors. Upon their return to the U.S., biliteracy teacher candidates complete their teacher credentialing program methods courses at SDSU and engage in ten additional weeks of student teaching in a dual language public school setting with cooperating teachers who already hold a BCLAD credential (Alfaro, 2003).

During their nine-month stay in Mexico, biliteracy teacher candidates live with

host families, or sometimes with families of faculty, and interact with other Mexican national teacher education candidates in educational, cultural, and language workshops. In this manner, teacher candidates learn the California State Standards as well as those of Mexico and additionally learn through their experiences from various situated learning and teaching experiences.

While living in Mexico, teacher candidates are taught methods, language, and cultural courses by Mexican faculty and concurrently teach in private, public, and high concentration indigenous schools. The opportunity to teach in different socio-cultural contexts with culturally heterogeneous student populations propels teacher candidates to experience cultural, linguistic, pedagogical, and ideological dissonance, a manifestation that leads to increased ideological clarity (Alfaro, 2003).

Cultural Experience of Difference

There continues to be an unexpressed and hidden expectation that by the time all preservice teachers of color move through the traditional teacher formation process, they should become no different than the dominant culture counterpart (Alfaro, 2003). Global teachers need to develop the knowledge and skills of inter-cultural sensitivity for themselves and their students in order to adapt to changing conditions in our schools and classrooms.

Bennet's (1986) model of *Inter-cultural Sensitivity Ethnocentric-Ethnorelative Stages* provides that developmental continuum that moves from ethnocentrism to ethnorelativism. The earlier stages of the continuum model define the denial of difference, the evaluative defense against difference, the universalist position of minimization of difference, and the integration of difference into one's world view (Alfaro, 2003). Bennet's (1986) stages of ethnocentrism to ethno relativism include: *Denial of Difference*, *Minimization of Difference*, *Acceptance of Difference*, *Adaptation of Difference*, and *Integration of Difference*.

An example of *Denial of Difference* includes a teacher not recognizing cultural differences because of isolation or intentional separation. International education schools are composed of a richness of cultural and language diverse students; therefore teachers cannot merely ignore the fact or attempt to separate children because of the dominant culture of the host country.

Minimization of Difference also occurs when teachers' emphases is on recognition and acceptance of superficial cultural differences such as celebrated traditional

customs, while holding that all human beings are the same. Teachers view their own culture as superior to the rest.

Acceptance of Difference begins to view cultures in a positive light. Recognition and appreciation of cultural differences in behavior and values are celebrated. Schools and classrooms begin to transmit that stage through cultural and language celebrations in the classroom, school-wide, and throughout the community.

With *Adaptation of Difference* teachers begin to develop communication skills that enable inter-cultural communication. A frame of reference shifts, assisting participants to understand and be understood across cultural borders. Here it is evident that both the students and teachers understand their cultural and language heritage. It is understood that everyone brings positive aspects of their cultural experiences. These positive cultural experiences enable the development of communication skills and enhance inter-cultural communication.

Last, *Integration of Difference* internalizes bicultural or multicultural frames of reference by maintaining a definition of identity that is "marginal" to any particular culture (Alfaro, 2003). These are the differences that can help us recognize that much of human behavior is "cultural" rather than "natural" and that the human potential for creativity is limitless. In this sense, teaching about learning from other cultures is most helpful when the contrasts are greatest (Davey, 1981, p.93).

In this study it was evident that the participants navigated Bennet's continuum throughout their international teaching and learning experiences both in and out of the classroom. Through this year-long experience, teachers personally and professionally developed the *Adaptation of Difference* and the *Integration of Difference* skills that are needed to function in a global multicultural education environment as well as a in a global society.

Purpose of Study, Research Design, and Questions

The purpose of this study was twofold: (1) to analyze biliteracy teachers' "self-reflection" accounts of their significant experiences in an international student teaching setting with respect to teaching elementary students from diverse cultural, linguistic, and socioeconomic backgrounds in Mexico, and (2) to examine cultural and inter-cultural experiences of difference from a global perspective.

The research questions that guided this inquiry included: (1) As a result of

participation in the CSU-International Bilingual Teacher Education Program, were there any significant experiences that created a space for ideological clarity? (2) What significant cultural and inter-cultural experience of difference created a space for developing ideological clarity as a result of participating in the ITEP?

Methodology and Data Collection

Participants included four biliteracy teachers who completed their preservice preparation and certification between 1994-2003 while participating in the CSU-ITEP in Mexico. These four participants were selected from a pool of 20 program graduates who volunteered to participate in this study and who were representative of the types of candidates in the program.

The participants included one Latino male, one Latina female, one Caucasian male, and one Caucasian female. Participants also had to have a desire to examine their teaching ideology as it related to their international study abroad experience and current classroom practice. Four biliteracy teachers were asked to address the research questions through journal entries and while being interviewed by the author.

Content Analysis

To analyze all of the data, an emergent, grounded theory approach was employed (Strauss & Corbin, 1998). An essential aspect of experiential learning is the search for patterns that unite previously isolated incidents. This search for patterns is undertaken to explore whether emotions, thoughts, behaviors, or observations occur with some regularity (Kolb, 1984; Luchner & Nadler, 1997). The data for the present study were analyzed qualitatively using Lincoln and Guba's (1985) method of unitizing and categorizing components.

The interview data and journal entry essays were read and re-read by the researcher to assure some measure of coding reliability. The contents of the interview data and journal entry essays were independently marked and coded in an effort to discover conceptual categories and themes in the student reflections. The researcher then compared the individual coding efforts and a set of common analytic categories emerged (Quezada & Christopherson, 2005).

All the coded sections of these essays were placed into their respective "provisional categories" using the method of constant comparison (Lincoln & Guba, 1985). The process was intended to inductively discover the "latent content" of the biliteracy student teacher's reflections (Babbie, 1999). The

program graduates were explored through two venues: first, how they understood their experience(s) during the international biliteracy student teaching experience; and second, how they interpreted the meaning of the time spent learning and teaching in an international context with the elementary school children in Mexico and their current classroom practice.

Each of the themes that had emerged from the analysis was identified and examined. In the analysis, conditions within the data of repeated patterns were noted into identified categories. The data were mapped back to these themes for final definition and clarification (Rios, 2007). This analytic process initially yielded eight categories for coding the data. Through further analysis it was evident that within the eight categories, five general themes emerged that could be used to organize and interpret the data contained in the students' reflective accounts through both their journal entries and personal interviews. The personal interview teacher comments are included in the five emergent general themes identified.

Results

The five themes that emerged from the study are (1) *Teaching and Learning from the Heart*, (2) *Cultural Experience of Difference*, (3) *Negotiation of Difference*, (4) *Transformative Cultural and Intercultural Phenomena*, and (5) *Multicultural Inclusive Pedagogy*. These five phenomena are explored in relation to the proposed learning outcomes of the participation in ITEP in Mexico and the basic research questions.

Accounts of the tensions perceived between the professional responsibilities as biliteracy student teachers versus their own personal beliefs about educating English Language Learners are a central part of the interviews conducted for this study. Respondents recalled experiences that marked their decisions to teach or impart their personal beliefs through their own "hidden" curriculum as their classroom doors were closed each morning.

Theme 1: *Teaching and Learning from the Heart*

This phenomenon included deconstructing and reconstructing a new value system, listening to pupil's voices, adapting curriculum based on pupils experiences, sharing personal life stories, and being sincere.

One candidate stated:

A very significant experience was working with the indigenous community in Oaxaca in a bilingual school. Here, I don't even

know where to begin.... Um "pues" well, O.K.... because this event carried over to my classroom in California.

At this point his eyes got watery as he struggled to put into words what he had to tell:

I worked with an incredible Oaxacan teacher that taught me how to listen to children with my heart! I therefore, became very close to my students, my significant lesson here was to get to know your pupil's backgrounds in order to make learning meaningful, *como dice* (like) Freire (says), every teacher a learner, every learner a teacher. That was incredible!

Another candidate stated:

I had a very significant experience at the public school where I student taught in Mexico City a sixth grade group of very astute students. They were very respectful and well disciplined when my master teacher was there. So, naturally I thought, no problem taking over. One day when the teacher left me alone with them, they fully tested me. They went bonkers on me. They wanted to see how this *gavacho* (Anglo) would respond. I didn't know the first thing about how to get them back to order so I started threatening them, and giving them my serious look, you know all those things we were taught in our classroom management discipline course...this was to no avail. I had no recourse but, to appeal to their hearts, I told them, "I have come from California and am here because I want to have the opportunity to teach you and learn from you, *estoy muy triste, que en este momento siento como que soy un gran fracaso como maestro*" (I am very sad at this moment. I feel as though I am a failure as teacher). I think I had tears in my eyes and my face was red and my body language showed a lot of emotion.

The candidate got somewhat emotional during his response to this question. He talked about how he had never felt so helpless and weak, he was used to resolving things through an English thought process at an intellectual level, and in this case, with the authority that he "supposedly" had. He learned that as soon as he spoke to the pupils from his "heart" they stopped to listen, they cared to hear what he had to say. They apologized for their behavior and as a community discussed how they would proceed in order to benefit the pupils' learning and his improvement in teaching and learning.

This scenario is exactly what Hooks (1994) reminds us is the *act* of teaching. She believes that to teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin. The

candidate was missing the *intimacy* with his students.

Theme 2: *Cultural Experience of Difference*

Participants fell in different stages of the cultural proficiency continuum or on Bennett's Inter-cultural Sensitivity-Ethnorelative stages (Bennet, 2004; Lindsey, Robins, & Terrell, 1999). Coming into the program, these teacher candidates thought they had knowledge regarding cultural differences, but when they lived it their knowledge actually changed. In the area of *Cultural Experience of Difference*, one participant had some revelations within her cohort, which was composed of individuals from different socioeconomic and ethnic backgrounds. This was the first time that she had been in a space where she started to develop a kinship with individuals with backgrounds different from her own:

My only reference group had only ever been Latinos from lower socioeconomic backgrounds, and now here I was living and breathing within a cohort of so many people outside of my familiar sphere. This was both good and bad.

She further elaborated on what she meant by both good and bad:

Good in the sense that I was exposed to others who are different from me, therefore; expanding my circle of reference. This exposed me to others' realities. You see, I wasn't expecting that I was going to learn so much from within the group, but rather from the program courses and field experiences [...]. Bad in the sense that I had to live with what I considered racist and elitist attitudes within my cohort. Umm.... you know...come to think of it, it was actually all good because I learned a lot from this as well. It was just very uncomfortable at the time. *Tu sabes, me chocaba* (you know, it repulsed me).

Her reflection speaks to certain situations that occurred and reoccurred with some peers in her cohort. There were some issues that had to do with individuals who came into the program with dispositions that made pre-judgments. She shared some stories about how much this grieved her, particularly when she saw these same individuals continue with what she considered being prejudiced and racist actions. According to Allport (1954);

[...] not every overblown generalization is a prejudice. Some are simply misconceptions, wherein we organize wrong information [...]. Here we have the test to help us distinguish between ordinary errors of prejudgment and prejudice. If a person is capable of rectifying his errone-

ous judgments in the light of new evidence he (she) is not prejudice.

Based on our conversations and her journal entries, initially this candidate struggled with the individuals who did not reverse their prejudgments when they were exposed to new knowledge. Consequently, she felt that she did not have a solid frame of reference or the language to challenge these members of her cohort. Hence, she positioned herself at the *acceptance* stage in Bennett's (1986) continuum. Toward the end of the program her significant experience was when she was able first to critically juxtapose her own ideological position and then challenge her colleagues on the "color of their ideology" (Alfaro, 2003).

Theme 3: Negotiation of Difference

Participants were able to identify differences in the various cultural values with the individuals they came in contact with, including their peers, Mexican Nationals, and educators they worked with. For some it was easier to navigate and accept the differences while for others there was no difference.

I found myself struggling to adapt to the different situations, without saying anything that would upset my host administrators and teachers at the private schools. It was also a time for some good dialogue with some of my program peers. There were a couple of people in my group that loved being at the private schools and even "wished" to teach there. Anyway, we got into some deep ideological dialogues.

During my conversations with this candidate as well as in his journal entries, he was unimpressed with the elitist attitude of the administrator at the private school. He discussed that he knew how to comport himself (*se como comportarme*) to communicate effectively with *las "Cremistas"* ("the elitist") and the common people. He had encountered the differences—the different ways and logic by which people sustain and give distinct meaning to their lives. Here he positioned himself at the *adaptation* stage with respect to Bennett's (1986) continuum.

Another candidate noted:

In the area of cultural experience of difference I never claimed to know any culture really well other than my own. I was always intrigued by other cultures—you know the universal things like language, customs, food, traditions, music, etc. Other than that I did not see a whole lot of difference.

Based on our conversations and

his journal entries, he felt that he was non-judgmental about other cultures; he was developing his frame of reference as he "traveled through life." Hence, he positioned himself at the *denial* stage in Bennett's (1986) continuum because other than in "superficial" aspects he did not see any differences.

Another candidate related her experience:

During my Mexico public school experience I felt totally open and was very clear on my educational purpose. I was ready to learn about different ways and logic by which people sustain and give distinct meaning to their lives.

During my conversations with this candidate as well as in her journal entries, she discussed that her goal was to engage in a self-educating process. She was looking to learn about all inter-cultural possibilities. Here, she positioned herself at the *adaptation* stage with respect to Bennett's (1986) continuum.

The fourth candidate stated in her discussion:

I found myself working hard to adapt to the culture of the Mexican school system. I began to increase my understanding of how people live and perceive their surrounding, this changed my behavior about myself and others as cultural beings.

During our conversations, she gave examples of her increased sensitivity to cultural issues that emerged throughout her coursework and fieldwork. These encounters helped her understand the different ways and the logic by which people sustain and give distinct meaning to their lives. In doing this, she too positioned herself at the *adaptation* stage on Bennett's (1986) continuum.

Theme 4: Transformative Cultural and Intercultural Phenomena

Participants were able to re-think and reorganize their personal and professional value system, negotiate differences and switch roles when the need arose. The candidates were able to move within the various cultural norms of the host country, both within the community and with the people of a different socioeconomic status. They were able to adapt either for better or for worse. One candidate said:

The personal meaning that I attached to my cultural experience in the indigenous community allowed me to turn the corner...umm...you know a transformation. I was beginning to internalize my own culture, the different culture I was living and working with. This was a powerful

feeling to know that I could comfortably move in and out of this community with total ease and joy! I learned how to be humble, I was timid before and that is very different from being humble.

Researcher: Can you give me an example of what you mean by this?

Ummm...well what I mean is...umm...you know humbling knowledge. When I was starting to gain clarity on some issues, for example, that I needed to understand and know the universe of the dreams and struggles of my students before I could really teach. That, to me is humbling knowledge. To this day when I realize that I have yet to codify sacred issues about teaching that are still not legitimate in the dominant society, I am humbled.

She was, once again, getting frustrated in trying to find the language to voice the deep tensions she was engaging as we dialogued. At this point I told her that her thinking was along the same reference of what Freire, in *Teachers as Cultural Workers* (1998), states:

Educators need to know what happens in the world of the children with whom they work. They need to know the universe of their dreams, and language with which they skillfully defend themselves from the aggressiveness of their world, what they know independently of the school, and how they know it. (p.73)

Here, the candidate said again: "Yes to know that is a humbling experience because that is what I strive for!" As a researcher, this was very impressive to me, because it was obvious to me that she is a "conscious voyeur" who views these cross-cultural and cross-economic experiences as acknowledging her ideological orientation. During this part of her experience in the program she positioned herself on the fence of *adaptation* and *integration*.

Theme 5: Multicultural Inclusive Pedagogy

Participants had the need to include and teach from different perspectives, as became evident in their conversations. As a result of teaching in California with a more ethnically diverse student population, as compared to Mexico's socio-economic diversity, candidates transformed their teaching practices from a mono-lingual, mono-cultural perspective to a multilingual, multicultural perspective to being inclusive and teaching from a responsive pedagogical multicultural perspective of multiple realities.

One Candidate documented in his journal and in the interview the dynamic nature of linguistic cultural practices on both sides of the border, and discussed

the importance of this when it comes to meeting the needs of Latinos in California. He makes many personal anecdotes. During the interview, he discussed his commitment to implementing a culturally relevant pedagogy to help enhance the achievement of his students:

My student teaching situations both in Mexico and California were exclusively with Latino children. Nothing wrong with that, but in my present teaching situation, I work with other students of color that come from different ethnic backgrounds. So my new lens includes a multicultural perspective, a stretch from my bicultural view.

The student teaching experience in Mexico gave him a solid structure that he continues to build on.

Another candidate discussed her commitment to implementing a culturally relevant pedagogy to help enhance the achievement of all her students:

I am committed to the notion that all teachers and students alike must develop multiple perspectives that take into account multiple realities. I strongly believe that my cultural experience of difference has equipped me with a set of commitments that color my ideology with "hope." Furthermore, I am convinced that it is critical for me to enter the classroom "whole" as a cultural being and not as a disembodied spirit.

According to Bennett (1986), it is necessary to maintain a definition of identity that is "marginal" to any particular culture. Thus, the candidate positioned herself on the fence of *adaptation* and *integration*.

Discussion/Conclusion

The need to provide opportunities for reflective practice, beyond the normal focus on theory and practice relating to international global student teaching, gives both the pre-service teachers and the faculty an opportunity to analyze and promote a deeper understanding of international education experiences. As a scholarly perspective, international education describes educational work that practitioners and scholars undertake in countries other than their own (Crossley & Watson, 2006). But, building deeper understanding of diversity issues goes beyond taking a group of student teachers or practicing teachers to a new international context (Dantas, 2007).

Global education, as described by Clarke (2004), integrates curricular perspectives, issues of cultural diversity, prejudice reduction, and human rights. In a sense international education is in a "stage of influence" (Walker, 2003). It is in this "stage of influence" that the four ITEP

participants from this study were able to experience Bennett's stages of *adaptation* and *integration* as a result of their situated learning in a "cultural and intercultural experience of difference" by student teaching in a country other than their own.

It is the skills learned in the process of acculturation learning that prepared them as global and cultural, internationally minded, and competent proficient future teachers. The situated learning experience provided them the opportunities to engage in meaningful dialogues and relationships with teachers, students, and host family members that would not have been necessarily the same in the United States. The lived intercultural experience is, thus, the critical element in gaining a meaningful understanding of other cultures as well as one's own place in an interconnected world (Cushner, 2007).

The literature on this topic of international education supports the need to provide both inservice and preservice student global teaching opportunities. These opportunities can be the catalyst that provides intercultural and crosscultural experiences that will enable teachers to learn from and teach with others who have different experiences in order to develop a global perspective. This international experience offered a framework, grounded in theory and practice, that allowed the ITEP participants the opportunity to learn about themselves, their cultural identities, their views both additive and deficit, and their instructional practices in an international, crosscultural and intercultural experience.

The ITEP participants learned to *teach and learn from the heart*, they learned of the *cultural experience of difference*; do discuss how to *negotiate differences*, they *experienced transformative cultural and intercultural phenomena*; and they learned to practice a *multicultural inclusive pedagogy*. These themes are supported by Quezada (2005) in his review of the literature on global student teaching program experiences in which participants claimed *an increase in multiple pedagogy practices*, *learning about self*, and *an increase in genuine multiculturalism*.

Implications for Teacher Education

Program success for the internationalization of teacher education for the most part should rely on the vision of the faculty. It is the faculty who need to have a critical dialogue that can lead to the planning and development of effectively structured international education programs. Equally important, the need to include the partner-

ing schools or universities from abroad is key to a successful long lasting relationship that will support the student teachers and anyone involved in the planning, development, and evaluation of global student teaching programs.

Schools of education can begin by including global opportunities for both their faculty and students as part of their strategic initiatives in order to enhance and increase the global skills needed as educators to enter internationally-minded schools and classrooms of the future. If universities are to develop biliterate global citizens who support efforts of cultural and global diversity, then we must increase the efforts to globalize our institutions of higher education by infusing, integrating and implementing international biliteracy student teaching programs (Quezada & Alfaro, 2007).

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