Improving The Pedagogical Conditions Of Students In The Process Of Internationalization

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Annotation: We are going to develop the main concepts of our research which will then allow the analysis, so that you better understand what our research revolves around and above all, on which choices of definitions we have agreed in order to explore. and to try to understand the practices of today's teachers. The definitions we have chosen are those that best correspond to the idea we have of the concept in question. In addition, some concepts come from the theme of interculturality and others belong more specifically to pedagogy, which is why we have articulated our theoretical framework on two axes: cultural openness and intercultural pedagogy. This is how the different concepts are articulated together, which we will now define below, in order to be able to better understand the purpose of our research.

Keywords : internationalization, decentration, intercultural communication, heterogeneity.

Introduction

In the 21st century, internationalization is omnipresent, including in higher education and research. Indeed, institutions have opened up to the world for several decades, pursuing the objective of forming a global community of knowledge. One thing is certain, they had to adapt, and otherwise they would have disappeared. But what are the consequences of this openness? How to develop a more egalitarian, social and societal internationalization of higher education? How to establish a concerted and proactive higher education policy?

First of all, heterogeneity could be synonymous with diversity, and in the context of this dissertation, we could even more precisely link it to cultural diversity. This therefore includes it in the term intercultural pedagogy. Intercultural pedagogy recommends valuing the culture of each student by giving him a place to exist within the class. However, cultural heterogeneity in the classroom is actually composed of different intensities. The relationship to a foreign culture varies according to the student's experience. There will be a big difference depending on the family setting. For example, a student who has experienced immigration will have built himself in the environment of a culture foreign to his new

environment, while for some students, it is their parents who have experienced an immigration situation and their children will have built themselves in an environment close to that of the university environment. It is this last case for which Clément and Girardin (1997) evoke the fact of widening the generation gap. This can generate school-family tensions because students trade the values of their culture for those of the host society. The student therefore has a risk of feeling misunderstood by his family and may generate identity discomfort.

You have to keep in mind that Switzerland has been a multicultural country for a long time, just because we speak four different languages: Swiss German, French, Italian and the Romansh spoken in the canton of the Grisons. Indeed, Switzerland is an example of multiculturalism. The heterogeneity of current classes therefore leads us to ensure that our students gradually shift themselves and manage to open up to others, whether they have a different culture or not.

It is therefore a sub-concept that influences this openness by the fact that in order to be able to open up, one must decenter oneself. Here is the definition we have chosen: "Possibility (...) of adopting points of view other than one's own (Mucch. Psychol. 1969). The fact of moving away from one's self considered as the only center of interest. This definition therefore allows us to

make a connection with childish egocentrism, because for the child until about 7 years old, it is very difficult to take the other into account and therefore it is very difficult to decenter the student of himself and his culture, which establishes a link with the concept of culture defined above.

In addition, the posture of the teacher seems to us to be an essential point to take into account for our analyses. It is by doing a work of decentration that a person will be able to identify his culture and therefore his position vis-à-vis other cultures. According to Véronique Schoeffel approached during a course which addresses the theme of intercultural communication, she shows us by the metaphor of the iceberg that there is always a small part visible culture, and much more implicit. When two people are present, each or at least one of the people must be aware of this invisible part of the iceberg in order to be able to apprehend the invisible part of the other. This allows us to negotiate a common signified (a common between the two icebergs).

Intercultural education aims to provide equal opportunities for majority groups and minorities alike within a pluralistic environment, as Louise Lafortune and Edithe Gaudet (2000) point out. It would allow a better understanding of the cultural situation in modern societies as well as a better ability to communicate between people from a different cultural background. It is adapted to the psychosocial and political contexts and mechanisms of a given environment to avoid racial discrimination or heterophobic behavior. Thus, it makes it possible to create an identity and to develop the capacity to interact socially. Monique Honor (1996) also takes up in her work the notion of the creation of a common context. She even adds "an intercultural practice then consists in creating a third intermediate culture to implement common contexts. (p.46).

His book insists on the importance of the construction of knowledge (which reminds us of Vygotski, 1997) and strategies to make sense of it. This aspect is certainly important but sensitive to the fact that some pupils may not share the same language as that spoken in the university environment. Monique Honor (1996) emphasizes the importance of communication through language which is to be shared by all, but without

forgetting that the relationship also plays an important role in communication and its content.

Nowadays, we often hear about the classroom management difficulties that teachers have when faced with highly heterogeneous classes and the cultural problems associated with it. During our training, we followed a module on intercultural pedagogy. Following this course, several questions were mixed up: how do primary teachers implement these concepts? Do daily practices meet the ambitions of intercultural pedagogy? Based on these questions, we built several understanding hypotheses. Two axes are mainly developed in our hypotheses: we believe that some teachers practice intercultural pedagogy and others do not. These axes are then specified and developed through refined hypotheses that we have developed below.

1. **Some teachers do not note the importance of their posture in their practices:** We are familiar with activities in intercultural pedagogy. But we have been able to see, in our theoretical framework, that it is imperative that teachers have done a job of decentration beforehand in order to be confident when they approach cultural subjects and that they aim for this work of decentration in their students. If they don't, we believe these teachers will be focused on "doing" the exercise and not working on their posture and that of the students.

2. **Some teachers point out the importance of their posture in their practices:** It is important that teachers explicitly raise the issue of their posture during their intercultural pedagogy activities. To be able to do this, they will need to have done some work of decentration beforehand, the importance of which we noted above. Thus, these teachers will try to bring reflection to their students and it is this questioning that is important in intercultural pedagogy.

3. **Some teachers feel a lack of training in intercultural pedagogy:** Intercultural pedagogy has been recognized in Switzerland since around 2000. As a result, many teachers currently in the field did not address

intercultural pedagogy during their initial training.

4. **The definition of intercultural pedagogy and cultural openness of the teachers questioned will influence their practices:** We believe that the vision of intercultural pedagogy and cultural openness will influence teachers in their practices. Depending on their point of view on culture, teachers will focus their attention on different aspects of values during cultural awareness activities in class.

5. **A strong experience of otherness allows a work of decentration:** We believe that a person who has had experience in a cultural environment other than his own will push him to do a work of decentration. These experiences can be trips for cultural purposes or rub shoulders with a different culture than his own within his environment.

We were able to observe during the interviews that some of the teachers interviewed have practices, but that they do not note the importance of their posture to act in their class. We do not question their practices, but we believe that they do not always allow decentration, however small, among their students. According to Honor (1996), it is essential that new knowledge be linked by the student to old knowledge so that it can be reinvested in the long term. For example, interaction 18 of Irene's interview shows us that she does not start from what the pupils know. "So for example sing, sing in all languages, ask where your family comes from, draw your family (…). It would be necessary to be able to ensure that the pupils themselves show a questioning concerning other cultures and therefore otherness.

Irene is a teacher who is nevertheless aware that intercultural pedagogy is extremely positive for students. She leads an eye-catching project (the wolf around the world) that really transports them to other cultures. They are also very demanding: "It's true that it's a promising project, then at the start I was afraid that it would be too far away for them, who are only 4 or 6 years old and therefore focus on themselves and I was afraid that it would be too far from them but

ultimately not because in fact I bring them into what they like, that is to say the imagination. Or: "This is the first year that I allow myself to say hello and goodbye to them, not in English. And this is the first time that I realize that they say thank you to me in French, and I answer them "De rien". And some have taken out their own languages or languages they know. So they bounced back themselves from a situation I didn't expect.

In almost all the interviews it emerged that the lack of time was one of the causes of the irregular practices. As the university program is already very full, it is often difficult to devote time to anything other than the disciplines deemed to be the main ones (foreign language, history, CE, EPS, arts). They are perhaps considered principal because of their certifications and legitimization with parents. "...So you can open up a bit but it's not like French or maths where parents know the students have to learn them to pass the classes. Interculturality, openness to different cultures, respect for others in their differences, cohabiting peacefully, etc. It's getting more and more complicated..." **Elisabeth**

Cross-curricular skills such as openness and socializing with others are too often neglected. Here are several quotes from teachers that demonstrate this:

- The program is too busy. " **Amelie**
- "Well, it's not possible every week. I am sensitive to it I think but after that I would always like to do more but well it is not always possible in the life of the university. **Corinne**
- **Irene** also willingly admits that she practices much less if she is not involved in a project like the Wolf's trip around the world that she has undertaken this year: Me: "Then all of a sudden, when you're not in this project what are you doing? **Irene**: "It is true that we do much less."
- "Here after I exploit from time to time but I don't always find it easy and I don't always have the time because I have a lot more things, finally I am embarking on bigger

projects. But there is the medium on the different languages. » **Elisabeth**

These few quotes show that the lack of time is strongly felt among the teachers interviewed. Not being on the schedule, it is a skill that is set aside. We could link interculturality to all disciplines. The right time to do this is when to look back on what has been learned. This is when there could be a discussion of an intercultural aspect related to the task, but this moment is, according to these authors, only rarely programmed into teachers' planning, and they miss it.

Our research has allowed us to better understand the realities on the ground concerning the application of intercultural pedagogy. Teaching practices are very varied, due to the experience that each one has with the culture. We have found that everyone's identity influences their choices and ways of understanding the world and the cultures around us. Each teacher is obliged to deal with a multiplicity of cultures in his class and should therefore transmit a common system of values to the class.

This research has taught us that despite our multiple and diverse identities, we must take the other into consideration in their system of values and not stigmatize the other under the pretext that we have a culture that is different or because they do not think the same as us. We must be attentive at all times to the fact that everyone has the right to have their own way of thinking and that we must not rush the other, but rather always seek negotiation. Little by little it is therefore possible to allow a look of decentration in our students, however small it may be. Even if we are not able to see today if our students have the ability to decenter and be less self-centered, we can probably think that it will still be beneficial for later. It is indeed a long-term job that must start as soon as possible.

Our research results show that practices are many and varied and that there is no middle ground in this area. The overloaded program is often mentioned as being detrimental to intercultural pedagogy, but one of the teachers interviewed nevertheless finds the time to work on it daily. This may be an excuse to put aside a subject that can be tricky with young students or even a lack of training. Many teachers do not know how to practice cultural openness due to a lack of training and information. This is why it can be interesting to start continuing education on the subject, as soon as we do not feel sufficiently carried by such a subject.

To answer our research question, we can say that there is no one way to work. Each of the teachers in our sample, with their own values and identity, has practices. They are diverse, some more or less relevant, but we agree that they all have practices. Following these analyses, we saw that to have a good approach in intercultural pedagogy, it was important that the teacher do a work of decentration on herself before inviting the students to do it and take into account the cultural system of other educational establishement. However, it is also essential that the teacher serves as a mediator and negotiator between the different cultures encountered in her class. Thus, students can find a place or bring their culture to life while respecting the implicit and explicit rules of life of the social environment in which the university is located. Elisabeth and Daniela are the only teachers to have highlighted this issue of negotiation and mediation.

Even if these partial results are, on the whole, still too provisional to be able to draw definitive conclusions, even falsifications, they nevertheless indicate far too deep oscillations between the phases of international opening and those of closure. sociocentric (within the specific discursive spaces of each country) and far too great differences in each of the horizons of reference or the "visions of the world" outlined (between them) to be compatible with the theses of the neo-institutionalist model. Contrary to hypotheses that assume that institutionalization towards a "global cultural environment" is growing, and which do not take into account differences in socio-political contexts, such results attest to the durability of the meaning of such contextual conditions. In this respect, the results condensed here explicitly highlight the general links – characteristic of the externalizations of pedagogical reflection – between the change of a political and social system, the changes in imperatives in terms of

reform of its educational system and the transformations in thinking about education and related educational policies. Supplemented further by the results of citation analysis, they highlight how transnational offers of knowledge, reform programs and development models are refracted by selection thresholds, as well as interpretation needs, always culturally, intellectually, politically or ideologically contextualized. Finally, we can also link these results to the perspectives of historical sociology and cultural anthropology which underline the opposition between a superficial westernization of institutions as well as of economies and the persistence of specific models of cultural meaning, and which suggest a bursting between "power" and "meaning". In other words, the models shown by our results are much more governed by the socio-logic of outsourcing than by a dynamic of globalized social integration. They underline much more the variations of cultural, political or ideological needs in "additional meaning" than the triumphal march of a "global educational ideology" supported by the economics of education.

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