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A Foundation for the Internationalization of the Academic Self

Gavin Sanderson

We all have to cross borders. The ones in our heads may well prove to be the most difficult. (Teekens, 2000, p. 18)

This article identifies the limitations of contemporary organizational theory on the internationalization of higher education in guiding and supporting internationalization activities at the level of the academic Self. A way forward is provided through Cranton's notion of authenticity in teaching in higher education, which presents a platform for understanding the academic Self through critically reflective and self-reflective processes. Cranton's work is then expanded using the concept of cosmopolitanism to enhance the potential for individual teachers to internationalize their personal and professional outlooks. In sum, this article highlights the importance of the exhortation from Socrates to know thyself as a precondition to better understand Others. Furthermore, the article provides the fundamental underpinnings of a conceptual framework for the internationalization of the academic Self.

Keywords: *cosmopolitanism; authenticity; internationalization; teaching; reflective practice*

This article provides a novel perspective on the internationalization of higher education. Although it is written from an Australian standpoint, its message is universal. The article combines authenticity in teaching in higher education with cosmopolitanism to provide a foundation for the internationalization of the academic Self. It is written in response to the inability of contemporary organizational definitions and concepts of internationalization to effectively guide many *within*-institution internationalization initiatives, most particularly in terms of assisting teachers¹ to internationalize their personal and professional outlooks. The internationalization of the academic Self should be seen as a fundamental building block in an institution's response to global forces affecting higher education. Bartell (2003), Knight (1999), and Singh (2002) maintained that universities have embarked on a mission to help all students become new internationalist learners, workers, and citizens. The corollary,

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indeed precursor, of this is that teachers as individuals must operate from a base that extends beyond local and national perspectives. They, themselves, have to be among the cosmopolitans of the 21st century. Furthermore, the cumulative effect of the strengths of individuals in this area is consistent with Webb's (2005) view that an institution will become internationalized "only through the creative utilisation of the imagination and agency of those who comprise the university" (p. 117).

The article initially outlines Jane Knight's work to ground the concept of internationalization as it applies to higher education. Since the mid-1990s, Knight's ideas have been consistently adopted by a wide range of stakeholders in Australian higher education and beyond. Although Knight's work is particularly useful to help understand internationalization processes at the organizational level, it is less informative when it comes to the internationalization of many within-institution initiatives. After noting the limitations of Knight's recent work in this regard, this article constructs a conceptual framework that can act as a foundation for individual teachers in terms of internationalizing their personal and professional outlooks. The framework introduces a humanistic and existential appreciation of suitable internationalization responses to current global processes. Precisely, it will discuss Cranton's (2001) ideas on becoming an authentic teacher in higher education through critical reflection and self-reflection. This is followed by a consideration of cosmopolitanism as an expansion of Cranton's (2001) work. The notion of cosmopolitanism has only recently begun to be associated with the internationalization of higher education and is a key concept to help understand what internationalization means at the level of the individual actor, for example, a teacher. In its entirety, this article establishes a foundation for the internationalization of the academic Self rather than providing detail associated with the internationalization of teaching practice (pedagogy or andragogy).

INTRODUCTION TO KNIGHT'S WORK

Knight's understanding of the internationalization of higher education has been evident in the literature since the mid-1990s (Knight, 2004). Although others have contributed slightly different perspectives, de Wit (2002) claimed that Knight's (1997) work "now seems to be increasingly accepted as a useful working definition and framework" (p. 115). Indeed, no other analysis has been as consistently adopted by such a wide range of stakeholders in Australian higher education. Harman (2005) noted that the work of Knight, along with her colleague, de Wit, "has considerably influenced Australian thinking on internationalization and globalization" (p. 124). The Australian Commonwealth Government, International Development Program (IDP) Education Australia, and many Australian universities have taken on board Knight's ideas. Also, a number of researchers and writers in higher education have made reference to Knight's definition and conceptual framework.

Knight's Updated Definition of Internationalization

The working definition of internationalization in higher education that Knight employed from the mid-1990s until recently was “the process of integrating an international/intercultural dimension into the teaching, research and service functions of the institution” (Knight, 1997, p. 8). Recently, Knight (2004) suggested that a number of developments necessitated a review and update of both the definition and concept of the internationalization of higher education. These included advances in information and communications technologies, a growing international labor market, greater influence of the market economy and trade liberalization, a focus on the knowledge society, increased private and decreased public funding in education, and a greater emphasis on the importance of lifelong learning (Knight, 2004). According to Knight (2004), these developments have added to the complexity, importance, and confusion surrounding the international dimension of higher education. The updated concept, although still maintaining a focus on the institution level, has been expanded to include the higher education sector level and the national level. Internationalization, as it applies to the three levels, is now defined as “the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of post-secondary education” (Knight, 2004, p. 11).

It is important to outline the scope of this new working definition. It has greater depth and breadth than the earlier definition and affords an appreciation of where the interests of this article lie in relation to Knight's work. The depth of internationalization is demonstrated by its stratification into national, sector, and institutional layers. Whereas the original definition focused largely on internationalization processes at the institutional level, Knight (2004) believed that the national and sector levels have emerged to have significant influence over “policy, funding, programs, and regulatory frameworks” (p. 5) in higher education. Knight (2004) portrayed the national and sector forces as having a “top-down” (p. 6) effect on internationalization processes, whereas the institution forces act in a “bottom-up” (p. 7) fashion, with a dynamic relationship existing between the three levels. Significantly, Knight (2004) believed that despite the influence of national and sector forces, the “real process” (p. 6) of internationalization, is actually taking place in institutions. This is all the more reason to focus the internationalization of the academic Self.

The breadth of internationalization is demonstrated through international, intercultural, and global flows of technology, economy, knowledge, people, values, and ideas (Knight, 2004). Although *international* and *intercultural* were key elements of Knight's (1997) earlier definition, the addition of *global* in the new definition is indicative of the most extensive and pervasive reach of internationalization. In this sense, internationalization is both a response to, and a reflection of, globalization processes (Rizvi, n.d.). Knight (2004) commented that the earlier and updated

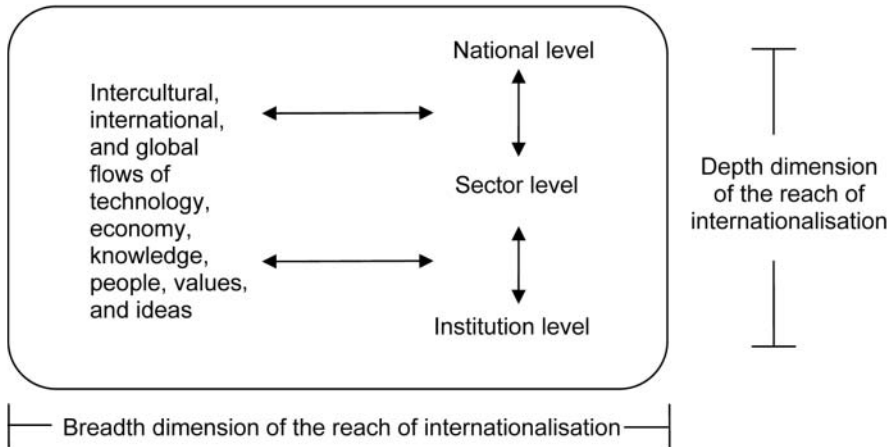


Figure 1 The Depth and Breadth Dimensions of the Reach of Internationalization in Knight's (2004) Definition

definitions complement each other well. The earlier definition is still applicable at the level of the institution, but it fails to capture the increasing interest in internationalization and associated activities at the sector and national levels. In sum, the scope of Knight's (2004) new definition and concept of internationalization can be expressed diagrammatically (see Figure 1).

Although the updated definition is a welcome addition to the literature, the depth dimension of internationalization is more dynamic and far reaching than portrayed by Knight (2004). Including only three levels in this dimension does not take into account how other levels in what is effectively a local-global continuum can affect internationalization processes overall. It can be argued that at least four levels are absent. Two of them are supranational. They are the regional and global levels. The remaining two lie within the institution itself. They are the levels of the faculty or department² and individual teachers (see Figure 2). Although Knight (2004) did not include the within-institution or supranational levels in the depth dimension of the new definition and concept, the forces associated with these levels nevertheless work in a top-down and bottom-up fashion on the three levels that comprise Knight's (2004) depth dimension of internationalization. If this depth dimension is all about reciprocally acting forces that reflect, reinforce, express, and create internationalization outcomes in a dynamic fashion, then the four additional levels also need to be included in the depth dimension to truly express these internationalization outcomes in their entirety. Rather than being a criticism, this is merely an observation of the limits of Knight's (2004) definition and concept of internationalization. More important, it is also an indication of the absence of a consolidated body of theory that would bring together the various processes along

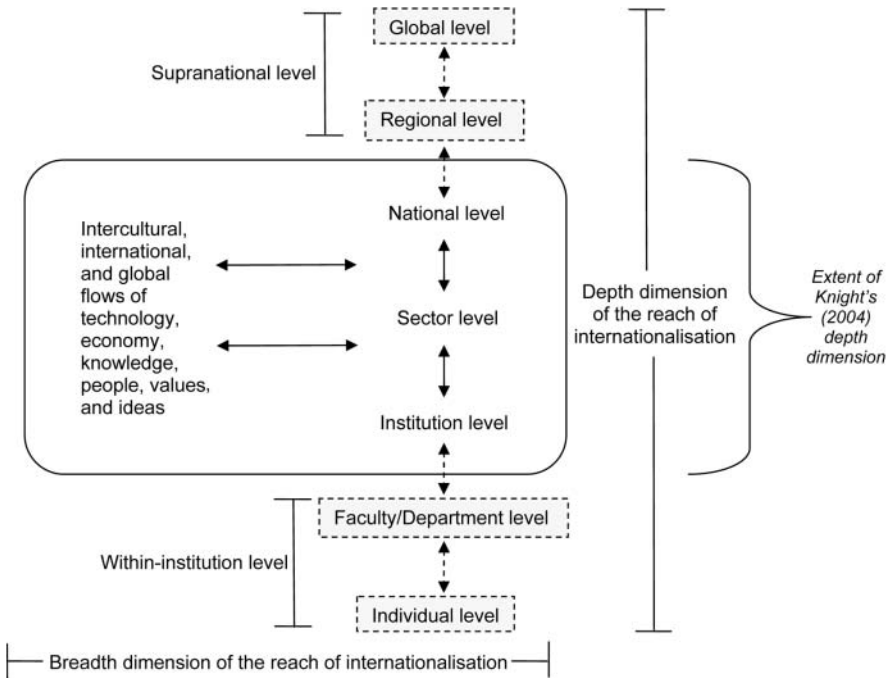


Figure 2 The Actual Extent of the Depth and Breadth Dimensions of the Reach of Internationalization

the expanded view of the depth dimension of internationalization that is portrayed in Figure 2.

INTERNATIONALIZATION AT THE WITHIN-INSTITUTION LEVEL

The expectation of theorists such as Knight and de Wit is that the more sophisticated the internationalization framework of a university, the better placed its teachers, students, and the institution itself should be to operate in an increasingly dynamic, complex, and competitive higher education environment. Despite the fact that Knight's work has been broadly embraced in Australian higher education and elsewhere, however, it is actually very limited in terms of its utility for guiding some important within-institution internationalization initiatives. Enequist (2005) described Knight's (2004) most recent definition and concept of internationalization as one among a number of "very general" (p. 15) offerings. This is despite Enequist (2005) also identifying Knight as one of the most eminent scholars in the field. Liddicoat (2003) said that Knight's work "gives little concrete assistance to individual academics

who seek to pursue the aim of internationalisation in their teaching practices, curricula and delivery of courses” (p. 4). Eisenclas and Trevaskes (2003) also identified the limitations of Knight’s organizational approach to internationalization.

Whilst Knight’s schema may provide a useful way of scaffolding broad programs and practices in university policy documents, it has a number of limitations of applicability to specific curricula content. First, it does not provide concrete examples of how educators, focusing on interculturality, implement the internationalisation of the curriculum. Second, it does not specify learning aims. Third, it gives no suggestion to the kind of learning tools that might be involved in specific programs. Fourth, it ignores the importance of communication as crucial to the process of internationalisation, particularly in relation to student interactions. (Eisenclas & Trevaskes, 2003, p. 89)

These observations regarding the general nature of Knight’s work are important but they need to be qualified. Although Knight deals with the internationalization of higher education, it would be unfair to criticize her work for failing to deliver in areas that are not its major focus. Knight largely concentrates on organizational approaches to internationalization and does not attempt to instruct at the level of the individual actor, for example, a teacher. This is not to say that her work is irrelevant to teachers who want to better understand internationalization processes in higher education. It is simply lacking in the sort of detail that would satisfy the needs that Eisenclas and Trevaskes (2003) stated above. Once it is recognized that currently favored theory that focuses on internationalization at the organizational level is largely limited in terms of dealing with the substance of how staff, themselves, might “become internationalized,” a conspicuous gap in the literature becomes apparent. This is despite the perceived importance of the area. The Australian Vice-Chancellors’ Committee (AVCC), for example, declared that the internationalization of university staff is “important in working towards international best practice in teaching, research and administration [and] necessary to prepare students to operate effectively internationally” (AVCC, 2001, p. 23). A consolidated body of theory on how academic staff might internationalize their personal and professional outlooks, however, is not evident at this stage.

The fact that Australian higher education has generally embraced Knight’s work is perhaps an indication of it being appropriate for the time. For example, when there was rapid and dynamic engagement with a multitude of internationalization activities during the 1990s, Knight’s thinking would have appeared as a beacon of explanation. It was a time when internationalization approaches, processes, rationales, strategies, policies, and programs would have been more chaotic and less understood, particularly in those specific terms. Although Knight’s work on internationalization remains important, relevant, and useful, the observation that its depth dimension is limited is more likely a recognition that Australian higher education is entering a more mature phase of internationalization, which requires additional concepts to deal with areas

that have been less explored to this point. If Knight's work, being the most cited definition and concept of internationalization in the Australian tertiary landscape, cannot adequately inform teachers about internationalization as it relates to their personal and professional outlooks, then guidance must be sought from elsewhere.

A CONCEPTUAL FRAMEWORK FOR THE INTERNATIONALIZATION OF THE SELF

The remainder of this article builds a conceptual framework to access and illuminate humanistic and existential notions of internationalization. This is necessary because of the observation that despite the usefulness of definitions, concepts, and models of internationalization from an organizational point of view, they have limited capacity to inform the minutiae of internationalization at, for example, the level of the individual teacher. The conceptual framework, then, makes the transition from organizational models of internationalization to one that deals with internationalization at the level of the individual teacher. As far as it can be gleaned from the literature, this represents a unique approach, not so much from the view of the practical work that has to be done to link the *organizational* to the *individual* (for example, through academic development and staff training) but in the theoretical underpinnings that can support the internationalization of an individual's personal and professional outlooks. The framework will be constructed in two steps. First, Cranton's (2001) notion of authenticity in relation to lecturing in higher education will be briefly presented. This is the foundation for the second step that links the idea of authenticity in teaching to cosmopolitanism, the latter being a vitally important concept that underwrites Sanderson's (2005) view of the cosmopolitan lecturer in higher education.

THE AUTHENTIC TEACHER IN HIGHER EDUCATION

The fish will be the last to discover water. (as cited in Reynolds & Skilbeck, 1976, p. 1)

Becoming an authentic teacher depends on understanding our Self. (Cranton, 2001, p. 16)

Being accepting of cultural difference and knowing something of other cultures have a pivotal place in internationalization at the level of the individual teacher. A foundation for this, however, is for them to appreciate how their home culture produces and supports their personal and social worldviews. Eisenclas and Trevaskes (2003) put this well when they suggested "first and foremost, cultural awareness involves processes of promoting the reflection upon one's own cultural norms and

values, and on how these shape social identities of individuals and groups” (p. 91). This reflective process essentially describes Cranton’s (2001) thesis. Moreover, it is her belief that critical reflection and self-reflection on the basic assumptions of one’s own culture and worldview can facilitate a transformative process, which can result in greater self-awareness and self-acceptance. Cranton’s (2001) idea of the authentic teacher in higher education is the first step in understanding how internationalization can be achieved at the level of the individual teacher. It introduces existential and phenomenological themes into the discussion. The following sections outline the main aspects of Cranton’s (2001) work, which draws on *transformative learning theory*, a body of knowledge that has emerged over the past 25 years that is associated with adult learning that supports both Cranton’s (2001) ideas as well as the broad position of this article.

REFLECTION AND THE SELF

The authentic teacher understands who she is as a teacher, works well and clearly with her own style, and continues to reflect on her practice, grow, and develop. . . . we each, individually, find our own place within these perspectives through questioning, contemplation, and reflection on our basic nature, preferences, experience, and values. (Cranton, 2001, pp. 36-41)

The Self is commonly used to express existential and phenomenological themes in the social sciences and humanities, particularly in education, philosophy, psychology, and sociology. It is also frequently encountered in discussions about identity, self-identity, and culture. For Cranton (2001), the Self indicated a person’s “basic nature, preferences, values, and the power of past experiences” (p. vii). A thorough understanding of the Self can empower teachers to make informed choices based on who they really are that, in turn, can free them from “the constraints of uncritically assimilated values, assumptions, and social norms [of] the herd” (Cranton, 2001, p. vii). Cranton’s (2001) work encourages teachers to reflect on the relationship between their personal value system to better understand their own worldview or *Weltanschauung*. This process interprets culture in terms of Pedersen’s (1988) observation that:

Culture is not a vague or exotic label attached to faraway persons or places, but a personal orientation to each decision, behaviour, and action in our lives (p. vii). . . . culture, like a network of traits, is located within the person. Like traits, culture provides a flexible disposition toward one or another perspective that changes from time to time, situation to situation, and person to person. Although a person’s culture can be known in part, there are core elements of our culture that are not known even to ourselves. (p. xi)

Pedersen's (1988) focus is on behavior as an important aspect of culture. The emphasis is on an individual's *lived experience* that, according to Pedersen (1988), is concerned with "within the person" (p. 3) experiences such as values, habits, customs, and lifestyles. This view is closely related to the substance of Hofstede's (2001) work on cultural dimensions for it fundamentally deals with attitudes and beliefs. Although Hofstede (2001) focused on national cultural values, his four original cultural dimensions were generated from a sample of more than 100,000 individuals who reported on their attitudes and beliefs.

Cranton (2001) put forward a number of interactive exercises designed to encourage teachers to reflect on, critically analyse, and then, over time, transform their personal value system. Although this is done primarily in relation to their Self as both a teacher and a person, it is not difficult to see how these two perspectives are situated with regard to broader cultural considerations. Cranton (2001) asked teachers to reflect on "Who am I, really?" This question provides a mechanism for them to reflect on who they are, what they do, and what they value. This *content reflection* can be achieved, for example, by listing 10 nouns or phrases that define the Self and then asking how the teacher came to see themselves in that way. This, in turn, is followed by an exploration of why each noun or phrase is important to the teacher (Cranton, 2001). After this, they can ask why they see themselves as such, why they do the things they do, and why they value certain things over others. By extension, they can also reflect on what place these perspectives have in their broader national and social culture. This is referred to as *process reflection*, and it leads teachers to question the premises that underwrite their definition of Self. It is a more critical approach than mere reflection (Cranton, 2001).

For Cranton (2001), the overall process by which teachers can come to better understand themselves is grounded in Jungian psychological type preferences, that is, how much their sense of Self is derived from the four functions of experience (sense), vision (intuition), logical choice (thinking), and values (feeling). To determine this, teachers are presented with an exercise that helps them construct a composite picture of the degree to which they are introverted or extraverted in terms of sensing, intuition, thinking, and feeling (Cranton, 2001, pp. 10-11). They do this by identifying particular words that they think best describe themselves. Cranton (2001) correctly promoted this as a useful self-assessment exercise, rather than a thorough psychological assessment (p. 8). See Table 1 for the psychological type preferences and words associated with each one. After the exercise is complete, teachers are asked to reflect on the nature of the composite Self and to consider how they came to have such preferences and whether these preferences are a useful way of thinking about themselves and their place in the social world.

Cranton (2001) also believed that a teacher's experience plays an extremely important role in determining their values and how they see the world: "The way we

Table 1 Examples of Psychological Type Preferences

Extraverted sensing:	Down-to-earth Practical Experiential Realistic	Nonreflective (sic) Factual Fashionable	Sensuous Sensible Active
Extraverted intuition:	Enterprising Unrealistic Original Visionary	Imaginative Inventive Future-oriented	Easily bored Resourceful Creative
Extraverted thinking:	Analytical Critical Consistent Autocratic	Decisive Resistant Fair	Organized Principled Idealistic
Extraverted feeling:	Uncritical Agreeable Harmonious Sociable	Sympathetic Responsive Adaptable	Susceptible Compassionate Accepting
Introverted sensing:	Discerning Careful Observant Conscientious	Painstaking Meticulous Modest	Impressionable Vulnerable Precise
Introverted intuition:	Enigmatic Indifferent Prophetic Imaginative	Mystical Mysterious Psychic	Eccentric Quixotic Clairvoyant
Introverted thinking:	Analytical Argumentative Consistent Contemplative	Decisive Thoughtful Logical	Reflective Unyielding Questioning
Introverted feeling:	Amiable Compassionate Considerate Enigmatic	Gentle Intense Receptive	Elusive Placating Complex

Source: Cranton (2001, pp. 10-11).

make meaning out of experiences determines our *habitual expectations* and our *habits of mind*—our assumptions, beliefs, values, and perspectives” (p. 15, emphasis in original). Again, interactive exercises are used to contemplate major experiences and ask why they came to be significant and why they are important to the teacher at all (Cranton, 2001). With regard to values that influence behavior and other aspects of the Self, Cranton (2001) said that many are “unquestioned or sometimes not even articulated. We take them for granted, and often they have been uncritically assimilated” (p. 21). Examples of personal and professional values are presented in Table 2. Once again, Cranton (2001) offered interactive exercises as a way for teachers to make their values explicit. After listing 10 cherished values, they

Table 2 Examples of Values

Personal values:		
Knowledge	Independence	Love
Meaning	Trust	Openness
Courage	Integrity	Comfort
Adventure	Inner peace	Equality
Happiness	Pleasure	Relationships
Self-esteem	Compassion	Religion
Honesty	Beauty	Possessions
Self-actualization	Development	Empowerment
Professional values:		
Security	Autonomy	Effectiveness
Job satisfaction	Achievement	Money
Being with others	Success	Recognition
Expertise	Responsibility	Cooperation
Stability	Competence	Power
Quality	Hard work	Loyalty
Efficiency	Authority	Being liked
Social change	Growth	Learning

Source: Cranton (2001, p. 23).

are then asked to reflect on how they came to have such values, before working through a series of questions about why each value is important. Again, although Cranton (2001) did not explicitly focus on the role of a teacher's broader national and social culture in association with these values, it is not difficult to imagine how this exercise could include such reflection.

Another important observation in Cranton's (2001) work is that the authentic teacher is a merging of the Self and the teacher. Cranton's (2001) description of "Self as teacher, teacher as Self" (p. 43) indicates a whole-of-person approach to both teaching and living. This is also true of the teacher who internationalizes their personal and professional outlooks. Cranton (2001) believed that the teacher as a person defines the teaching and learning experience. Good teaching and learning are not achieved if the teacher simply plays the role of a good teacher during work hours. In the same way, the ethos that characterizes a teacher as being internationalized cannot be switched on during teaching and switched off once teaching is finished. It is a whole-of-person transformation. This view distinguishes between what Suits (1978) called native and proprietary parts. The former is a person's real-life role, whereas the latter is playing a part. The native part conveys no misinformation about one's identity, whereas the proprietary part, although not necessarily perceived by others as conveying misinformation, entails dislocation between the Self and the part that is played. As put by Patterson (1973), "the genuine teacher is, then, not using a method or a technique as something outside himself, for his methods or techniques are an integral part of himself" (p. 103). The Self as teacher, teacher as

Self is an expression of authenticity that allows individuals to genuinely engage with others in teaching and in life in general (Cranton, 2001).

This section of the article has concentrated on outlining the sort of reflective processes that are promoted by Cranton (2001) for teachers in higher education to have a better appreciation of who they are as individuals, why they see the world the way they do, and the role that cultural and social forces have played in helping to construct their personal identity or Self. This is important from the point of view of understanding how individuals who are self-aware and self-accepting might be able to better comprehend, accept, and work with cultural Others. Cranton's (2001) work encourages individuals to take a step back from how they view their place in the world and interrogate why it is so. This process is potentially transformative in the sense that it can provide new ways of *looking out* through *looking in*. It is the acquisition of heightened knowledge of what is *outside* by more deeply knowing what is *inside*, and is perhaps the fundamental activity that Said (1995) would promote as being critical to understanding Otherness. The various self-assessment tasks outlined by Cranton (2001) would be valuable exercises in an academic development setting that sought to assist teachers to internationalize their personal and professional outlooks. Critical reflection and self-reflection are important mechanisms by which individuals can become aware of the context in which they live and work. These processes have the potential to assist in the development of an authenticity that allows individuals to genuinely engage with others in teaching and in life in general.

FROM AUTHENTICITY TO COSMOPOLITANISM

The sections that have dealt with Cranton's (2001) idea of authenticity and teaching are not so much about detail associated with pedagogy or andragogy, but more to do with understanding the Self through an active and conscious introspection of personal values. As indicated earlier through the view of Eisenclas and Trevaskes (2003), this process is a vital step in understanding others, particularly cultural Others. Being able to critically reflect on one's own values is fundamental to being able to dismantle the barriers that obstruct a legitimate understanding and acceptance of others. Examples from the culture-related literature that acknowledge this are worth noting.

Before we can recognize the "Other," we have to know ourselves well. (Stromquist, 2002, p. 93)

Only when we have clearly defined our own person and identity are we able to understand other identities. (Breuer, 2002, p. 15)

Respect for the other presupposes that a person has considerable self-awareness. (Djebar, 2002, p. 229)

If one is to understand others, one must first understand oneself. (International Commission on Education for the Twenty-First Century, 1996, p. 93)

Harmony with others depends on knowing ourselves and our cultures. (Pedersen, 1988, p. 74)

The best thing we can do for our relationships with others . . . is to render our relationship to ourselves more conscious. (Hollis, as cited in Cranton, 2001, p. 74)

In order to learn about another culture, we need to learn about our own. (McLaughlin & Liddicoat, 2005, p. 6)

Although it is not the case that one has to completely understand oneself (if, indeed, this was possible) before an appreciation of the cultural Other can be gleaned, the general message from the previous passages contain a certain wisdom. Cranton's (2001) work is indeed about the Socratic challenge to *know thyself* through critical reflection and self-reflection within the framework of one's value system and that of one's national and social culture. For Bredella (2003), however, the ultimate expression of a person's self-awareness was to expand this reflective framework to include other cultures, not just their own (p. 227). In a world characterized by greater intercultural contact through global flows, the use of a larger and more inclusive framework to better understand the Self is a sensible thing, and this premise is fundamental to the interests of this article. The next step, then, is to expand Cranton's (2001) notion of the authentic teacher in higher education through the concept of cosmopolitanism. Together, both authenticity and cosmopolitanism support the idea of the internationalized teacher in higher education.

COSMOPOLITANISM

I am a citizen of the world. (Diogenes Laertius)

The remainder of this article provides an overview of the main aspects of cosmopolitanism and how it articulates with internationalization in higher education. Although Mehta's (2000) observation that cosmopolitanism "is a protean term with a complex history" (as cited in Gunesch, 2004, p. 255) is acknowledged, the object is not to become immersed in the many and varied elements of the concept but to provide a focused appreciation of the ideals of cosmopolitanism that have import for teachers in higher education. From the outset, note that cosmopolitanism is underpinned more by attitudes of openness, interconnectivity, interdependence, reciprocity,

and plurality than necessarily knowing a lot about other cultures. Such attitudes are a necessary condition for a cosmopolitan outlook.

Introduction to Cosmopolitanism

It is no coincidence that cosmopolitanism has recently reemerged to be viewed as a possible way forward for individuals, communities, and political governance. The unique set of global forces and flows throughout the 1990s and into the current millennium has, in one way or another, led to qualitative and quantitative increases in interconnectedness and interdependence for many countries and people around the world (Held, McGrew, Goldblatt, & Perraton, 1999). In terms of the implications of this for humanity's immediate future, Zachary (2000) argued that the degree to which cosmopolitanism is embraced will decide the fate of nations and their peoples. Giddens (2002) hoped that a cosmopolitan outlook would prevail in the 21st century to counter the potentially destructive forces of fundamentalism that threatened democracy. Indeed, Held (2003) believed that "globalisation without cosmopolitanism could fail" (p. 182). There is clearly something about cosmopolitanism that is attractive, perhaps even indispensable, particularly at a time when globalization has created "overlapping communities of fate" (Held, 2003, p. 180).

Although the cosmopolitanism debate is evident in political science (for example, see Giddens, 2002; Held, 2002, 2003; Held et al., 1999; Keane, 2003), as well as in education in terms of speculating about the role it might play in developing global citizenship (for example, see Nussbaum, n.d.; Popkewitz, 2001; Singh, 2002), the literature on the internationalization of education and cosmopolitanism as linked and complementary concepts is exceptionally barren. An extensive literature search found nothing that drew together internationalization, cosmopolitanism, and teaching in higher education. The only entries that made explicit reference to cosmopolitanism and international education were the very recent and useful offerings from Gunesch (2004) and Matthews and Sidhu (2005), which focused on the international student experience.³

On first inspection, the absence of literature in this area seems paradoxical, for the ideal of cosmopolitanism is compatible with the thing that most proponents of internationalization of higher education are passionate about, that is, a moral and ethically founded spirit of internationalism. One definition of internationalism is "the view that the nations of the world should co-operate politically, economically, culturally, etc and work towards greater mutual understanding" (Manser & Thomson, 1995, p. 672). The discourse of internationalization and higher education is more often than not based on a philosophy of being a grassroots, bottom-up, ethical response to top-down global forces, particularly in a bid to ameliorate the effects of neoliberal globalization and the hegemony of the West/North. The possibilities, then, for incorporating cosmopolitan ideals and ideas into the internationalization debate in higher education appear to be

substantial. To this end, the remainder of this article consolidates the relationship between internationalization and cosmopolitanism in education. The following sections introduce the concept of cosmopolitanism and outline its main features. The relationship between education and cosmopolitanism is provided, and the work of Gunesch (2004) is used to suggest a reason why internationalization and cosmopolitanism have not been linked to any extent in the literature thus far. Following this is a brief outline of some limitations of the concept of cosmopolitanism.

The Concept of Cosmopolitanism

Manser and Thomson (1995) listed a standard definition of *cosmopolitan* as “belonging to, or representative of, all parts of the world” and “free of national prejudices; international in experience or outlook” (p. 289). The term is frequently employed in general usage as an adjective that describes something or someone being worldly, well traveled, sophisticated, or urbane. For example, it can depict places. Australia’s capital cities are promoted to potential tourists as cosmopolitan sites (ATS Tours, 2004). It can describe cuisine. For instance, Humphreys (2001) noted that young Singaporeans were developing “a more cosmopolitan outlook” (p. 70) with their culinary tastes, being as comfortable in a pub with a plate of spaghetti bolognese as they are with a bowl of tom yam soup in a hawker center. With few exceptions these days, the cosmopolitan place, cuisine, experience, image, lifestyle, disposition, and person are generally portrayed as attractive and desirable states, neither restrained nor constrained by being simply local.

There are also some sporadic references to the term “cosmopolitan” in the higher education literature. Lewis and Altbach (2000) used it to describe the opposite of staff whose outlook was exclusively local. Hudson and Morris (2003) believed that it was important to ensure that internationalization efforts at Australian universities did not foster a thinly veneered “facile cosmopolitanism” (p. 73). Singh (2002) expressed the hope that Australian higher education curricula that were more oriented toward global perspectives might result in a “cosmopolitan multicultural” (p. 5) that could make and remake identities. Singh (2005) also referred to the “cosmopolitan outlook” (p. 23) of a new student identity as a result of being a “transnational worker, global/local citizen and worldly learner” (p. 23). Kalantzis and Cope (2000) spoke of the “benefits of an open, tolerant and cosmopolitan university experience” (p. 31). Appadurai (as cited in Marginson & Mollis, 1999/2000) referred to peoples’ identities as being “ever-more multiple, hybrid, cosmopolitan and changeable” (p. 56). Teichler (1998) commented that nations often viewed higher education as a way to strengthen themselves in the face of international competition, “rather than to become genuinely cosmopolitan.” There are also implicit expressions of a cosmopolitan outlook in the literature, as evidenced in Power’s (2000) consideration of global trends in education.

Global processes will not only make our societies increasingly multicultural and ever more intercultural as the interactions among cultural groups intensify, but also they will force shifts in our educational and development priorities as we assume multiple cultural identities. (p. 152)

Although examples such as those provided above convey a sense of what cosmopolitan means in contemporary (particularly Western) life, the interests of this article actually lie in the concept of cosmopolitanism, which Manser and Thomson (1995) defined as the “*belief in a cosmopolitan outlook*” (p. 289, emphasis added). A distinction, therefore, is made between the fleeting, superficial, popular, and spontaneous use of cosmopolitan and a deeper appreciation of, and subscription to, cosmopolitanism as a way of life and an integral part of a teacher’s personal and professional values.

Kleingeld and Brown (2002) stated that “the nebulous core shared by all cosmopolitan views is the idea that all human beings, regardless of their political affiliation, do (or at least can) belong to a single community, and that this community should be cultivated” (para 1). The outcome of such thinking would be a widespread manifestation of what Gunesch (2004) noted to be a catch cry in the current literature on the subject, that is, “feeling at home in the world” (p. 256); crudely put, to be able to live anywhere and get on with anyone. More specifically, a cosmopolitan outlook was usefully described by Tomlinson (as cited in Matthews & Sidhu, 2005) as “an intellectual and aesthetic sense of openness towards people, places and experiences from different cultures, especially those from different nations” (p. 53). This is a key theme in this article and it raises an interesting question about the cosmopolitan individual and their allegiance to the local-cum-national level on one hand and the regional-cum-global level on the other. Does cosmopolitanism necessarily require the abandonment of local and national affiliations in favor of a borderless, globe-trotting existence even if only through a sympathetic and vicarious appreciation of what lies beyond one’s locality and nation?

In response to the question above, this article subscribes to a particular view that relies on both the local and the global as constituting the logic of the concept of cosmopolitanism. It is not a case of being one or the other. To explain the hybrid nature of this sort of cosmopolitanism, this article draws on Saul’s (2005) statement that “many people may want to have an international side to their *lives*, but they want to live in their communities” (p. 272, emphasis in original). Essentially, this describes the position of *rooted* cosmopolitanism as an arrangement that requires both the local and everything beyond the local to constitute its meaning. The alternative would be to abandon the local in favor of universal moral cosmopolitanism (a hyperglobalist worldview). This, for many, is both illogical and undesirable for it commits a person to being universal and nothing less. Hofstede and Hofstede (2005) said that people should not become “all alike” (p. 365) but instead “at least aspire to becoming more

cosmopolitan in our thinking” (p. 365). The following observation from Marginson and Mollis (1999/2000) serves as a warning for those who would subscribe to the hyperglobalist position: “It is important not to fall into a universalistic ‘globalisation’ which loses locality, contingency and cultural context amid a supposedly transcendent ‘world-culture’ subject to continuous reinvention” (p. 56).

Gunesch (2004) drew on the work of Hannerz, Friedman, and Pollock to emphasize the point that for cosmopolitanism to thrive, localities, too, have to prosper rather than disappear. The logic of cosmopolitanism relies on at least two local cultures. No local, no cosmopolitan! Sylvester (2005), while tracing the history of international education, cited Gutek as speculating on a form of cosmopolitanism that embraces both national and global identities (p. 142). Such a position was also expressed by Zachary (2000) who eschewed universal moral cosmopolitanism in favor of “the global me: local people who are neither limited to their particularities nor doomed to an empty we-are-the-world universalism” (p. xv). In his view, rooted cosmopolitanism reconciles two seemingly opposites; roots and wings (p. xvii). A person’s roots are found in their heritage, whereas their wings enable them to relate to life beyond their locality. Gunesch (2004) also noted that although this way of considering cosmopolitanism was “Black-and-White” (p. 257) through focusing largely on opposite poles of a local-global continuum, other entries in the literature recognized that the journey from neophyte to seasoned cosmopolite meant transiting the places and spaces along the continuum that were more “shades of grey” (p. 257). For Gunesch (2004), who believed that cosmopolitanism straddles the local and the global, this introduced a sense of dynamism to the development of cultural identity. This is a useful way to appreciate a teacher’s cosmopolitan development.

Cosmopolitanism and Education

The contemporary worldwide setting sees humanity experiencing the Dickensian notion of the best and the worst of times. The International Commission on Education for the Twenty-First Century (1996) said that the transition into the new millennium evoked “both anguish and hope” (p. 14), given that the 20th century had been as much “one of sound and fury as of economic and social progress” (p. 14). The present milieu is unique in terms of the Earth’s expanding human population, the level of degradation of the world’s ecosystems, the impact of technology on communications and modes of transport, and the inequities associated with resource consumption and ownership of wealth. The next 100 years is literally a make or break time for humankind and much of the Earth’s ecosystem (O’Sullivan, 1999; Slade, 2002; Suzuki, 1998; Suzuki & Dressel, 2004). The International Commission on Education for the Twenty-First Century (1996) emphasized that “it is no exaggeration . . . to say that the survival of humanity” (p. 18) depends on our ability to confront and overcome the following seven tensions:

- the tension between the global and the local,
- the tension between the universal and the individual,
- the tension between tradition and modernity,
- the tension between long-term and short-term considerations,
- the tension between the spiritual and the material,
- the tension between the need for competition and the concern for equality of opportunity, and
- the tension between the extraordinary expansion of knowledge and peoples' capacity to assimilate it. (pp. 17-18)

Although the International Commission on Education for the Twenty-First Century (1996) did not wish to promote education as a miracle cure or magic formula that might solve all of these challenges, the fundamental purpose of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) document was to better deal with the outcomes of globalization through education (Slade, 1998). To this end, four pillars were advanced that were promoted as the foundations of education:

- Learning to live together (being able to understand cultural Others),
- Learning to know (having sufficient general and specific knowledge),
- Learning to do (having skills for the contemporary workplace), and
- Learning to be (being independent and taking responsibility).⁴ (International Commission on Education for the Twenty-First Century, 1996, pp. 22-24)

The International Commission on Education for the Twenty-First Century (1996) held that the first pillar, learning to live together, is the most critical of the four because of current global flows of economy, technology, travel, migration, and culture making the world a smaller place. As a result of growing enmeshment and interconnectivity, there is a need for all individuals, communities, cultures, and countries to understand, accept, embrace, tolerate, respect, and work with cultural diversity. The interests of this article lie first and foremost in the implications this has for individuals (in this case, teachers) as fundamental constituents of institutions, localities, communities, nations, and broadly, a shared humanity. To this end, Rizvi and Walsh (1998) noted that "a more comprehensive awareness of difference and its implications for personal and social development has come to be seen as a profound feature of contemporary life" (p. 8). Kalantzis and Cope (2000) believed that all students, for example, needed to become "comfortable with cultural diversity" (p. 31). Luke (2004) argued that teachers need to reinvent themselves as cosmopolitans not only in response current global forces but also because of the impact of neoliberal, market-driven forces on their profession and education in general.

The ethical and moral demands on education, as well as the changed conditions of human capital production . . . are requiring broader critical engagements with globalization, with cross- and trans-cultural knowledges, and with the complex synergies

between geo-political, economic local events and knowledges. Simply, while new economic and geopolitical conditions are requiring a new teacher with critical capacities for dealing with the transnational and the global, current policies have turned the teacher into a generic consumer of multinational products with a narrowly local, regional and national epistemic standpoint. What is needed is nothing short of the reenvisioning of a transcultural and cosmopolitan teacher: a teacher with the capacity to shunt between the local and the global, to explicate and engage with the broad flows of knowledge and information, technologies and populations, artefacts and practices that characterize the present historical moment. (pp. 1438-1439)

Luke's (2004) comment above is a succinct expression of cosmopolitanism, just as Goeudevert's (2002) claim that "encounters with the unfamiliar, concrete experiences of difference, incongruities and inequalities will continue to increase, not despite, but because of globalisation" (p. 45) is a rationale for developing such personal and professional outlooks. The challenge of the current era is "how to live with alterity—daily and permanently" (Bauman, as cited in Marginson, 1999/2000, p. 5). Zachary (2000) believed that individuals and organizations that choose to ignore this will be a "lonely lot" (p. 278) who will "grow lonelier still" (p. 278). The message from these writers is that to stand fast on fundamentalist or localized or nationalistic grounds is to risk becoming an anachronism. To fail to move forward is to continue play with the same old deck of social cards of isolationism, prejudice, bias, and bigotry that are antithetical to notions of openness, interconnectivity, interdependence, reciprocity, and plurality; the very tenets of cosmopolitanism. To this end, education has been called upon to play an important role in preparing people for a life that will be affected by Otherness more than ever before (International Commission on Education for the Twenty-First Century, 1996). This is also expressed in the observation by Matthews (2003) that a primary aim of education in the 21st century should be to promote "understanding and acceptance of difference" (p. 18).

The call for people to embrace a cosmopolitan ethic is couched in the literature as a need to develop "intercultural knowledge, awareness, and skills" (Eisenchlas & Trevaskes, 2003, p. 87). Not surprisingly these are the same areas that are generally found in curricula associated with cross-cultural training and multicultural education (Brislin & Horvath, 1997), intercultural communication and cooperation (Hofstede, 2001), and multicultural awareness (Pedersen, 1988).⁵ The emphasis is on the need for people to be exposed to, and competent in, this emerging and important area. It is interesting to note, however, that the call for students and teachers to embrace intercultural perspectives, or a cosmopolitan ethic, is Janus-faced. On one hand, there is the largely instrumental view that being able to understand and work with other cultures is a prerequisite for success in the global market economy. On the other hand, there is a broadly humanistic view that is based on

shared understanding, acceptance, mutual respect, and world peace. The two are not necessarily incompatible.

Although the focus in the contemporary literature is mainly on curricula that assist students to be proficient in what Eisenchlas and Trevaske (2003) termed “interculturality” (p. 87) to satisfy both instrumental and humanistic ends, it presupposes that teachers are equipped, both personally and professionally, to bring about such educational outcomes. Although this is a big presupposition given that very little investigation has been done on the competency of teachers in this area, at least it allows for the possibility that teachers (and students) who embrace cosmopolitanism as a way of life will be the sort of agents who can help create what the International Commission on Education for the Twenty-First Century (1996) called the “necessary Utopia” (p. 22) in which, above all else, people will have learned to “live together” (p. 22). Surely this has to be one of the hallmarks of cosmopolitanism, and it is succinctly captured in the following statement by Held et al. (1999):

In the millennium ahead each citizen of a state will have to learn to become a “cosmopolitan citizen” . . . a person capable of mediating between national traditions, communities of fate and alternative forms of life. Citizenship in a democratic polity of the future . . . is likely to involve a growing mediating role . . . which encompasses dialogue with the traditions and discourses of others with the aim of expanding the horizons of one’s own framework of meaning, and increasing the scope of mutual understanding. (p. 449)

To conclude this section, it is useful to report briefly on the offerings from Gunesch (2004) and Matthews and Sidhu (2005) whose work represents the first forays into considerations of cosmopolitanism, the individual, and international education in the literature. Both interpreted international education in the narrow sense of the international student experience. Gunesch (2004) researched a small sample of 11 multilingual international students and identified three types of cosmopolitanism that he termed *advanced tourist*, *transitional cosmopolitan*, and *interactive cosmopolitan*. Perhaps the most important aspect of Gunesch’s (2004) work from the point of view of this article is the view that outcomes for individuals engaged in international education should be “rooted in the concept of cosmopolitanism, rather than internationalism” (p. 253), for the latter term is more aligned with outcomes at the organizational level. Here, then, is a possible explanation for why cosmopolitanism has not surfaced to any degree as yet in the literature on internationalization and higher education. The focus on the organizational level thus far has meant that internationalization has been institutionalized but has yet to be individualized. The extent to which there is an absence in the internationalization literature of cosmopolitan themes may well be the extent to which there has been little attention paid to internationalization at the level of the individual actor, that is, the Self. This article, along with the work

of Gunesch (2004) and Matthews and Sidhu (2005) could reflect the likelihood that higher education may be entering a more mature phase of internationalization.

Although the contribution from Gunesch (2004) is extremely useful, it should be noted that although internationalism is indeed an undercurrent in the internationalization of higher education, so are more instrumental ends associated with neoliberal and hegemonic imperatives. Coincidentally, this very thing was noted by Matthews and Sidhu (2005), who conducted research into the international student experience in Australian state schools through the lens of cosmopolitanism:

The tendency for education institutions such as schools to privilege narrowly instrumental cultural capital perpetuates and sustains normative, national, cultural and ethnic identities. In the absence of concerted efforts on the part of educational institutions to sponsor new forms of global subjectivity, flows and exchanges like those that constitute international education are more likely to produce a neo-liberal variant of global subjectivity. (p. 49)

Matthews and Sidhu (2005) identified with the sort of cosmopolitanism to which this article is aligned, that is, a rooted (although they call it *grounded*) cosmopolitanism that used Turner's concept of cosmopolitan virtue that expresses a prior commitment to a place, coupled with reflexive distance from that place (as cited in Matthews & Sidhu, 2005, p. 54). Moreover, it was important to Matthews and Sidhu (2005) that cosmopolitanism be primarily based on ethical and moral considerations (p. 55). Their exploratory study was termed a *desperate search* for a cosmopolitan subjectivity in an international education environment, which they believed to be motivated and dominated primarily by economic considerations (Matthews & Sidhu, 2005, p. 51). Furthermore, their research suggested that "international students do not experience Australian schools as sites for sponsoring new forms of global subjectivity and imagination" (p. 62). This is an important, although perhaps unsurprising, finding. It demonstrates the continuing agency of the nation-state and its various cultural and nationalist agendas in determining education-related outcomes. This is despite global forces eroding some aspects of the sovereignty of nation-states.

Critical Observations of the Concept of Cosmopolitanism

Although the link between internationalization and cosmopolitanism heralds an exciting development, there are some critical observations of cosmopolitanism that also need to be considered. This section introduces four such observations with some being expressed as limitations of, or challenges inherent to, the concept of cosmopolitanism. The first observation is articulated through Gunesch's (2004) suggestion that cosmopolitanism is a personal and individual choice (p. 267). It is reminiscent of the joke that asks "How many psychologists does it take to change a light

bulb?” The answer, of course, is “One, but the light bulb has to *want to change*.” Self-change can be driven by external forces, but the measure of success will be determined by the extent to which individuals commit to personal and professional development. This reliance on an individual’s disposition toward developing a cosmopolitan ideal is clearly a limiting factor. Furthermore, it does not appear that university curricula ostensibly promote personal and professional development in the intercultural sphere under the banner of cosmopolitanism per se (Gunesch, 2004, p. 254). This is likely also to be the case for academic development and staff training activities in this area. Academic development workshops that educate staff about teaching international students, for example, are more likely to be “hints and tips” sessions focused on knowledge and skills rather than about attitudinal change on the teacher’s behalf with respect to fostering a spirit of cosmopolitanism. In sum, these points bring forth both the fragility of cosmopolitanism and also the challenge inherent in its promotion and uptake.

As much as a deep cosmopolitan outlook may be promoted as a “salvation theme” (Popkewitz, 2001, p. 122) necessary to meet the needs of current times, the degree to which it could become a widespread feature is constrained by it being a personal choice and, to this point in time, an insignificant focus in educational curricula. This point is well made by Kleingeld and Brown (2002) who maintained that “what all individuals share is a fundamental striving for self-preservation, and the universality of this striving does not amount to a fundamental bond that unites (or should unite) all humans in a universal community” (1.2 Early Modern and Enlightenment Cosmopolitanism, para. 2).

The second observation made in this section is related to the first. It is based on Slade’s (2002) reminder that the kind of philosophical self-awareness and critical self-reflection required for such introspective engagement with Otherness (such as through cosmopolitanism) is neither a feature of contemporary life in Australia nor the current focus of education at any level. The rhetoric may be that of openness, pluralism, tolerance, flexibility, and transparency, but the challenge is to see how this is reflected in social and educational practice. The implication of this observation is that the capacity of Australian teachers to embrace a cosmopolitan ethic might be influenced to some degree by Australia’s modern history.

Australia has an enigmatic history when it comes to dealing with difference as embodied in ideas associated with the cultural Other, especially in relation to the “complex fears [Australians have] of their Asian neighbours” (Pilger, 2002, p. 21). Colonization of the continent by the English in the late 1700s established an outpost of the British Empire at the edge of the Asian landmass and this has, according to Keating (2000), “shaped our sense of threat and opportunity ever since” (p. 1). Unfortunately, the Anglo-Celtic Australian difficulties with Asianness are intertwined with a history of difficulty with cultural difference in general. From the White Australia policy to the (continuing) decimation and subjugation of the Indigenous

population; from prejudices inherent to the post–World War II European immigration program to Hansonism and the One Nation Party; from the ramifications of recent events such as illegal migration to major attacks on Australians and Australian interests in Indonesia in 2002, 2004, and 2005; Australia’s success in dealing with cultural diversity can be described as having shaky foundations. This is so even despite Sharp’s (1996) claim that Australia is “a country which has had the foresight to welcome the strangers knocking at her door, and the courage to embark on an experiment with multiculturalism” (p. 3). As suggested by Goeudevert (2002),

If we brush aside the buzzwords, we discover that most of us live “in one spot,” that we have remained what Schlegel once described as nothing but—more or less—rational oysters. Immobile and inward-looking, rigid, tight-lipped, and tormented by fears of loss, we hide our “pearls” away without realizing that the value of these riches can only truly be appreciated through the eyes of others and in dialogue with them. (p. 44)

It has to be the case that the history that has shaped Australian society in terms of national attitudes and values will have great bearing on the worldview of many of the nation’s individuals. It follows, then, that the way in which cosmopolitanism is regarded, particularly with reference to openness and acceptance of cultural difference, is actually somewhat at the mercy of historical circumstance (and in this regard, Australia is not alone).

The third observation is related to the first and the second observations in this section, and it is simply that any effort to imbue an ethic of cosmopolitanism into individuals and social institutions is a significant challenge. As posited by Luke (2004),

to rebuild teaching as a cosmopolitan form of work requires a major rethinking of teacher education. It would entail an exploration and articulation of the ethical and moral dimensions of teaching as work in relation to globalized flows and economics. (p. 1439)

The challenge is to instigate this sort of change in a Western university setting that, according to Smith and Webster (1997) is “narrowly instrumental, one can say passive” (p. 4). To effect such change would have to be seen as a challenging, long-term undertaking.

The fourth observation is about the conditions that would have to be satisfied for a person (or an organization) to be described as having a cosmopolitan outlook. In the current milieu, people, objects, images, and ideas are being transported around the globe at unprecedented speeds and levels. It is easy to take the apparently cosmopolitan for more than what it is. Matthews and Sidhu (2005) referred to this as “banal cosmopolitanism”:

Banal cosmopolitanism stands accused of producing little in the way of commitment to globally oriented citizenship. Banal cosmopolitanism, the consumption of global brands, icons, peoples, heroes, public figures, foreign travel and multicultural food,

does not necessarily include an awareness of global issues such as world peace, global warming, environmental destruction and global human rights. It does not necessarily extend to ethical and moral considerations commitments to a global community. (p. 53)

The deep engagement with cosmopolitanism that is promoted both by Matthews and Sidhu (2005) and this article is not of the banal kind. It is not the sort of cosmopolitanism that fits Wildman's (2000) description of "the new cosmopolitan elite of 'symbolic analysts' who control the technologies and forces of production" (p. 107). It is not the sort of cosmopolitanism that is necessarily brought about by tourism. As suggested by Hofstede (2001), tourism "represents the most superficial form of intercultural encounter" (p. 452). Furthermore, the extensive overseas work of some university administrators, teachers, and marketers does not guarantee deep engagement with cosmopolitanism. Campbell's (1996) analogy of people being either frogs or snails with regard to dealing with other cultures is interesting in this regard. The frogs are happy to jump headlong into the cultural pond and let diversity and difference wash over them. This attitude it is clearly inherent in the interests of this article and it resonates with Giddens's (2002) belief that cosmopolitans welcome and embrace cultural complexity. The snails, however, carry their houses (their culture) on their back wherever they go, hardly exposing themselves to other cultures at all. The cosmopolitanism of the snails is a banal, facile illusion of cosmopolitanism. It is similar to the sort of elitist cosmopolitanism of the European aristocracy in the 17th and 18th centuries that reveled in the exotica of faraway places but, in the main, did not engage with diversity and difference in a meaningful, reciprocal, and humanistic way. People who are snaillike in their approach to life at home, travel, and work in other countries reinforce Hofstede's (2001) observation that "intercultural contact does *not* automatically breed mutual understanding" (p. 424, emphasis in original).

Despite the preceding four observations, the concept of cosmopolitanism sits well with the sort of individual internationalization that is promoted by this article. As much as it may be a test for individuals to incorporate a deep cosmopolitan outlook into their lives, the general tenor in the related literature is that global forces require something akin to cosmopolitanism incorporated into a broader and revised cosmology if humanity is to progress, indeed flourish, past the immediate future (Keane, 2003; O'Sullivan, 1999; Slade, 2002; Suzuki, 1998; Suzuki & Dressel, 2004). This sentiment is expressed well by Saul (2005):

The more complicated our national and international relationships are, the more all of us will need to use our most complicated sense of belonging both to feel at home and to find multiple ways to be at home with the widest variety of people and situations. (p. 280)

Consolidating the Argument for Cosmopolitanism

The growing cultural, language, and educational diversity in Australian higher education institutions presents a strong case for universities to take heed of the importance of fostering cosmopolitan perspectives in their staff. The discussion throughout this article has made a strong case for the relevance of the cosmopolitanism to contemporary higher education from the point of view of the individual teacher. This in itself should be sufficient to address any possible counterargument to the concept's usefulness. Still, an argument might be made that insufficient engagement by Australian universities with the subject matter of this article could indicate that it lacks relevance to contemporary higher education. This penultimate section anticipates this counterargument and briefly formalizes a response.

By 2004, onshore and offshore enrolments of international students represented 24.2% of total enrolments in Australian universities (Australian Government, 2005, Citizenship, Overseas). Many Australian teachers (and Australian students) now work with hitherto unprecedented numbers of students from different cultural, language, and educational backgrounds. Cultural differences are conspicuous by their presence in most classrooms. Many teachers will either be busy helping international students adapt or adjust to the requirements of the academic setting or be trying to understand how they might do this. Many will also be thinking about how to encourage intercultural dialogue between Australian and international students. There is a need, then, for universities not only to support teachers to become better at teaching but also to do this within a framework of engagement with the significant cultural, language, and educational diversity in their midst. In doing so, Australian higher education will open itself to its own transformative possibilities.

Another argument in support of cosmopolitanism relates to the concept of *productive diversity* that was put forward by Cope and Kalantzis (1997) in response to the unprecedented changes in the world in general and in the workplace in particular. The concept uses diversity as an organizational resource and makes a strong case for embracing the sort of cosmopolitan ethic that is promoted in this article:

We need to be able to live and work with this paradox of an increased social interconnectedness that throws differences into sharper relief, and of shared tasks and experiences which make dealing with differences more critical in our everyday lives. (p. 3)

This way of thinking is similar to the substance of the discussion in the section titled "Cosmopolitanism and Education" earlier in this article but the focus is on the way that diversity boosts the capital of organizations in the global business environment. It is a practical response to the changing nature of business and work, and it is just as pertinent for organizations as it is for individuals. An organization that

encourages its teachers to engage positively with diversity is going to be better placed to take advantage of the opportunities brought about by current global flows.

CONCLUSION

The article has investigated an area that has received little attention thus far in the internationalization literature in general and in the Australian component of that literature in particular. Although issues relating to quality of education, education policy, and international students have increasingly become the focus of enquiry into the internationalization of Australian higher education, only scant attention has been paid to the experiences of Australian teachers and their roles and responsibilities in an environment that is more culturally, linguistically, and educationally diverse and more connected to, and influenced by, the global marketplace than ever before. The extent to which this has been overlooked can be interpreted as an oversight in the internationalization of Australian higher education that may well reflect a lack of understanding and focus by institutions and individuals of the transformative possibilities presented by the current period of globalization. This criticism, however, needs to be placed in context against the many positive internationalization initiatives that have occurred in Australian higher education over the past 15 years. Also, the fact that the criticism is made at all indicates that there is an emerging cognizance of the various aspects of internationalization in higher education and, consequently, a need to explore each one.

In a bid to stimulate awareness and debate in the area of internationalization at the level of the individual, for instance the academic Self, this article has argued that the work developed by Knight is not the answer for all considerations of internationalization in the higher education landscape. Knight has concentrated on the theoretical underpinnings of the internationalization of higher education from the point of view of the organization. Although this is important, very little of that body of theory deals with the substance of what it takes to internationalize a teacher's personal and professional outlooks. It is largely left up to individual teachers to work this out. This is hardly a criticism of Knight's work, whose definitions and concepts remain very important to all stakeholders. Furthermore, it is certain that Knight, herself, would not only urge colleagues to critically engage with her work but also to further expand the frontiers of knowledge of internationalization and higher education in general. Internationalization processes need to be comprehensively mapped out along the entire continuum of the depth dimension of internationalization to understand how each level dynamically interacts with other levels. Such a holistic appreciation has the potential to result in an integrated theory of internationalization that can support positive and desirable outcomes at each level of the local-global continuum that constitutes the depth dimension of internationalization.

The main contribution of this article is that it has fleshed out some of the workings of internationalization at the level of the individual teacher. This represents a

foray into an area of internationalization and higher education that is virtually uncharted. As far as it can be ascertained, this is among the first entries in the literature to substantively canvass the notion of the *cosmopolitan teacher* in higher education. This was achieved by linking Cranton's (2001) idea of authenticity in teaching in higher education to the notion of cosmopolitanism. Together, they have the capacity to provide a foundation for a whole-of-person approach to teaching in an educational environment characterized by significant diversity. Authenticity in teaching and cosmopolitanism represent an opportunity for humanistic advancement in the face of present neoliberal, neoconservative, and implicit neoimperial agendas influencing politics, economics, education, and culture. As suggested by Appadurai (2001), although it may not solve the great antinomies of power that characterize the world, it at least might help level the playing field.

NOTES

1. Throughout this article, the term teacher is used interchangeably with the terms academic Self, academic staff, and lecturer.

2. It is recognized that this level also includes administrative and service departments of universities.

3. These are briefly discussed in a later section titled "Cosmopolitanism and Education."

4. The statements in parentheses are a précis of the text of the central theme of each pillar as outlined by the International Commission on Education for the Twenty-First Century (1996, pp. 22-23).

5. Although little distinction is apparent in the teaching and learning literature at the level of the individual between terms such as *multicultural*, *cross-cultural*, and *intercultural*, the contemporary use of the latter term is most closely matched to the interests of this article. Liddicoat (2003) spoke of *interculturality* as being primarily concerned with the "issues of identity and engagement" (p. 19) and contained "both a culture-general component and a culture-specific component" (p. 19). This is a succinct description of way that this article regards culture in relation to teaching and learning.

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