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International Education, Educational Rights and Pedagogy: Introduction

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With increased globalization, travel and mobility, international student education has become an academically and economically important part of tertiary education around the world. The increased commodification and marketization of higher education complicate the present challenges in ensuring culturally sensitive and competent pedagogies and enabling international students' educational rights and equal access to opportunities and knowledge. Linking the multifaceted concept of educational rights to international student education and pedagogy, we explore issues related to cultural diversity, safety, vulnerability, welfare, peaceful co-existence in a changing global environment. Opening up further discussions on inclusive, culturally competent and accountable teaching in an unstable and frequently vexed geopolitical space, this introduction argues for an inclusive education that puts learning and social justice at its centre.

Keywords: pedagogy, international education, educational rights, marketization, social justice

With increased globalization, travel and mobility, international student education has become an academically and economically important part of tertiary education around the world. As Shafaei, Nejati and Razak (2018) note, there has been an increase in the number of students looking for education outside their own countries and contexts, making them "a large group of sojourners around the world" (p. 19). This rising trend makes international education an ever-evolving and developing industry due to increased globalization, interconnectedness and technological development. Western countries, in particular, have witnessed the varied benefits of international education with large numbers of students opting to study at their institutions, gain necessary knowledge and skills and establish collaborative networks. In the United States, Australia and the United Kingdom for instance, large numbers of international students form a crucial part of the education sector for a variety of interlinked factors. Concurrently, the benefits of international student education have been documented as enabling knowledge exchange between local and international students, promoting cultural diversity and cross-cultural connections between countries and cultures, facilitating opportunities for international collaborations and contributing to teaching and learning in academic institutions (Leask, 2009; Sawir, 2013; Trice, 2013).

Despite the seemingly complex positionality occupied by those categorized as "international students", discourses surrounding this group frequently run the risk of essentialism, tokenism and imperialist assumptions. Apart from economic benefits, international students are frequently considered to "bring in" a variety of skills and knowledge enabling cross-cultural learning, sharing and networking. The conceptualization of international students in Western countries has

however been challenged by certain scholars who problematize the notion of the international student as a passive, reified object which is "brought into" the local culture and has some "effect" on it. Indeed, this concept relies on homogeneous understandings of culture and the problematic dichotomy between local and "other" cultures which does not account for hybridity, social and historical conditions and cultural diversity of multicultural western societies. As Arthur (2017) points out, international students are diverse, with differing backgrounds, levels of academic preparation and access to resources in their home countries (p. 887). Consequently, numerous researchers have noted that international students identified as a separate, passive category risk perpetuating discourses of "deficit", "deviation" or "absence" which may contribute to racist, homogenizing assumptions and the maintenance of cultural and social stereotypes (Madge et al. 2015; Tange 2016; Straker 2016; Tange and Jensen 2012; Kastberg and Tange 2014).

While labels and categories remain relevant in the way we understand tertiary education and marginalized groups, it is imperative to recognize the risks associated with particular types of divisions. Discussing metaphors in international education, Starr-Glass (2017) recognizes the importance of labels in the process of "sense-making" and categorizing an otherwise confusing world, suggesting that "to be labelled an 'international student' is to be identified as something different and distinct from a 'domestic' student" (p. 1127). Students therefore become "casually relegated to a homogenous group" (Starr-Glass, 2017, p. 1127) which may remove personal agency, individuality and deeply personal motivations behind the decision to pursue an education in other countries. Relatedly, Madge et al. (2015) urge for a reconsideration of the commonly held view of students in the context of "cultural capital" and educational mobility as a reproduction of class advantage, "towards consideration of the implications of student mobility for pedagogy" (p. 682). Such a critical consideration, as Madge et al. observe, would help challenge imperialist constructions of the international student as a "void" or an "absence" which is "waiting to enter the 'light' of the western 'teaching machine'" (p. 684). This aspect is also important when considering university discourses on diversity, as international students are often considered to "enrich" or "diversify" an educational institution and at the same time assimilate into social structures which are permeated with inequalities and exclusions. Such conceptualizations risk reproducing social disadvantage and marginalization of international students.

Apart from cultural stereotypes, increased marketization of international education significantly contributes to homogenizing constructions of the international student viewed solely as a customer bringing in profit. One factor of the large numbers of international students in the above noted countries is evidently economical; numerous researchers have noted the increasing marketization and commodification of international education over the past several decades (Huang, Raimo, & Humfrey, 2016; Woodall, Hiller, & Resnick, 2014; Ek et al., 2013). In Western countries, international education constitutes an important aspect of economy, bringing in profit from high tuition fees paid by international students. As Tran and Nguyen (2015) note, international education in English-speaking countries is "characterised by the neoliberal market-driven principles and the imperialist positioning of international students as 'others'" (p. 959). The customer service model, with its homogenizing impulse and "banking model" of education (Freire 1996), contributes to the objectification and passivization of the international student.

Additionally, universities inhabit contradictory spaces in which they negotiate educational projects, neoliberal political changes, and increasing governmental surveillance of international students and staff. These complexities have been noted by numerous scholars, educators and activists such as Audre Lorde, bell hooks, Sara Ahmed, Kimberlé Crenshaw, Angela Davis, Akasha Gloria Hull, Patricia Bell Scott, Barbara Smith, Jasbir Puar, Alexis Pauline Gumbs and many others. Indeed, in their recent collection, Piya Chatterjee and Sunaina Maira conceptualize

the US academy as an "imperial university" (2014, p. 6) implicated in ideologies of domination and unequal social structures, while James and Valluvan (2014) assert that there is a "mutual embrace of racism and neoliberalism" in higher education, neither of which can be unmade without unmaking the other. In another important collection, the authors note the "contradictory culture of academia" (Harris & González 2012, p. 1) in which social inequalities and privileges are reproduced. International education in Western countries does not exist in isolation from hierarchical social and economic structures, but remains implicated in processes of commodification, systems of privilege and oppression, and the ongoing effects of colonialism and imperialism.

In this context, it is crucial to challenge homogenizing and objectifying constructions of international students and note the changed nature of knowledge resulting from international education (Madge et al., 2015, p. 684). Viewing international education as a flexible, hybrid and evolving process, rather than a linear process of international students as passive outsiders coming into a fixed local culture, would account for cross-cultural complexities and assist in challenging stereotypes and ideologies of domination permeating Western educational structures. The particular positionality of international education also requires careful contextualization with current unpredictable geopolitical contexts, conflicts and social inequalities. Due to global conflicts and political instabilities, studying abroad is deeply intertwined with questions of safety and security as tensions grow in multicultural societies due to political conditions, conflict, migration, border control and surveillance. As Offord tellingly suggests: "The changing landscape of culture and society across the world is so rapid and so complex that the need to clarify what is happening is imperative and urgent" (2013, p. 7). In this context, it becomes necessary to critically evaluate international education in relation to the ongoing effects of Western imperialism and colonialism, changing geopolitical landscapes, and concerns regarding international student safety and welfare.

Studying in a safe, inclusive and welcoming environment is an important aspect of determining a study location for numerous international students. The choice of location also has palpable economic consequences for host countries deemed "unsafe" by the student population. As Xiong, Nyland, Fisher and Smyrnois (2017) state, "education institutions and nations that have not prioritized international students' safety from crime have experienced periods of significant downturn in their share of the international education market" (p. 78). Furthermore, international students represent a particularly vulnerable group in terms of acclimatizing to a new environment, dealing with cross-cultural challenges, and experiencing economic and academic pressures due to financial study burdens, high tuition fees and a limited understanding of institutional and employment regulations in host countries. According to Shafaei et al. (2016), dealing with "acculturative stress" successfully is directly related to improved psychological adaptation and well-being (p. 21). For this reason, prioritizing student safety, wellbeing, diversity and individuality along with basic human rights remain crucial concerns.

Taking into account concerns about terminology, marketization, and the imperialist or racist processes in higher education, this Special Issue explicitly links the multifaceted concept of educational rights to international student education and pedagogy to explore issues related to cultural diversity, safety, vulnerability, welfare, peaceful co-existence in a changing global environment, and facilitating social transformation. Our understanding of educational rights is led by Offord's emphasis on a "non-colonising ethics of engagement" which takes into account "the critical link between human rights, colonialism and culture" (2006, pp. 16-17). Acknowledging the legacies of colonialism and risks of conceptualizing and essentializing educational rights as inherently Western, we aim to explore educational rights in the context of human rights as "complex, and rooted in survival, relationship and co-existence" (Offord, 2006,

p. 16). Taking these challenges as a starting point for continuing dialogue, the articles collected in the Special Issue explore and critically evaluate areas situated in the intersections between educational rights, international student education and pedagogy.

Lou Dear's contribution, "The University as Border Control", sets the background for our investigation into the intersections between international education, borders, and immigration control in their particular UK contexts. Dear's article investigates the current conditions of the neoliberal university as increasingly impacted by imperial expansion, globalism and capitalism. These changes have seen universities' administration and the state become more aligned in ways that have implications on staff and faculty – where precarious employment contracts have become the overwhelming norm – and on students, particularly international students. Focusing on this shift in the UK, Dear explores the effect of academic compliance of UK Home Office policies on all students, as faculty are asked to monitor students' movement, attendance, and even beliefs. Drawing comparisons between the UK government's approach to student development and to paternalistic colonial practices, she understands the spread of censorship, paranoia, and fear as a colonial technique of control.

Shifting the focus slightly, Yirga Gelaw Woldeyes and Baden Offord's article "Enabling a Critical Pedagogy of Human Rights in Higher Education through De-colonizing methodologies" and Natalie Stipanovic's "Inclusive Education for International Students: Applications of a Constructivist Framework" each turn from policy and institutional approaches to pedagogical practices. Stipanovic outlines an inclusive pedagogy developed from constructivist approaches, concerned with knowledge creation, lived experience, and the subject nature of knowledge as part of an approach to collaborative learning which might offer an alternative narrative to the capitalist values of the neoliberal university. Complicating the history and legacy of the European Enlightenment and human rights discourse, Woldeyes and Offord explore the ways that universalist notions of human rights were grounds for exploitation, violence, and other violations as the norm, rather than the exception. They then work to activate a critical human rights approach that is responsive to intersectional and complex questions of "existence and relationship, sameness and difference", noting the vital incorporation of de-colonial critiques and critical pedagogies in ways which challenge the reproduction of social hierarchies and oppressions: "Critical human rights education allows participants to understand the ways in which human rights have been used as the languages of both hegemonic and counter-hegemonic discourses of our time". Offord and Woldeyes offer interrelated frameworks for pedagogical spaces in their outlining of *politico-juridical learning*, *critical praxis*, and *de-colonial dialogue* which together function as critical teaching strategies, demonstrating that critical human rights education has the potential to become an important component of de-colonial and critical praxis.

Continuing to look at the ways that education can act as a colonial practice, Iman Azzi's contribution "The Travels of the International Baccalaureate" examines Edward Said's Travel Theory in relation to the International Baccalaureate (IB) and the ways it interacts with (and often erases) local knowledges in postcolonial settings, particularly in the case study presented in Lebanon. Azzi observes that the IB program has encountered a turn, wherein it is no longer functions through its original aims of world peace and understanding, but as a "center for creating the next generation of global elites". Students interviewed at IB schools in Lebanon expressed that their own local perspectives were often ignored, and the international curriculum was described by one student as "American". Azzi argues that while ideas may become global, they cannot remove their place or perspective of origin, and that international schools should do more to unearth and examine the impact of global and local power relations.

Introduction

The aim of this Special Issue is to facilitate further discussions on inclusive, culturally competent and accountable teaching in an unstable and frequently vexed geopolitical space. The above detailed articles all highlight different areas within international education and educational rights. As the articles show, the increased commodification and marketization of higher education complicate the present challenges in ensuring culturally sensitive and competent pedagogies and enabling international students' educational rights and equal access to opportunities and knowledge. We believe that sharing approaches to teaching international students with respect to cultural diversity, equality, and cross-cultural applicability of concepts, methodologies and social issues, is crucial to shaping an inclusive education that puts at its center learning and social justice, rather than borders or profit.

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British University Border Control: Institutionalization and Resistance to Racialized Capitalism/Neoliberalism

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This article will chart the history of the university in Britain as a site of border control. It will then describe the future of the university via narrative and dystopian sci-fi. Before numerous independence declarations, the borders of Britain's Empire were vast and fluid. The British Nationality Act of 1948 afforded hundreds of millions of subjects the right to live and work in the UK without a visa. Subsequent immigration acts (1968 and 1972) restricted access and eliminated the distinction between Commonwealth and non-Commonwealth citizens. The studia generalia *of twelfth-century Europe was characterized by nomadic scholars who would travel extensively to form ad hoc communities around scholars and locations. Thus the Eurocentric tradition of university education is mobile across borders. The ''international student'' is a modern phenomenon. There is a history of state spying, recruitment and surveillance in universities. But the co-option of the university as a disciplinary apparatus of state border control occurred after mass migration. The university has morphed into a soft border. Thomas Docherty, in* For the University: Democracy and the Future of the Institution *(2011), suggests that the Conservative Government under Thatcher created a culture of mistrust in the academy in order to justify spending cuts and increase government control. The soft border has advanced into our classrooms; academics enact border control by taking attendance registers linked to T4 visa enforcement. The surveillance of student's speech, writing and thought is prescribed by* "Prevent" *legislation. The article will conclude by looking at futurist narrative accounts of the university as a disciplinary agent of state control, such as Roberto Bolaño's* 2666, *in which the university and the police force are unified. The article will outline the historical specificity of the British case, but the theoretical and literary analysis will involve comparative work, particularly in Britain's former settler colonies.*

Keywords:

INTRODUCTION

In Roberto Bolaño's novel *2666*, the university is twinned with the police force. As Martin Eve notes, Don Pedro Negrete, head of police, is the "twin brother of the university rector" (Bolaño cited in Eve, p. 103). Aspects of this dystopian fictional future are currently playing out in British universities. The most prominent manifestations of border control in universities include monitoring international students in classrooms on behalf of the government (through the Tier 4 visa regime), police registration and *Prevent*

legislation (the controversial statutory obligation to monitor students for signs of extremism and radicalization). *Prevent* has been characterized as thought-policing and has implications for freedom of thought, expression and assembly. This article will describe just part of a series of policies aimed at creating a "hostile environment" for all migrants to the UK, the political context in which those policies evolved and outline some ways in which resistance movements work around this hostile environment.

Monitoring of this kind reproduces and extends institutionalized racism in universities identified by various scholars (Ahmed, 2012; Chatterjee and Maira, 2014; Andrews, 2013). Movements have played a huge role in resisting institutionalized racism (Rhodes Must Fall and Why is My Curriculum White?), campus border control and thought policing (Unis Resist Border Control, Justice4Sanaz, SOAS Justice for Cleaners, KCL Justice for Cleaners, Fighting Against Casualisation in Education, Don't Deport Luqman, PhD For Ahmed, Save Kelechi, Save Lord, Students Not Suspects, I Dissent From Prevent by University College Union, Scotland Against Criminalising Communities, Prevent Watch and CAGE). Reviewing the evolution of the British university as border control, and the resistance to it, offers insight into the institutional dimensions of racialized capitalism/neoliberalism. This will be useful for the purposes of comparative education studies outside of the UK, particularly if those countries and contexts base their tertiary education systems on the British model.

The university as border control has profound implications for international education, educational rights and pedagogies. UNESCO reports that international student numbers rose from 2.8 to 4.1 million between 2005 and 2013 (2015, p. 151). The UK is second only to the US, taking 11% of international students (International Trade Administration, 2016, p. 5). International students are poised on a political fault line: do they constitute "migrants" or "students" for the purposes of immigration figures? International students are a lucrative benefit to the British economy, worth £25.8 billion a year (Universities UK, 2017, p. 2). But they are also perceived by the neoliberal state as an economic and cultural threat should they choose to stay and work or claim asylum during their studies. International students, international staff and other migrant workers are held in a state of calculated precarity, exacerbated by impending Brexit.

The policy agenda creating a hostile environment is counter to intellectual development and is turning universities into "hotbeds of division and discrimination" (Liberty, 2018). But this extractive situation maximizes economic benefits whilst rendering students and staff politically docile through monitoring and reporting. In doing so, British universities are institutional enforcers of racialized capitalism/neoliberalism. But the creation of a hostile environment – a regime of surveillance, arrest, detention and or deportation – enforced by the public sector public institutions has generated (and necessitates) another mode of resistance, outside state control.

POLITICAL CONTEXT

The policies and laws that facilitated the hostile environment were introduced by New Labour. This was particularly evident in the development of an increasingly punitive welfare benefits system. But its ideological precursor was Reagan and Thatcherite neoliberalism. New Labour's investment in Private Finance Initiatives (PFIs) and other programs invested public money in private providers and set the scene for the neoliberal colonization of the service and public sectors by global corporations (in the UK, G4S,

Atos, Serco and Capita) (White, 2017). This trajectory created a large corporate, increasingly privatized, tertiary education system now worth billions to the national economy and has also facilitated big state intervention, mass surveillance, and the entanglement of public institutions with security and border control.

New Labour created the architecture of the hostile environment, which the Coalition (Conservative and Liberal Democrat Coalition, 2010) and Conservative governments further mobilized (UK Border Act 2007, UK Borders Bill 2011). The Coalition government created the "Hostile Environment Working Group," expressly formed to make life for migrants in British unlivable (Aitkenhead and Wintour, 2013). This group developed the reforms which would appear in the Immigration Acts of 2014 and 2016. Academics, teachers, doctors, landlords, social workers and family courts are to act as border guards. A missed lecture, a housing application, a visit to the nurse or homeless shelter could result in arrest, detention and deportation. The end goal appears to be a self-policing state. Racialized capitalism / neoliberalism of this kind does not require the Stasi because it compels public workers and reinforces their compliance with fear (propaganda) and precarity (erosion of welfare and labor conditions).

The Immigration Act 2016 further expands the hostile environment. Of particular relevance to tertiary education are the restrictions implemented by Section 10, on Immigration Bail (UK Government, 2016). This reframing of what bail means will have a fundamental effect on the expansion of state powers and community control mechanisms for migrants in the UK. SOAS Detainee Support states: "Anyone 'liable to be detained' can now be subjected to immigration bail and the punitive conditions bail enables residence requirements, reporting requirements, electronic tagging" (2018). From Section 10 of the Act: "if immigration bail is granted to a person, it must be granted subject to one or more of the following conditions […] a condition restricting the person's work, occupation or studies in the United Kingdom [my emphasis]" (UK Government, 2016). Up to this point, one of the lifelines for those seeking asylum in the UK (those seeking asylum are not allowed to work) has been to attend college. Bail conditions currently handed out include prohibitions on participation in education. As the recent controversy over the Windrush Generation illustrates, those "without status" can extend to individuals who have resided in the UK for more than fifty years (Al-Jazeera News, 2018).

Home Affairs is reserved to Westminster, however, there are interesting differences between the ways in which the devolved administrations have implemented bordering practices and surveillance laws. For example, the legal obligations in *Prevent* apply in England and Wales, with distinct guidance (although hardly any substantive difference) to Scotland; the duty does not apply in the north of Ireland (UCU, 2015: 1). Despite the legislation applying in Scotland there are differences in implementation, a freedom of information request to Police Scotland revealed there had been just three referrals from *Prevent* from 2011-2016; all were related to people the police described as "white Scottish" (SACC, 2017). The 2016 Higher Education Governance Act passed by the Scottish Parliament (partly a result of union and student pressure) reinforces the internal democracy of Scottish higher education institutions. Although modest progress, it does signal a different education policy climate north of the border.

The impact of neoliberal governance on universities and education has been extensively theorized (Brown, 2015; Giroux, 2014; Slaughter and Rhoades, 2009). Successive

governments managed to encroach on the autonomy of universities, which has enabled the drift of the state border into the classroom. The neoliberal politics of Reagan and Thatcher focused on budgetary deficits and targeted spending cuts specifically on education:

> Since then the most conspicuous features of neoliberal policy have been the attachment of price tickets to public services and the pursuit of self-financing. These policies have been and are being implemented by a new class of managers who justify their approach with reference to free market ideology but who at the same time have introduced an unprecedented network of controls. (Lorenz, 2012, p. 599)

The impact of "new managerialism" has also impacted bordering practices (Barry, 2004). Democratic processes inside universities have receded under new managerialism. An example of this is the empowerment of senior management (the University Court) over academic senate. Academic Senate is a democratic body made up of scholars, Court consists of managers that traditionally made financial decisions, but increasingly, have commanded power over and above the collective power of academics. Capano, Regini and Turri state, "governance reforms inspired by a corporate enterprise model have reduced the decision-making power of the traditional collegial bodies representing the academic staff (Senates or Academic Boards)" (2016, p. 8).

The erosion of labor rights and mass casualization of academic labor also facilitates bordering practices in classrooms. In 2016, University College Union reported that 54% of all academic staff and 49% of all academic teaching staff are on insecure contracts (UCU, 2016). This is also combined with loss of tenure for pre-existing staff. McCormack and Salmeniemmi note that, "structures of neoliberal capitalism institutionalize precarity through these processes of inclusion and exclusion, marketization and privatization, and show how they exacerbate existing global and local inequalities and create newer forms of injustice" (2016, p. 7). Precarity is constitutive of capitalism. However, neoliberal capitalism as has extended precariousness to traditionally sheltered and privileged groups (and institutions), such as middle and upper class white populations (Puar et al., 2012). This is increasingly evident in the Brexit debate, and from the liberal media, as white people from the Global North find themselves also targeted by this hostile environment. Precarity pacifies dissent. Students are made compliant through debt and staff by insecure employment contracts (Williams, 2006); both are subjected to bordering practices. Under this arrangement the prerogatives of education slide in place of capital accumulation and survival.

UNIVERSITIES AND BORDER (VISA) CONTROL

From 2008-2010 the Labour government transformed the administration of UK immigration visas by introducing the Points Based System, administered primarily by the UK Border Agency (now UK Visa and Immigration), and now also by higher and further education institutions. International, non-EU students must apply for a Tier 4 visa. International students applying for a T4 visa are required to obtain sponsorship from a university before they are granted a visa to enter the UK. There is an attendant responsibility for the university to monitor the fulfilment of the visa conditions. This legislation tied universities and colleges to the Home Office – and thus to border control – in an unprecedented way. For the first time, academic and administrative staff became responsible for monitoring the attendance and whereabouts of their international students, for reporting the information (and suspicious behavior) to the state.

In 2012 the British coalition government sought to bind universities ever more to border control. A requirement was introduced that all educational providers wishing to enroll students on T4 visas had to obtain "Tier 4 Visa Sponsor status" (UK Government, 2014). The government ensures compliance to this border regime by implementing (and threatening to withdraw) this trusted status from universities. Arguing that as universities are beneficiaries of immigration they ought to participate in preventing "abuse" and "immigration crime" (UK Government, 2010, p.14). However, UK government's research in 2010 revealed that as few as 2% of students were found to be "non-compliant" (2010, p. 9).

As international student fees now contribute £4.8 billion to British universities in tuition fees (14% of their total income) (Universities UK, 2017), the withdrawal of this trusted status will likely have a profound impact on university and college finances (Education Commission, 2013, p. 3). Concurrent to the government-imposed trusted status requirements, there has been a steady decline in central government spending on higher education. The European University Association reports that public funding for UK higher education has fallen 28% (nominal change) from 2010 to 2016 to less than 0.5% GDP (2016). Universities' futures are tied first, to securing international students as a significant percentage of income, and second, acting as border agents by monitoring and surveilling those students.

THE PEDAGOGY OF BORDER (VISA) CONTROL

Matt Jenkins (2014) identifies two impacts of the university as border control – first, changes to institutional structures and second, the refashioning of subjectivities. Concerning structural change, Jenkins notes, "New reporting requirements entail new or adapted mechanisms to collect information, new technologies of collation, new roles of data management and response" (2014, p. 268). This constitutes a subtle shift in authority away from academics and classrooms to administration. As opposition to discriminatory elements of student surveillance grows from academics and students, surveillance mechanisms are embedded in administration and jobs created for the monitoring and compliance of international students. As border work becomes the remit of dedicated compliance staff it is rendered invisible. In an empirical study into bordering practices in universities, conducted by Marina Burke, a research participant said:

> Offices were set up, people were put into jobs, bureaucrats got work to do, and therefore we ended up in this situation with people requiring you to do this. [Tier 4 monitoring] was brought into being by bureaucracy as a creative force […] designing forms to make their lives easy so that they can do the kind of surveillance that they interpret is required by a set of legislation. (2016, p. 29)

Regarding border control, subjectivity and the T4 visa regime, Jenkins argues:

> Such conditions redefine the identity of 'student', taking it out of the university's control and re-basing it on non-academic criteria. Those tutoring border-crossers can now treat them as 'students' only on the basis of their physical presence at pre-determined checkpoints. (2014, p. 265)

This has basic discriminatory and pedagogic consequences. The student body is divided between those that must be physically present through choice and through compulsion. What happens to intellectual interests or competing timetables? "It represents a radical denial of their autonomy over their studies" (2014, p. 265). There is a pedagogic weight

to attendance which does not apply to the privileged student (these are "home" students, but also students from privileged countries or with enough monetary wealth to rise above immigration control), who will be judged on academic performance alone. For those "outsiders,"

> …the act of education loses its co-operative aspect and instead becomes a one-directional enforcement of a syllabus; they become subjects of a power which their peers retain an ability to negotiate. (2014, p. 267)

As noted, the self-evidently discriminatory dimension to the monitoring of international students has caused some universities to roll out that surveillance to all students, eliciting mixed reactions. On the one hand, embedding (but not eliminating) direct discrimination, on the other, anaesthetizing resistance to it. The softer, subtler process of extending surveillance to all students produced, in part, the "desired docile bodies" across the board (Lyon, 2006, p. 28). The idea of docile bodies recalls Michel Foucault's argument in Discipline and Punish (1995) about the relationship between institutionally rendered discipline and political power.

Burke's research also reveals the racialized nature of the new subjectivities created by university bordering practices (2016). This builds on a history of scholarship on institutionalized racism and Islamophobia in the Westernized university (Ahmed, 2012; Andrews, 2013; Nabi, 2011). Commenting on race and higher education in Britain, Claire Alexander and Jason Arday note:

> University institutions have themselves proved remarkably resilient to change in terms of curriculum, culture and staffing, remaining for the most part 'ivory towers' − with the emphasis on 'ivory.' (2015, p. 4)

Groups like Rhodes Must Fall in Oxford and Why Is My Curriculum White? have argued for the decolonization of institutions which, whilst espousing liberalism, are actually structurally (and frequently openly) racist and Islamophobic. Sara Ahmed conducted a qualitative study on diversity work in universities, finding that equality and diversity work is used to gloss over institutionalized racism, offering a veneer of action, but often without substantive structural change (2012). International students are increasingly important to British universities financially but they are also important participants in the diversity agenda. Universities develop marketing strategies on the basis of appearing international, this sense of openness, accessibility and liberalism can be a lucrative advertising tool at home and abroad. However, the reality of the T4 visa regime, combined with police registration for students from certain countries, reveals a different reality in which international students, specifically those on T4 visa and/or students of color face enhanced regimes of surveillance. Monitoring and surveilling students should therefore be considered crucial in the struggle against institutional racism in the university.

The sense of discrimination between national identities, and white and non-white students, is exacerbated by the additional burden of students from certain countries who are required to register with the police. This burden clearly disproportionately affects students from the global south, who are more heavily scrutinized for their visas before they arrive (UK Government, 2017). Within T4 visa regime, there are differences and ambiguities on how it is attained and implemented according to racial, linguistic and national identities.

PREVENT

Prevent is a British statutory legal instrument, part of the UK's counterterrorism strategy. It emerged in 2002 in the aftermath of 9/11. Prevent is pre-emptive in that it targets activities, beliefs, behaviors, ideological positions, even emotions, which are not criminal but indicative of intent. *Prevent* is another manifestation of border control, as the university is drawn in to work with the police to control and monitor people intellectually and practically at the level of action, speech, thought and appearance.

In 2015 the Counter-Terrorism and Security Act, imposed a legal duty on public bodies and their staff, to surveil the public (UK Government, 2015). The hostile environment policies extend to the public sector and beyond (the Immigration Act 2016 increasingly compels private landlords to report immigration status). The Conservatives also singled out universities specifically as institutions that needed to "step up" to tackle radicalization, extremism and terrorism. In his speech on extremism in Birmingham, David Cameron said, "We need universities to stand up against extremism," "to do their bit," against the "poison of Islamic extremism" (2015).

The Government defines "extremism" in the *Prevent* strategy as: "vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. We also include in our definition of extremism calls for the death of members of our armed forces" (2015, p. 3). The government also notes that "non-violent extremism […] can create an atmosphere conducive to terrorism" and therefore is reportable (2015, p. 3).

The British government defines "radicalisation" as a process by which "a person comes to support terrorism and forms of extremism leading to terrorism. During that process it is possible to intervene to prevent vulnerable people being drawn into terrorist-related activity" (Cameron, 2015, p. 4). Policy thus implies that there is an identifiable relationship between ideas and terrorist violence. Aislinn O'Donnell points out that government understandings of radicalization mobilize tautological and formal reasoning, they fail "to explain what radicalisation is, what it means or even how it works" (2016, p. 55). The sense of ambiguity over radicalization is compounded as educators and public servants are required to look for those at risk of radicalization.

In 2016, UN Special Rapporteur on the rights to freedom of peaceful assembly and of association, Maina Kiai, criticized the British government's *Prevent* strategy, suggesting:

> The lack of definitional clarity, combined with the encouragement of people to report suspicious activity, have created unease and uncertainty around what can legitimately be discussed in public […] It appears that *Prevent* is having the opposite of its intended effect: by dividing, stigmatising and alienating segments of the population. (2016)

Despite critical material on the conceptual veracity of "radicalisation" (Sedgwick, 2010; Kundnani, 2012; Horgan, 2008), the last government review intended to strengthen *Prevent* (House of Lords, 2016).

For the purpose of educators and public service providers adhering to *Prevent*, vulnerable individuals are broadly defined as those suffering personal crisis (bullying, race/hate crime, lack of self-esteem, family tensions, personal or political grievances); identity crisis (disaffection and disconnection); those in contact with criminality; perceptions of injustice, rejection of civic life (Nabulsi, 2017, p. 17). The *Prevent* strategic review in

2011 notes, "support for all kinds of violent extremism is more prevalent not only among the young but among lower socio-economic and income groups" (UK Government, 2011, p. 18). Inferring that educators should be aware of increased likelihood of radicalization and extremism in poor and working-class students.

The UN Special Rapporteur noted "the duty imposed on certain categories of public officials, including teachers, to observe, record and report individuals they may consider 'extremist' has led to undue restrictions on student union activities and the singling out of students from minority communities" (2016). Muslim students – and those who appear Muslim – are experiencing the discriminatory impact of Prevent on campus (Nabulsi, 2017, p. 17). *Prevent*'s overt focus on "Islamic extremism" makes this inevitable (UK Government, 2015, p. 3). Indeed, between the period 2007-2010, 67% of referrals to the police (England and Wales) were Muslim (UK Government, 2011, p. 60). Universities must now face up to their involvement in the systematic and discriminatory surveillance of Muslim religious, political and public life on British campuses.

UNIVERSITY EDUCATION AND PREVENT

> There is an obvious tension between the imperatives of policing, which is based on gathering information about people, and those of education, which is based on empowering students to think critically and learn how to express their views in effective ways. […]
>
> But, for a state with a deeply unpopular foreign policy, a generation of young people able to critically analyze what is happening in the world and organize themselves to change it is perhaps a greater source of anxiety than terrorism itself. (Kundnani, 2014, p. 182)

The deployment of border practices and counterterrorism measures has the potential to alter educational processes, practices and institutions. Teaching and administrative staff are being asked to monitor students for signs of vulnerability. Professor Baroness Ruth Lister's open letter (signed by hundreds of academics) states: "*Prevent* will have a chilling effect on open debate, free speech and political dissent. It will create an environment in which political change can no longer be discussed openly, and will withdraw to unsupervised spaces" (Independent Voices, 2015). The Russell Group consultation document on the 2015 Act concurs:

> Enabling free debate within the law is a key function which universities perform in our democratic society.
>
> The intention to include non-violent extremism within the scope of Prevent work in universities is a particular problem as it conflicts with the obligation to protect free speech. Given the existing legal duty to which they are subject, universities should retain the freedom to encourage free discussion of ideas, however radical, within the law.
>
> … [this may] drive those with radical views off campus and 'underground', where those views cannot be challenged in an open environment. Closing down challenge and debate could foster extremism and dissent within communities. (2015, p. 3.1, 3.3)

O'Donnell points out that the paternalism inherent in suggesting that students are "vulnerable" to radical ideas has its roots in colonial governance (2015, p. 58). She notes that the language of vulnerability and resilience – notions of individual wellbeing, safety and care as relevant to national security – extends Foucault's idea of pastoral power and bio-governance (2015, p. 58). The transformative potential of education is bound up in critical encounters with oppositional, alienating and challenging ideas. This process is frequently troubling, as it also leads to feelings of estrangement from previously

unquestioned prejudices and orthodoxies. Student's polemical tendencies should be encouraged as it is the process of mediation of radical ideas, by peers and by tutors, that leads to changes in perspective and the honing of critical faculties. Educational institutions risk losing much of their transformative potential. *Prevent* risks all of this, but perhaps, as the guide quote to this section alludes, it intends to. The silencing and suppressing of centers of dissent (classrooms) must be regarded as an obvious – intentioned or unintentional – outcome of the policy.

Prevent disrupts the student / teacher relationship as the educator is drawn into the role of state informer. Drawing on J. M. Coetzee's work on censorship, O'Donnell cites with approval Coetzee's claim that "the diffusion of paranoia is not inadvertent; it is a technique of control" (2015, p. 61). This paranoia extends to students and staff alike. It is a burden on teaching staff to consider their own arguments, but also, paternalistically, to consider what their students say, for fear of reprisal. The extra burden on academics of color, or Muslim academics, falls particularly heavily.

This silencing and chilling effect applies to all students – *Prevent* already has the potential to surveil and criminalize the ideas and values of the radical left, anarchists, environmentalists and so on – but it must be stressed that the racist dynamic to its application has a specific impact on Muslims and students of color. This too, has epistemic implications, as Kundnani points out: "a transformative politics is more likely to emerge from racialized sections of society" (2014, p. 284). In addition to this, the *Prevent* guidelines already pinpoint poor and working-class students as more likely to harbor "extreme" ideas, so by extension, poor and working-class students of color are those most likely to be affected by the policy.

Professor Lister's open letter suggests that students will "withdraw to unsupervised spaces," and this is echoed by the Russell Group who express concern that *Prevent* may "drive those with radical views off campus and 'underground', where those views cannot be challenged in an open environment." Indeed, universities are intellectually neutered and risk irrelevance as educational spaces in the current hostile environment. But critics of the liberal public sphere have questioned its premise as an open environment (Asad et al., 2013). Ever since Jürgen Habermas (1989 [1962]) recognized and theorized the importance of the public sphere, critics have pointed out that it operates through systematic exclusion and thus invariably involves speech by power (Asad, 2003). The persecution of pro-Palestine activism under *Prevent* and the silence on Israeli state intervention (through financial support of pro-Zionist propaganda and diplomatic intervention) on British campuses is evidence of this (Nabulsi, 2017; Jackman, 2017). In other words, radical challenges to the status quo have taken place, necessarily, outside the university. Discourse by power is only exacerbated by the monitoring, surveillance and thought policing of students and staff on campus.

Campaigns, groups and movements which work on the issue of racism and borders with an intersectional analysis, like Unis Resist Border Control, Justice4Sanaz, SOAS Justice for Cleaners, KCL Justice for Cleaners, Fighting Against Casualisation in Education, Don't Deport Luqman, PhD For Ahmed, Save Kelechi, Save Lord, Students Not Suspects, I Dissent From Prevent, Prevent Watch, illustrate the importance of continuing to fight from within higher education institutions. British universities continue to be important to those who choose to work and study within them. However, the more pervasive the impact of the hostile environment, the more initiatives outside public

institutions take root. This can be read as an opportunity not (as Professor Lister and the Russell Group) solely as a threat.

WORKING AROUND THE HOSTILE ENVIRONMENT

In Glasgow, a dedicated women's night shelter will open in 2018 (the first of its kind in the UK) providing short term accommodation for women with no recourse to public funds. This includes non-EEA women with limited leave to remain (students, asylum seekers pending a final resolution of their claims); women who have status but face delays in accessing benefits; citizens and women with leave to remain but no access to housing benefits and welfare. The shelter 'defined by our no borders ethos' is run and managed only by people with direct experience of the asylum, immigration system and destitution: they see the shelter as "active ongoing resistance to the dehumanising and brutalising effects of borders" (Ubuntu, 2018). Similarly, both as positive political commitment to herbal medicine and in response to the inadequacies of state health care, Herby Unity, provides "herbal support in Glasgow to people in & affected by the asylum system and their allies […] we run support days offering freshly made hot food, massage, a drop in herbal dispensary and herbal consultations, herbal study & herb growing" (Herbal Unity, 2018). As noted in the above, the UK Immigration Act 2016 expands the hostile environment yet further into public service provision, with new bail conditions threatening to prevent those "without status" participating in the education system. One potential response to this is setting up Free Schools, Cooperative Universities or educational structures outside state control for all those excluded from our education system. The Centre for Human Ecology / Govan Folk University in Glasgow is one model, there are many others (CHE, 2018).

The hostile environment, pervasive surveillance and punitive community control measures, necessitates resistance from within but also new ways to work around it. A perennial question for those involved in working outside state structures is of taking responsibility for public services, removing the obligation from the state and eroding a culture of state provision. Although, of course, there are those ideologically (by necessity or choice) in favor of working outside institutionalized state structures. However, there is the potential that alternative and parallel structures build power but need not necessarily replace or forego state provision. Taking power and building resources – the safety, skills, vision, ideas and energy – to demand and compel the state towards widening public provision. Indeed, historically, taking back power is one of the principal ways to force the state to redistribute its resources. As part of this equation, the state and its institutions desire power, authority and control of populations. If alternative structures start to threaten the state (with radical ideas, movements and mobilizations) this may also feed into widening access to public provision.

CONCLUSION

British university bordering practices are institutionally racist and impact most aggressively on those students and staff who face the intersecting oppressions of race, gender, ability, class and sexuality. As these bordering practices dovetail with the punitive surveillance state they are supported by both left, right and center of the British political establishment, indeed, their administrative (and ideological) precursors were introduced by the liberal left in New Labour.

British universities are currently beset by the logic of corporate expansion and growth. This requires a precarious and politically docile stream of capital via international students to replace public funding. Although, particularly in the post-Brexit environment there are some signs of a chilling effect on international student preferences for Britain. However, it is still second only to the US in international student preferences (International Trade Administration, 2016, p. 5). This flow is dependent on globalized, racialized neoliberal capitalism. In terms of where we turn to resist the university as border control, we must be aware that university management and the state government elite have very similar interests in mind.

The recent University College Union strike was one of the most powerful in its history (Parfitt, 2018). It illustrates that there the will to fight is strong within the British university system. The power of the strike derived from student radicalism and support, but also that striking union members brought diverse interests and intersectional analysis to the picket line. For example, at the University of Glasgow picket line there were banners to support the Yarls Wood hunger strikers. The strike mobilized many detractors to the current predicament of British universities, triggered by eroding labor conditions, but fought along many other lines. Radical Teach Outs at Glasgow sketched the connection between precarious labor and border control on campus. This political juncture will strengthen the many groups, movements and campaigns working on racist bordering practices inside the university. These must be twinned with efforts to work around and outside the hostile environment.

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Decolonizing Human Rights Education: Critical Pedagogy Praxis in Higher Education

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This article tackles specific issues that arise in teaching human rights in a Western academic institution. As critical human rights scholars, we are concerned with a pedagogy of human rights that gives respect to cultural diversity and the cross-cultural applicability of concepts and social issues in ways that are not antithetical to the purpose of human rights itself. In the Australian context where we are located both as human rights educators and immigrants, our approach depends on giving critical attention to questions of colonialism and its aftermath; to how contemporary human rights are understood across diverse cultures and subjectivities; and how to enable decolonizing methodologies to ensure an ethical exchange and negotiation of human rights learning and teaching in a higher education context. This approach is significant since contemporary Australia is an immigrant nation, a settler colonial society that is located in the South and yet problematically dominated by ontological and epistemological orientations towards the North. We argue that a critical pedagogy of human rights involves a robust non-colonizing and ethical engagement that is both self-reflexive and aware of complicit power relations. We seek to interrogate power as understood through the relationship between lived experience, knowledge and education. In our article we examine, through examples in our own teaching practice, how we seek to create and enable a critical pedagogical space that allows such an ethical engagement to take place.

Keywords: critical human rights education, critical pedagogy, decolonizing methodologies

INTRODUCTION

Teaching a critical human rights education to international and domestic students in an Australian university requires a range of theoretical, ethical and methodological considerations to take account of the complex power relations extant. Given the now prevalent international application of universal notions of human rights and their formation through local socio-cultural, legal and political contexts, the kind of international education that takes place in Australia – a colonial settler society – raises many issues for human rights educators whose practice is framed through critical pedagogy.

In this paper, we explore and discuss specific issues that we argue arise in our teaching human rights in a Western academic institution. As critical human rights scholars, we are concerned with a pedagogy of human rights that gives respect to cultural diversity and the cross-cultural applicability of concepts and social issues in ways that are not antithetical to the purpose of human rights itself. To arrive at such a position is not without its challenges and assumptions. We are acutely aware that our curriculum and teaching practices are embedded within hierarchical epistemic structures that are legacies of colonialist and European intellectual traditions.

The contemporary university in which we work is presently a complex educational space, one that has increasingly become characterized by corporate mission statements, intense instrumentalist driven (and consequently, narrow) research goals, and learning and teaching that is linked explicitly to vocational knowledge. We recognize that the university learning space that traditionally offered a ground for critical engagement with knowledge and the project of being human has become increasingly difficult to navigate in an age that has more interest in a knowledge economy, where critique is relegated to the margins and where participation, engagement and collaboration have become managed through highly corporatized models of exchange. As Henry Giroux (2007) puts it,

> … the greatest challenge facing higher education centers on…reclaiming the academy as a democratic public space willing to confront the myriad global problems that produce needless human suffering, obscene forms of inequality, ongoing exploitation of marginalized groups, rapidly expanding masses of disposable human beings, increasing forms of social exclusion, and new forms of authoritarianism. (p. 203)

We are, like Giroux, alert to the university in which we work as a system of privilege and oppression, and one that is strongly and particularly informed by the ongoing effects of colonialism and cultural amnesia.

In the Australian context where we are located both as critical human rights educators and immigrants (Author 1 originally from Ethiopia, and Author 2 originally from Aotearoa/New Zealand) our approach to teaching and learning depends on giving critical attention to questions of colonialism and its aftermath; to how contemporary human rights are understood across diverse cultures and subjectivities; and how to enable decolonizing methodologies to ensure an ethical exchange and negotiation of human rights learning and teaching in a Western higher education context. Our approach is significant since contemporary Australia is an immigrant nation that is located in the South and yet problematically dominated by ontological and epistemological orientations towards the North. The so-called triumph of the European Enlightenment project is writ deep into the educational institutions of Australia. Accounting for this context, we argue that a critical pedagogy of human rights involves a robust non-colonizing and ethical engagement that is both self-reflexive and aware of complicit power relations. We seek to interrogate power as understood through the relationship between lived experience, knowledge and education.

In this paper we unpack the above considerations in the following way. First we provide an account of how the intellectual tradition of the Western academy has produced, within a global context, pervasive and implicit epistemic hierarchies. In Australia, the installation through British colonialism, and entrenched elevation and dominance of the Western intellectual tradition, has occurred at the expense of understanding and engaging with Aboriginal and Torres Strait Islander ways of knowing, and set a pattern in the

educational body politic of Australian tertiary institutions where non-Western ways of knowing are generally elided.

Within a critical human rights educational practice, this architecture of knowledge production and epistemic violence needs to be properly understood in order to introduce an open, democratic, participatory and respectful space for learning, where critical engagement with the concept and practice of human rights as a global language and set of ethical blueprints for co-existence can take place. Second, we examine what characterizes a critical human rights education and consider the importance of activating human rights to respond to the multiple, intersectional and complex questions of existence and relationship, sameness and difference. In this paper, we focus on two important elements of critical human rights education: its relationship with critical pedagogy and the importance of decolonial critique to how we teach human rights. In the third section, we introduce a methodology of critical human rights education and provide several examples from our teaching practice.

In this paper, we present pedagogical spaces for critical learning that are relevant to how international and domestic students can understand their lived experience. Within the environment of a Western university (noting its limitations, assumptions, epistemic violence), we strive to enable a space where students come to understand that their lived experience is the "stuff of culture, agency and self-production" (Giroux, 1997, p. 110). This is important in approaching human rights through comparative and contextual critique. For us, despite a range of challenges as discussed above, a critical human rights educational practice can be possible when universal human rights comes together with the life world of the student's experience, understanding how there are global, comparative and contextual issues at the heart of the learning act itself. Knowledge is never neutral; no one culture has a lock on truth; there is no such thing as an innocent bystander. We hope to enable such insights as these.

CONTEXTUALIZING CRITICAL HUMAN RIGHTS EDUCATION

Critical human rights education is the criticism of human rights discourse, which invents the human as an abstract entity endowed with political and economic rights. This invention of the human emerged from the tradition of western thought that presented rights as natural and objective attributes of the individual. The epistemological basis of this abstraction can be related to the rise of the mind or thinking as the source of knowledge. Rene Descartes' formula made truth contingent to the individual mind: "I think, therefore, I am" (1998, p. 18). From this perspective, what constitutes one's reality is not what the person experiences, touches, or feels *per se* but what he/she *thinks* about these and any other realities.

The elevation of thinking to truth emerged within a long-held belief and practice about education as an important ideal in society. Aristotle's famous saying "all men by nature desire to know" is a classic example of the importance of rational thinking as a pursuit of truth. Yet, thinking about the world was not the only source of knowing truth, as other ways of knowing such as believing, living, praying, acting were equally important. However, as Akeel Bilgrami (2016) argues, Descartes' thesis ignited a superstitious reverence towards the importance of the mind as the only source of truth. The culmination of this superstition led to the acceptance of the view that the teaching of the mind to know truth (*veritas)* was the ultimate purpose of education. Hirst (1965, p. 31) presented the

aim of classical liberal education as "freeing the mind to function according to its true nature, freeing reason from error and illusion and freeing man's conduct from wrong." One of the consequences of this belief was that truth about the self and the world can be discovered only through rational thinking which can be acquired through organized education (Illich, 1973). The creation of organized schooling and political and philosophical discourses based on this belief facilitated the emergence of institutionalized knowledge about the social and the natural world. Knowledge institutions such as universities, traditionally the domains of privileged western men, became producers of truth as scientific knowledge. Human rights emerged from this intellectual tradition that invented the human as a thinkable and manageable subject. By declaring the human as the bearer of juridical rights, political institutions invented the human as a referent to their function. Rights were not experienced and felt by human beings, but were *declared* to have been part of the human body by political authority.

This intellectual tradition has important implications in how we imagine human rights as universal rights. By abstracting the human as an idealized entity without history, class, race, gender, sexuality, culture or experience, the defence of bare humanity created the possibility of exercising political power without limitation. Once the meaning of the human was stripped of its diverse religious, cultural, mythological and historical meanings, it became possible to declare rights from above as universal and inalienable. By delegitimizing the ways in which diverse traditions experience, create, improve and express the meaning of being human, by rendering the very sources and processes of meaning making meaningless, the institutionalized politico-juridical discourse of human rights in the west invented itself as a teleology of universal progress towards justice and emancipation.

Despite the claim of universality, human rights from their inception were fraught with internal contradiction and epistemic violence. Since the late eighteenth century, despite the acceptance of equality and liberty as important ideals, various forms of violations were the norm rather than the exception. For example, the equality of all men and their inalienable rights to life and liberty, although affirmed in the American Declaration of Independence in 1776 and the French Declaration of the Rights of Man in 1789, did not apply to blacks, indigenous people, slaves, women and persons who did not own property (Hunt, 2007). The adoption of the Universal Declaration of Human Rights (UDHR) in 1948 and the advent of the Age of Rights that followed the ratification of several human rights conventions and treaties, did not halt the rise of ubiquitous violence since the middle of the 20th century. Violence against civilians, forced migration, environmental crisis and increasing inequality continues to affect millions of peoples. Given the constant abuse of human rights, Winin Pereira argued that human rights are "inhuman" as they are "designed and crafted to enable the west to profit from them" (1977, p. 3). Human rights portray ideals of universality, equality, rationality and individuality upon a social world that has historically, culturally, politically and economically been structured by racist, sexist, patriarchal, and capitalist hierarchies. Richard Falk (2000) considers the presentation of human rights universalism in societies where racism is internalized as false universalism. Similarly, the installation of human rights as the universal juridical gold standard in settler colonial societies such as Australia has happened concomitantly with the production of collective institutional amnesia about the epistemic violence of colonization and its aftermath in the everyday (see Offord et al., 2015). The discord between the ideals of human rights and the reality of human life they represent becomes mystified when the focus of education about human rights is on abstract conceptions and

rules rather than historical and lived reality of ordinary persons across diverse geographies.

The second problem is epistemic violence, the legitimation of overt and covert intellectual practices that cause the slow and unprecedented destruction of the knowledge systems of the non-western world. Boaventura de Sousa Santos refers to this as "epistemicide", the other form of colonial genocide (2007). It often occurs in cases such as what Tove Skutnabb-Kangas (2000) analyses describes as "linguistic genocide", where a foreign western language is privileged and used as the medium of instruction in education, rather than the students' mother tongue. This privileging of western language and ideas extends to academia, as demonstrated by Linda Tuhiwai Smith's (2005) powerful critique of mainstream research, which shows how it results in the silencing and violating of indigenous peoples' perspectives and knowledges. Although human rights are not directly responsible for epistemicide, the intellectual tradition of western thought that produced them did not consider non-western knowledges and languages as having valid and equally important contributions to the cannon of human rights. Liberal thinkers like John Locke (1976) and John Stuart Mill (1999) justified the dispossession and oppression of non-western people whom they viewed as primitive and barbaric. Consequently, although universal, human rights were regarded as inapplicable to them (Parekh, 1995). According to Mill, "despotism is a legitimate mode of government in dealing with barbarians, provided the end be their improvement, and the means justified by actually effecting that end" (1999, p. 52). In fact, the UN Charter and the UDHR became sources of "universal" human rights while several countries were still under European colonial domination. Through emphasizing the theory of individualism, human rights undermined the collective basis of rights which are prevalent in Southern societies. They also undermined the knowledges and interests of the commons, indigenous, subaltern and ethnic traditions within the west (Merchant, 1980; Dussel, 2002). In this regard, human rights contributed to the project of western modernity that colonizes the minds and bodies of diverse societies by presenting itself as a means of liberation. As Ashis Nandy has noted, this aspect of colonialism "helps generalise the concept of the modern West from a geographical and temporal entity to a psychological category. The west is now everywhere, within the west and outside; in structures and in minds" (1983, p. 11). The failure of human rights to respond to the exclusion of diverse ways of knowing and living constitute the basis for critical engagement with human rights education. This involves opening and creating pedagogical spaces for learning from perspectives and experiences (comparatively and contextually) that are not explicitly articulated in terms of human rights.

ELEMENTS OF CRITICAL HUMAN RIGHTS EDUCATION

Critical human rights education considers the importance of activating human rights to respond to the multiple, intersectional and complex questions of existence and relationship, sameness and difference (Offord, 2006). In this paper, we focus on two important elements of critical human rights education: its relationship with critical pedagogy and the importance of decolonial critique to how we teach human rights.

From a critical pedagogical standpoint, human rights education can be approached as a subject of critical dialogue between subjects who dialogue with one another "to reflect

on their reality as they make and remake it" (Shor & Freire, 1987, p. 13). This approach seeks to overcome the banking model of education whereby human rights is presented as a finished product that accurately represents concrete reality in the world (Freire, 1970). As Paulo Freire noted, in the banking model of education, students do not participate in the production of knowledge based on their experiences. Rather, they are consumers of pre-existing knowledges that were produced by others. Critical human rights education poses this model of learning as a problem they should overcome through dialogue with participants who bring their concrete experiences to the class room. By facilitating learning as a process of overcoming the internalized rejection of their own right to participate in education, critical human rights education becomes a social act that aims at liberation (Freire, 1970). This dialogical practice facilitates the application of critical thought on the dominant discourse of human rights.

Critical human rights education allows participants to understand the ways in which human rights have been used as the languages of both hegemonic and counter-hegemonic discourses of our time. In relation to hegemonic discourses in the era of globalization, Santos (2009) refers to how powerful actors and institutions utilize the language of rights to legitimize their authority, and hide social injustice and structural violence. Hegemonic globalization is driven by international financial organizations such as the World Bank, the International Monetary Fund (IMF) and even corporations who utilize the language of human rights and development in justifying their financial and economic transactions with nation states. When working as a counter-hegemonic discourse, human rights are used to mobilize social movements to fight for the protection of the rights of the poor and vulnerable groups, minorities, and to halt the destruction of the environment (Escobar, 2004). For example, the Zapatistas movement in Latin America is a good example of how a grassroots indigenous peoples' movement can offer an emancipatory hope for the oppressed in the era of globalization (Stahler-Sholk, 2001). Counter-hegemonic principles in human rights, when informed by critical theory, aim at challenging the multiple ways through which hegemonic human rights are used to silence and objectify the powerless. From this perspective, the teaching of critical human rights education focuses on the paradoxical ways in which human rights could be used as the language of institutional power on the one hand and the language of suffering and resistance on the other. Activating human rights using critical pedagogy entails the principled exposure of their violation by the hegemonic discourses of power, and their reclaiming by those whose agency has been denied.

The added element of decolonizing human rights opens epistemic spaces for silenced subaltern knowledges. Decolonial thinkers consider that western modernity has a darker side that hides the experiences of non-western people including slaves, women, minorities and indigenous peoples (Quijano, 2007; Dussel, 2009; Mignolo, 2011). The decolonial approach draws from the experiences of populations that have historically been dominated by what Aníbal Quijano (2007) called "the colonial matrix of power". Such a matrix of power, which is also referred to as the coloniality of power, involves the domination of Southern peoples since the 15th Century. As the criticism of coloniality goes beyond the postcolonial criticism of political, cultural and economic domination of the South by the North, the distinction between colonialism and coloniality is critically important.

> Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such nation an empire. Coloniality, instead, refers to long-standing patterns of power that emerged as a result of

> colonialism, but that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Thus coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of people, in aspiration of self, and so many other aspects of our modern experience. (Maldonado-Torres, 2007, p. 243)

Ramón Grosfoguel (2011) emphasizes the creation of "multiple and heterogeneous global hierarchies ("heterarchies") of sexual, political, epistemic, economic, spiritual, linguistic and racial forms of domination and exploitation where the racial/ethnic hierarchy of the European/non-European divide transversally reconfigures all of the other global power structures". What coloniality emphasizes is not just the violation of human rights based on gender, class and race but also how people of similar racial, ethnic and gender identities are differently affected by the experiences of domination. For example, it asks how racial hierarchy creates difference between the experience of European and non-European women, how western education creates difference between the experiences of educated and uneducated African men, how the criticism of an indigenous African philosopher over Enlightenment thought differs from the criticism of a postmodernist philosopher in a western university, and so on. Due to the diversity of perspectives and the difficulty of creating distinction between the oppressor and the oppressed based on common social attributes, the decolonial approach emphasizes the *locus of enunciation*, on the epistemic, geographical or social location of the speaking subject (Grosfogul, 2011). It emphasizes the importance of learning from the epistemic location of the South (Connell, 2007). The above perspective asks us how to open a pedagogical space for excluded voices and marginalized experiences when we teach and learn about human rights.

THE METHODOLOGY OF CRITICAL HUMAN RIGHTS EDUCATION

> The process of decolonising modern settler societies is a new phenomenon; we have no models from the past to guide us. … If it happens at all, it will unfold in real time, and will be shaped by the Indigenous, 'old' settler, and recent migrant peoples who share the here and the now of our homelands. (Deborah Bird Rose, 2004, p. 24)

The above quote provides an important direction towards the methodology of critical human rights education by emphasizing the lived experiences of people in multiple contexts. We approach critical human rights education through the creation of three interrelated pedagogical spaces for critical learning. These are (1) *politico-juridical learning* that aims to challenge the hegemonic discourse of human rights as the language of institutions and power relations (e.g. the juridical enactment of human rights instruments to achieve meaningful outcomes for societies that are administered under legislative systems), (2) *critical praxis* that aims to activate the emancipatory spirit of counter-hegemonic discourses by rearticulating human rights as languages of social inclusion, social movements, the oppressed, the violated and those who are suffering, and (3) *decolonial dialogue* that aims to open the epistemic cannon of human rights to alternative conceptions of the good life, to experiences that have been excluded from human rights discourse due to the coloniality of power. This involves questions of cognitive justice, indigenous worldviews, knowledge democracy, pluversality, transmodernity, and so on. In this section we explore this tri-methodological viewpoint and draw from our teaching practice to show how human rights education could become an important critical and decolonial praxis of our time.

Politico-Juridical practice

In contexts where legal instruments play an indispensable role in social and political life, human rights could be activated to hold power to account. The politico-juridical learning of human rights relates to the need to play an active role for the enforcement of existing human rights laws in contexts where human rights are used as the language of progressive politics. This approach recognizes the importance of providing legal support to victims of human rights violations within the existing human rights framework while recognizing the limits of such a remedy. Here, the pedagogical emphasis is on how best human rights instruments and institutions could operate to activate progressive politics; how legislative and administrative mechanisms do not violate important principles such as non-discrimination, rule of law and environmental rights; and how civic and political rights enhance accountability, transparency and participation.

This aspect of learning about human rights draws our attention to the juridico-political world of human rights. We focus on stories, 'facts', laws, procedures and institutions that are involved in a human rights situation. What happened, where, why, by whom and how are all questions that could enable students to frame human rights scenarios, to identify claim holders and duty bearers, and distinguish legal and political processes that may be relevant to address specific human rights issues. In this approach, we study how legal and political issues affect the rights of individuals and communities and what possible actions may be taken to expose violations and initiate political responses. Once students articulate local injustices, they proceed to relate those injustices with corresponding rights that are protected under the current human rights system from local to international levels. A typical example of this approach is our unit on *Human Rights Instruments and Institutions*. The topics in the unit focus on enabling students to understand the strengths and weaknesses of the international human rights system, and the major human rights treaties, bodies and complaint mechanisms. Although the existing international human rights system is a broken and weak system, it has important grammar and relevance in bringing the voice of suffering to the surface. In this regard, our emphasis is on providing students with practical skills and experiences that would allow them to work with human rights institutions at local and international levels. For example, we facilitate group and practical learning through simulations whereby students participate in a roleplay exercise as members of a human rights body or institution. They may act as a delegate of a national human rights institution, a human rights NGO or a government body, depending on the topic of the simulation. They identify specific issues that affect people's lives, apply relevant human rights instruments in writing their report to the relevant human rights body, and present their report in a simulated hearing that involves invited guests and lecturers. The process demystifies the international human rights system by giving students a simulated role to act on real cases. As one student commented, the "simulation exercise [was] very useful for reinforcing the process and enabling students to position themselves in a selected role (NGO, AHRC, Government). The continuous emphasis on critical thinking [was] essential (HRIG5002, 2017, p. 6).

Although we recognize that most human rights courses focus on this juridical aspect of human rights, our approach differs in recognizing not just the limitation of this approach but also the importance of supplementary as well as alternative approaches. The lack of human rights enforcement mechanisms and the prevalence of the violation of human rights by states that are officially signed up to observe them is strong enough to move us beyond studying the juridical content of rights. Moreover, mere emphasis on the legal

approach leads to a positivist thinking that presents the social world as synonymous with the natural world. It encourages the belief that the existing capitalist system is natural, inevitable and eternal. Our pedagogical focus problematizes the dominant discourse of human rights as a topic of critical reflection as we cultivate the needed awareness of its working mechanisms.

Critical praxis

The limitation of the juridical approach to human rights leads us to the second pedagogical space, which is teaching human rights as a counter hegemonic discourse that problematizes and challenges the discourse of neoliberal globalization. In this approach, human rights education emphasizes the bottom up or grassroots approach to globalization, as advocated by many social movements, critical scholars and activists. For example, such anti-globalization social movements not only challenge the logic of neoliberal globalization but also provide alternative conceptions of nature, society, rights, future and so on (Escobar, 2004). The counter hegemonic approach does not consider human rights treaties and conventions as sufficient mechanisms for human dignity. It considers the importance of activating human rights engagement to respond to issues that arise from multiple and complex contexts. This includes for example "a response to the denial of community and identity, where survival has become imminent due to perceived or actual processes of exclusion" (Offord, 2006, p. 17). The counter hegemonic approach focuses on the struggle of minorities, excluded groups and identities, aiming at activism and local empowerment. It draws from critical theoretical insights from anthropology, cultural studies, and critical theory.

In our practice, this aspect of learning draws us to the historical and social construction of the discourse of human rights. It presents classroom encounters as dialogical moments whereby participants learn the ways in which their position and their relationship to the topic influences their meanings towards human rights. It identifies the shortcomings and implications of the legal and political approach to addressing human rights issues, and cultivates the role of an *activist scholar* that works with those without rights (Fleay & Briskman, 2011). In our Masters of Human Rights Education course, students participate in classes on critical consciousness raising, activism, advocacy and social change. These topics introduce students to a variety of critical theories, and the historical struggle of social movements and community groups. It also supports them to participate in local advocacy networks and activist initiatives in their areas.

The approach allows students to evaluate the process of their learning in various ways. For example, through the anonymous eValuate survey, a student commented that "the most personally helpful aspect of the course was that it gave me great permission to speak, write and express my own truths. It gave permission to value curiosity, lived-experience and the possibility of new truths to emerge" (HRIG5014, 2017, p. 6).

The Centre for Human Rights Education facilitates important opportunities for students to practically engage with contemporary human rights issues, especially on the rights of refugees and asylum seekers (see for example Fleay, 2017; Fleay & Hartley, 2016). The Centre's strong legacy and experience in working with asylum seekers and refugees is an important source of teaching, research and activism that considerably deepens a comparative and contextual critique of human rights. Our students learn through praxis, action and reflection, for example by partnering with and acting through human rights advocacy groups while writing their final projects. The learning outcome of this process

was expressed by a student as "we were always encouraged to think critically and also relate the subject to experience. I think this helped me understand and ground some of the theories" (HRIG5001, 2017, p. 6)

Decolonial dialogue

The third approach considers the importance of learning alternative epistemological traditions and narratives that are relevant to the question of being human. The decolonial approach is informed by the critical importance of responding to the living legacy of colonialism. In Australia, this has a particular relevance given the institutional and historical marginalization of the experiences and knowledges of Aboriginal and Torres Strait Islanders Peoples, and other minorities. We concur with Nandy's observation that "Australian political culture is primarily a product of its tendency to see itself as a colonial power – a subaltern colonial power, but a colonial power nevertheless – when it has been actually a colonised society" (qtd. in Offord et al., 2015, p. xiii). The most enduring consequence of colonialism is epistemic violence and the invalidation of indigenous and non-western ways of knowing and becoming: "When people are stripped of their agency over their way of life, and manufactured as beings without history, knowledge and identity, they become disposable beings whose death and suffering become less outrageous to the dominant society" (Woldeyes, 2017, p. 29).

Our approach to decolonial learning involves the practice of dialogue from encounters with diverse epistemological traditions. Students learn about social reality and meaning making from diverse traditional, religious and cultural perspectives, from those with original voice. In one of our units, *Human Rights Across Cultures and Religions*, students encounter diverse epistemological, metaphysical, axiological and ontological concepts. We invite guest teachers, including non-academics, from diverse religious and cultural background including indigenous knowledges, Buddhism, Islam, Christianity, Judaism and Asian/African traditions. The classes are dialogically oriented to allowing students to ask questions and conduct post lecture debriefings and reflections, to compare and contextualize their educational encounters. These pedagogical moments open opportunities to learn from difference, from the position of the Other as Other, to affirm the existence of Others without claiming to represent them or essentializing them. The methodology poses questions such as: How does human rights host the existence of religious perspectives, traditional beliefs, and knowledges outside the discourse of modernity and science? How can we understand the views of societies who ascribe rights to non-human persons, who consider existence as a set of relationships with generations that are past, present and emerging? Our approach uncovers the complexities, contradictions, encounters and possibilities that exist behind social reality, identity, belonging and human rights (Offord, 2008).

CONCLUSION

A critical decolonial approach to human rights education, as presented in the three pedagogical spaces reflected above, addresses the challenge of not just how we teach human rights but more importantly how we as educators learn about human rights. These may include learning human rights as a process of activating the politico-juridical order to respond to the requirement of justice and the voices of violated subjects, as a language

of articulating the demands of social change and transformation, and finally as a dialogical space for multiple experiences and alternative perspectives.

In this paper we have tackled specific issues that arise in teaching human rights in an Australian academic institution. As critical human rights scholars, we argue that a pedagogy of human rights that gives respect to cultural diversity and the cross-cultural applicability of concepts and social issues in ways that are not antithetical to the purpose of human rights itself, require substantive comparative and contextual understanding. In the Australian context, our approach depends on giving critical attention to questions of colonialism and its aftermath; to how contemporary human rights are understood across diverse cultures and subjectivities; and how to enable decolonizing methodologies to ensure an ethical exchange and negotiation of human rights learning and teaching in a higher education context.

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Inclusive Education for International Students: Applications of a Constructivist Framework

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International students are a globally growing population that have numerous risk factors to their successful matriculation. One classroom tool university instructors have to combat these risk factors is utilizing an inclusive pedagogical framework. Instructors of international students that wish to apply an inclusive pedagogy to meet the needs of all students are lacking in concrete examples and strategies. This manuscript expands upon the idea of constructivist education as a type of inclusive pedagogy and uses the Constructive Supervision Process (Guiffrida, 2015) to provide a methodology for instructors of internationals students. The tenets of the model are described in practical detail and a table of examples is provided.

Keywords: Inclusive Pedagogy, International Students, Constructivist

INTRODUCTION

International students studying in western countries have a right to culturally competent and equitable education that is not only aware of the ongoing effects of systemic privilege and oppression but actively works to hold instructors accountable within these unequal social and political structures. This manuscript posits that simply proclaiming an inclusive pedagogical framework is inadequate in western neoliberal institutions (Lazzarato, 2009). Those that teach international students must instruct from an inclusive pedagogical paradigm (Freire, 2014) including having practical exemplars of what this looks like in the classroom. Therefore, it is necessary for instructors to understand both the benefits and obstacles of an inclusive approach for students and institutions within the larger western context (Howell & Tuitt, 2003). Concrete applied examples of inclusive pedagogy are largely missing for all students and almost non-existent for work with international students. This manuscript draws from the authors' backgrounds in Counselor Education and Supervision to suggest an adaptation of Guiffrida's (2015) Constructive Supervision Process in order to support the inclusive pedagogical instruction of international students.

This manuscript begins with an overview of international students in neoliberal institutions. Next, there is a brief introduction of constructivist beliefs: creation of knowledge, subjective nature of knowledge, priority on individual lived-experience, and critical narrative processes. Then, the manuscript will frame the discussion within the inclusive and socially constructive three tenets of the socially collaborative learning

process: constructive activity, teacher–student interaction, and social activity (Alt, 2017). Finally, the authors will describe and apply Guiffrida's (2015) Constructive Supervision Process (CSP) and provide practical illustrations of inclusive pedagogy. The CSP components illustrated are Positive Regard, Empathy, Genuineness, Mindfulness, Use of Questions, Experiment with Experience, The Language of Description, and Self-Reflective Exercises. The purpose of this manuscript is to provide readers with a methodology to apply inclusive pedagogy for international students, complete with lived examples from the authors' classroom experiences.

INTERNATIONAL STUDENTS IN NEOLIBERAL INSTITUTIONS

International students make up over four million of the students in universities worldwide (UNESCO, 2014). The United States is the largest recipient of international students with about one million international students studying in higher education institutions (NAFSA, 2017). Universities are actively recruiting students globally and in doing so receive large financial and cultural benefits from international students. In the U.S., for example, the estimated economic benefit in 2016 was over thirty-two billion dollars and about four hundred thousand jobs (NAFSA). Culturally, by attracting a large number of international students, many institutions lay claim to a global campus and publicize their students' participation in the global economy (Anand, 2015).

In conjunction with the monetary and intellectual benefits of hosting international students on campus, and despite international students' overall resiliency, there is the concern that institutions are not serving international students effectively (Ward, Jacobs, & Thompson, 2015; Roberts, Boldy, & Dunworth, 2015). Unconscious and conscious neoliberal ideals permeate western institutions (Hill & Kumar, 2009; Sugarman, 2015); the ideals that push forward the capitalist business of education are also present in our classrooms. Examples of neoliberal ideals include 1) an emphasis on competition, 2) the promotion of human capital over human agency, 3) the monetization of ideas and the individual, and 4) a disregard of the negative effects that neoliberal ideals can have on those who participate, or who are forced to participate, in their implementation (Lazzarato, 2009). Unchallenged neoliberal ideals are a particular hurdle for international students who tend to experience language barriers, acculturation stress, lack of social support, discrimination, micro-aggressions, and "othering" (being perceived as being different and/or being treated as different from the majority group) (Perry, 2016; Ra & Trusty, 2015; Safipour, Wenneberg, & Hadziabic, 2017; Hayes, 2017) while also creating a profit for their host university. Additionally, the listed barriers have been identified as obstacles to student well-being, retention, and success (Schulte & Choudaha, 2014; Li, Wang, & Xiao, 2014; Urban & Palmer, 2016).

Educators are called to counteract the effects of neoliberalism (İnal, Akkaymak, & Yıldırım, 2014) and to eliminate barriers to student learning (Ginsberg & Wlodkowski, 2009). Inclusive pedagogy, through constructivist approaches, is one tool that instructors utilize to address these issues. Educators aiming for students to create knowledge by using inclusive learner-centered pedagogies is a challenging but worthwhile process (Hickling-Hudson, 2014). Di Biase (2015) investigated the conditions necessary to carry out inclusive learner-centered strategies for international students and found that tailoring pedagogical interventions to the context in which they are delivered appears to be effective. Further, Rao (2016) highlighted that international students may not be familiar

with learner-centered instruction and it may be necessary to provide transparency and patience around the expectation of an inclusive learner-centered classroom. Helping international students to understand the difference between learning to reproduce content and learning for meaning (Safipour, Wenneberg, & Hadziabic, 2017) are vital tasks of those who teach international students.

CONSTRUCTIVIST BELIEFS IN PEDAGOGY

For over 20-years adult educators have shifted away from limited behavioristic teaching approaches to approaches that connect information with students' own experiences and cultural understanding. These approaches, defined as constructivism, have served as an effective model for incorporating students' own learning experiences in the classroom. Initially, constructivism melded Piaget's (1967) theory of cognitive constructivism and Vygotsky's (1978) theory of social constructivism. Although modern constructivism is the blending of many constructivist approaches (Phillips, 2000), a central emphasis is that learning is the process of constructing meaning through active engagement. An emphasis is put on both the construction of individual knowledge and an understanding and building of knowledge from a social or collaborative process (Alt, 2015).

Constructivists identify four central tenets that influence and enhance students' learning. The first tenet, the creation of knowledge, is the foundation of constructivism. As Doolittle and Hicks (2003) explain, "Knowledge is not passively accumulated, but rather, is the result of active cognizing by the individual" (p. 76). The second tenet holds that there is a subjective nature to knowledge. Knowledge does not exist outside the learner but is viewed through the learner's subjective experience and understanding (Jones & Brader-Araje, 2003). The third tenet, the necessity of the lived experience, emphasizes that one's cognition "organizes and makes sense of one's experiences" but this process does not provide learners with an "accurate representation of external reality" (Doolittle & Hicks, 2003, p. 81)—thus, we see and understand the world through our own perceptions and this may differ from the perception of others. The fourth tenet posits that knowledge is constructed in our neurological and biological systems as well as our social, cultural, and language interactions. This tenet speaks to the bi-directional processes of human development and the influences that social experiences, culture and language has on learners and their construction of knowledge and meaning.

When employing a constructivist approach, it's important to understand that international students often struggle with learner-centered experiences such as those described here and found in the U.S. As Tatar (2005) explains, international students are more experienced with instructor-centered classrooms where they do not engage in discussions unless called upon. These students lack an understanding of the rules and mores of classroom engagement in the U.S. Further, they also experience struggles with language that hamper their understanding and make it difficult to engage with native English speakers. Although the four tenets provided above outline a foundation for constructivist pedagogy, when working with international students, a greater emphasis on social constructivism may be needed in order to effectively address the issues that these students experience in higher education in the U.S. Alt (2015), emphasizes that when teaching diverse students a special emphasis should be placed on the role of social constructivist approaches. Social constructivism places an emphasis on a collaborative process that links social and cognitive knowledge building. Windschitl (2002) explains that

knowledge is developed via the "micro- and macro-cultural influences" of community-based collaboration (p. 141). Based on the need for socially collaborative learning processes, pedagogical approaches have been identified to enhance the learning environment for all students and aid in the development of knowledge through socially negotiated tasks and experiences (Alt, 2015).

Alt (2017) identifies three central tenets for enhancing social constructivism with diverse student populations: constructive activity, teacher-student interaction, and social activity. Constructive activity consists of the cognitive components of learning and is described as "learning to learn." Alt (2017) explains that, "learning occurs during meaningful and perplexing problem solving in real-life situations and incorporates higher-order meta-cognitive learning approaches to knowledge" (p. 50). The application of constructive activity includes several tasks for instructors and learners such as viewing issues from several perspectives, situating learning in real-world tasks, emphasizing in-depth content knowledge, and connecting and adapting new information to prior knowledge.

When teaching international students, instructors should be aware of their hesitancy towards classroom engagement and possible language issues that may inhibit their participation. More support may be needed up-front, with the instructor deemphasizing their role as expert. Alt (2017) explains that the instructor moves from expert to that of facilitator "who guides and supports learners in the process of constructing knowledge" (p. 102). Within this context, much of the responsibility for learning is placed on the student for self-regulated learning. Teachers aid students in setting learning goals, connecting new information to their prior or existing knowledge, and helping students to improve meta-cognitive skills.

Finally, social activity promotes the role of dialogue in social contexts that engage students in joint problem solving. Built upon Vygotsky's (1978) theory of the Zone of Proximal Development (ZPD), students are provided with opportunities to engage in a problem-solving dialogue, gaining insight from each other's knowledge and personal ZPD. Vygotsky posited that dialogue and language facilitates higher order thinking in learners and as Alt (2015) explains, students working within similar ZPDs are "able to describe things to one another in a simpler way that is easier to be comprehend than explanations by a person with a very different mental stage" (e.g., the teacher) (p. 102). Further, Alt (2017) found that social activity enhances emotional multicultural aspects of learning in diverse classroom environments.

The research supporting the application of constructivism in teaching international students in the university setting is limited. However, in clinical counseling training and supervision, constructivist ideas have taken root (Sexton & Griffin, 1997). This rich discourse (Winslade, Monk, & Drewery, 1997; Nelson & Neufeldt, 1998; Manis, 2012) has provide strategies to support counseling students of all backgrounds to be prepared to work with diverse populations (Ratts & Pendersen, 2014) and has provided Counselor Educators with more effective ways of engaging with students of diverse backgrounds.

PEDAGOGICAL APPLICATION OF GUIFFRIDA'S CONSTRUCTIVIVE SUPERVISION APPROACH

Clinical counseling supervision is a distinct practice, separate from counseling or teaching (Borders & Brown, 2005). However, in following the inclusive paradigm of

using self as a vehicle of instruction, this manuscript uses the authors' lived-experience as counselor educators to expand on Guiffrida's (2015) Constructive Supervision Process (CSP) to attempt to meet the instructional needs of international students. The CSP is an integrative approach that borrows from prominent counseling research and constructivist philosophy. As outlined by Guiffrida, the CSP begins with providing guidelines for the instructor to engage students in self-reflection with a focus on the teacher-student relationship. Next, suggestions are provided regarding mindful ways to approach learning, along with an expansion of knowledge growth and questioning. Finally, ideas for self-reflective exercises are provided to deepen student experience and knowledge creation.

Positive Regard, Empathy, and Genuineness

International education is a complex reciprocal process (Vasilopoulos, 2016) that requires instructors to be aware of themselves and what they are bringing into the teaching relationship. According to Rogers (1957) and Guiffrida's (2015) process there are core conditions required for growth and learning, these are: unconditional positive regard, empathy, and genuineness. Unconditional positive regard is a belief that all students can learn. This growth mindset in learning has been found effective in increasing academic self-concept and academic success (Dweck, 2006; Bain, 2004). Educators must believe in students' ability to grow and genuinely convey this message to all students, even if students are struggling with language or cultural barriers or appear to be passive learners. Unconditional positive regard is also present in instruction when educators trust students to drive discussions and select methods of evaluation. Unconditional positive regard does not, however, mean that educators just accept everything students say or provide no structure in learning opportunities. Rather, instructors with a strong positive regard for students provide challenges to learning that test the limits of their ZPD and they encourage students to reflect critically on their knowledge and lived-experience in an effort to improve their problem-solving skills and levels of social support.

Empathy is also a core condition (Rogers, 1957) for growth and learning. Instructors of international students must be able to put themselves in their students' shoes and have a deep understanding of their experience. This comes from both understanding the individual lived-experience of each student and becoming familiar with the typical struggles of subgroups of internationals students and international students as whole. Of course, in a classroom full of students, it can be difficult to perfectly empathize with each student individually; however, it is the lack of empathy that can become particularly problematic and lead to stereotyping and micro-aggressions (Safipour, Wenneberg, & Hadziabic, 2017). Becoming familiar with the issues experienced by international students, such as struggles with acculturation stress, are helpful in developing empathy (Ra, 2016). Monthly seminars that include faculty and international students are a practical recommendation to counter acculturation stress and increase social support, by fostering the relationships between university personnel and international students (Bertram, Poulakis, Elsasser, & Kumar, 2014). Additionally, educators can create opportunities for students to share their lived-experiences in the classroom and offer social support in the context of the student-teacher relationship as a means of both increasing instructor empathy and student care (Hayes, 2017; Chue & Nie, 2016).

Genuineness, the third core condition outlined by Rogers (1957), is the demonstration of realness or congruence. Genuineness is a necessary condition in order for the first two

core conditions, positive regard and empathy, to be demonstrated effectively. For example, it is difficult for an instructor to provide space for lived-experience in the classroom if the instructor does not believe that student experiences are valuable to course discussions or to the growth of knowledge of students. Instructors can not effectively help international students grow or overcome language barriers, if they do not believe that they are capable of growth or if they "other" international student experiences as exotic or out of the ordinary. Finally, the instructors cannot create a meaningful student-teacher relationship, if they themselves do not believe that the relationship is important or demonstrate reluctance in forming the relationship. Genuineness of self as the instructor and in the student-teacher relationship is key to effectively implementing the rest of the CSP (Guiffrida, 2015). If the tenets of constructivism (creation of knowledge, subjective nature of knowledge, priority on individual lived-experience, and critical narrative processes) do not fit with an educator's belief system it may be the time to reflect on the fit of this approach before moving forward with the additional strategies.

Mindfulness, Questioning, Experimentation of Experience, Language of Description

Mindfulness is explained as, "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn, 1994, p. 4). Encouraging students to value their own reactions and to be mindful of their impact on others, without judgement, can be an effective way to openly explore privileged and oppressive systems. Reflecting without judgement is a lifetime process (Kabat-Zinn) and details of how to do this are beyond the scope of this article. However, instructors of international students can begin to implement this approach with their students in order to create a space for collaborative student experience and the engagement of non-dominant discourse (Manathunga, 2015). International students may have a high degree of anxiety around academics, social support, and career placement (Perry, 2016; Urban & Palmer, 2016); by helping students to mindfully identify their own needs and barriers, international students may be able to acquire more effective system supports (Safipour, Wenneberg, & Hadziabic, 2017; Roberts, Boldy, & Dunworth, 2015). From our practice, one example of having students non-judgmentally identify their needs is using a tri-fold vision board. Students divide a piece of paper into three sections. One section represents where they are now, one section represents their future vision, and the middle section identifies ways that the (program, university, course, instructor, etc.) can support them in reaching their vision. Students are encouraged to be honest and not to inhibit their support needs by what has happened in the past. Once the support needs are identified, the instructor can work to integrate appropriate components into their courses and partner with university resources.

In addition to international students identifying their own support system needs, the CSP suggests that students are actively engaged in the creation of their own learning processes, which strongly aligns with constructivism. Due to language barriers and cultural norms, this may be a particular challenge for international students. However, allowing students a voice in their evaluation and knowledge creation may help to alleviate some of these systemic barriers such as discrimination, "othering", and social isolation. Constructive educators move alongside students guiding them to deepen their construction of knowledge based on their ZPD, allowing them to co-create their learning environment. This philosophy allows international students to drive their learning and will hopefully

lead to a greater match between their learning expectations and their international study experiences (Schulte & Choudaha, 2014).

It should be noted that although students take a lead in their instruction and classroom experience, this does not mean that constructive educators are passive. Quite the opposite is true. Educators using the CSP approach actively pose reflective questions to help international students dive more deeply into the material (Guiffrida, 2015). Fierke and Lepp (2015) suggest that the simple practice of reflection increases students' ability to self-monitor and in turn engage more effectively in the learning process and Matthews (2017) argues that because international students are experiencing unfamiliar situations and they may not have a context to situate the experience, using reflexive questioning is essential to international students developing a sense of agency in their new environment. Instructors may ask the following types of questions to international students:

> What is going on for you when read the material?
>
> What are you hoping to learn from our class today?
>
> How do you think the material connects to your life and experiences?
>
> If you change or add something the material, what might it be?

There are no right answers to these types of questions and this can make some international students feel uneasy (Rao, 2016). Educators, however, should be transparent about what they are looking for or not looking for in asking these types of reflection questions in order to create a shared accountability space for international students (Ginsberg & Wlodkowski, 2009; Safipour, Weeneberg, & Hadziabic, 2017). Educators can use this type of questioning in small group instruction, large group instruction, or one-on-one. The point of this type of questioning is to prioritize students' experiences over the curriculum and attempt to increase reflection and learning (Fierke & Lepp, 2015).

The amount of time international students spend in their host country appears to impact students' perceptions of their experience (Poulakis, Dike, & Massa, 2017). As educators plan classroom instruction, it is important for them to keep in mind that their students' experience and perspectives are not static over time. The CSP approach emphasizes this change process and highlights that not only will students' perceptions of their lived-experience change, but so too will the instructor's, as all involved continue to reflect, grow, and learn (Guiffrida, 2015). Expanding upon this idea, those instructing international students can create safety around reflection and growth by helping to view all ideas as tentative. One tool suggested by the CSP approach is to use experimental or hypothesis framing when students reflect on new ideas or try new things. Instructors can say for example, "Let's try something new together…" or "This may be something you have never done before, we are all going to experiment with it together." This type of approach may be particularly helpful for international students who, when compared to their native peers, are confronted with greater rates of change and higher levels of anxiety (Perry, 2016). International students may also struggle with transition toward a more learner-centered pedagogy (Rao, 2016); therefore, it also may be helpful for instructors to explain the expectations of the inclusive learner-centered environment in terms of an experiment, without academic consequences, allowing them to try something new. Additionally, even though certain activities that are more learner-centered may be difficult for international students, instructors should not shy away from using these

strategies and instead should support students with assessment free and transparently explained activities (Woo, Jang, & Henfield, 2015). This experimental and hypothesis framing also helps to create more of an egalitarian relationship in the classroom. All involved, instructor and students, are trying something new together.

Linking to the tool of mindfulness, instructors can also encourage students to refrain from judging their ideas or endeavors as good or bad. Since students are experimenting with new ideas or new ways of learning, if actions must be labeled, they can be labeled as more effective or less effective toward the goal of individual knowledge construction. In the field of counseling this technique is often used with counseling students and clients to reduce anxiety and self-critique. This language change may seem small and inconsequential, however, increasing intentionality in the instruction of international students may further support those with language barriers and acculturation stress. Additionally, it has been posited that instructor use of this type of language encourages international students to persist (Safipour, Wenneberg, & Hadziabic, 2017) even in the face of inequity or exclusion.

Self-Reflective Exercises

Establishing a culture of support with students has long been documented as a tenet of effective teaching (Bain, 2004; Ginsberg & Wlodkowski, 2009; Bartram, 2009). This culture of support is also necessary for students to genuinely benefit from and engage in self-reflective exercises (Guiffrida, 2015) and to provide international students with often lacking social support. Instructors are asking students to make meaning of their lived-experience and contribute to the classroom construction of knowledge; it is necessary for instructors to be providing positive regard, empathy, and genuineness and it may be helpful to also use the non-judgmental facets of experimental language and mindfulness when applying these CSP tools. Asking non-judgmental questions to the whole class and encouraging small group and one-one discussions are effective ways to foster active student reflection. Additionally, reflective writing and/or storytelling are tools that allow international students to express their voice in their learning (Wånggren, 2016). Storytelling has a rich history in indigenous cultures and can provide students with the ability channel metaphor (Burnett, 2015) while sharing their experience. For international students who may be struggling with a language barrier the use of another medium may be appropriate; students can use collage, drawing, or photography to capture and share their experience. The key to effectively employing reflective exercises are to use them intentionally and tie their purpose and meaning with learning content. Educators who use the CSP and other constructive approaches encourage students to co-construct knowledge and make their own meaning of the material within the context of the learning environment. It is through the process of discovery and reflection that leads to learning, growth, and connection for international students. For applied examples of all tenets of the CSP model in the classroom see Table 1. Table 1 is intended for use by instructors of international students when planning instruction, facilitating discussions, creating activities, and evaluating pedagogy.

CONCLUSION

International students are imperative to the growth and development of U.S. higher education systems. They contribute not only to the financial growth of colleges and universities, but they also contribute to the globalization of these institutions, providing

valuable cultural capital and enriched learning environments. The contributions that they make have the potential to benefit all students who work within the context of a global economy.

In order to more effectively collaborate with and teach international students, college and university faculty (e.g., teachers, instructors, supervisors, etc.), need effective pedagogical methodologies to address language barriers, acculturation stress, lack of social support, discrimination, and the "othering" that international students experience. In this paper we have promoted the Constructive Supervision Process (CSP) as an effective and novel approach in teaching diverse students. CSP is an integrative approach that ties counseling theory and research with constructivist pedagogical philosophies, providing instructors with both interpersonal communication skills and pedagogical approaches. These approaches lend themselves in working with students in the classroom setting as well as engaging with students in one-on-one relationship building.

Employing the foundational relationship-building skills of positive regard, empathy, and genuineness (Rogers, 1957) helps to build trusting relationships. This in turn enhances international students' sense of safety in the learning environment and encourages their engagement as well as provides opportunities for them to share their perspectives and lived-experiences. In addition, this process allows for instructors to employ constructivist and social constructivist approaches, such as those proposed by Alt (2015). These approaches, which include constructive activity, teacher–student interaction, and social activity, provide a wide array of opportunities for knowledge development, problem-solving, and collaboration within the social context of the learning environment.

Once a foundation of trusting student-teacher relationships has been developed, the CSP pedagogical model encourages instructors to focus on mindfulness, effective use of questions, experimentation of experience, the language of description, and self-reflective exercises in the classroom (Guiffrida, 2015). These approaches provide opportunities to build upon the safe classroom environment, while challenging students' to actively engage with others and the learning process. Further, these approaches address the language and cultural issues that may discourage international students from engaging in the classroom with their western peers. Overall, the constructivist approaches described here provide non-threatening opportunities for international students to build upon their knowledge and participate as active agents in their own learning.

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Table 1: *The Constructive Supervision Process applied to instruction for International Students*

	Definition	Examples from the Classroom
Positive Regard	Belief in all students' ability to learn and grow	I design my lessons to engage and challenge all students in the learning process
Empathy	A deep understanding and care for students' experiences	I aim to know all of my students I work to create a space where my students can share all experiences, especially feelings of exclusion and marginalization
Genuineness	Congruence between beliefs and actions in the classroom	I strive to have my actions and words match my belief system I am consistently reflecting on my positionality
Mindfulness	Noticing the self and the present moment, without judgment	I make time for students to examine their experiences without judgment I help students to non-judgmentally reflect
Questions	Strategy to engage students in reflective thought	I ask questions that do not have a predetermined answer I use questions that encourage discourse
Experiments	Way of framing self-reflective activities to increase engagement	I frame classroom activities as opportunities to experience something new I refrain from linking high stakes assessment to reflective exercises
Language	Way of delivering feedback to increase self-efficacy and participation	I help students to reframe their success or lack of success in terms of a growth mindset I avoid using "good" and "bad" and instead focus on the process of learning the construction of knowledge
Self-Reflective Exercises	Classroom activities that activate student voice and lived-experiences	I use intentional activities to activate students' stories in the context of the classroom I use multiple mediums of expression to allow reflection to be accessible for all students

Note. Tenets are derived from Guiffrida's (2015) approach to clinical counseling supervision.

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Reading the "international" through postcolonial theory: A case study of the adoption of the International Baccalaureate at a school in Lebanon

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Considerable debate has revolved around the question of what constitutes an international school, focusing on attributes such as number of nations represented by the student body, stated curricular goals, and school culture or mission. Less attention has been paid to how "international" is lived within these schools. This article explores the notion of the "international" at an international school in Lebanon that has recently been authorized as an International Baccalaureate (IB) World School. Joining the IB World Schools network comes with many benefits for a school, such as stronger name recognition from parents and universities and access to a global community of educators that promote lifelong learning through international education. It also signals a school's willingness to conform to the IB's concept of, and discourse around, the "international". This article is interested in the possibilities presented by postcolonial theory as an alternative to approaches to international education that presents the nation state as the natural unit of study. Qualitative data collected from the case study school highlights how understandings of the "international" have been shaped by the adoption of the IB, focusing on the central role that methodological nationalism plays within the IB's understanding of the "international". The data supports earlier findings that the IB's approach to international education reinforces the dominance of the nation state as the central unit of study. Further, it shows evidence that not all states are being presented equally and that a continued reliance on national perspectives risks promoting a hegemonic class of states, through formal instruction, which focuses on certain nations more than others. Findings suggests that postcolonial theory could offer an important corrective seeking to rebalance the way the "international" is understood and promoted within the IB.

Keywords: International education, international schools, International Baccalaureate, Lebanon, methodological nationalism, postcolonial theory

INTRODUCTION

The study of international schools is understood as a subfield within international education (Dolby and Rahman, 2007). Research on international schools has primarily focused on defining the "international school" (Hayden and Thompson, 1995; Hill, 2000; Bunnell et al., 2016, among others). The research shows that there are many ways for a

school to identify as international: national diversity of student body or teaching staff, intentionally international philosophy or curriculum, or teaching in a language foreign to the country where the school is located are some ways a school can foster an international identity. This article explores the notion of the "international" at an international school in Lebanon, which was recently authorized to offer the International Baccalaureate's Diploma Programme (IBDP). It seeks to understand how the adoption of the IB, one of the largest providers of international education programming, has influenced the way the school community approaches education for, on and about the "international."

The case study school self-identifies and runs itself as international. It promotes a philosophy and pedagogical approaches that explicitly consider the international. The faculty are mostly Lebanese although many have studied or lived abroad. The majority of students also possess Lebanese citizenship although many hold dual nationalities and the countries represented culturally span six continents. In addition to the IB, the school offers the American Diploma Program and Lebanese Baccalaureate at the secondary school level. This article seeks to extend the conversation beyond definitions and to look at the "international" in action to ask how the school understands the "international", through both formal lessons and the hidden curriculum, since the adoption of the International Baccalaureate Diploma Program.

Joining the IB World Schools network comes with many benefits for a school, such as stronger name recognition from parents and universities and access to a global community of educators that promote lifelong learning through international education. It also signals a school's willingness to conform to the IB's concept of, and discourse around, the "international". Few studies have explored how authorization as an IB World School has influenced understandings of the "international" within a school. A challenge in the field has been the multipurpose use of the word "international" to refer to the type of programming, the spirit of the programming and the content of the programming. One study found that the IB itself uses the word "international" to cover five different concepts (McKenzie, 1998). To increase precision, this article refers to the type of educational programming produced by the IB non-national as it is an alternative to national curricula designed and monitored by national bodies. It is therefore intentionally international in ethos and non-national as an educational program.

This paper approaches the field of international education through a postcolonial lens, which emphasizes the study of power relationships and the interconnectedness of nations and societies. It suggests that the use of postcolonial theory can help uncover asymmetrical power dynamics within an approach to international education that relies on the naturalization of the nation state. The paper presents qualitative data collected through classroom observations and interviews, collected between 2016-18 as part of a larger doctoral project on international education and citizenship education. It focuses on a formal lesson using IBDP programming and then explores how the arrival of the IB has influenced school culture and students' perceptions of the "international". It understands the international both as a place in opposition to the "local" and as a more general term that sees which encompasses the "local" and brings larger communities together.

By exploring how joining the IB has influenced understandings of the "international" at the case study school, it finds that while both teachers and students see benefits in the IB educational material and support the adoption of the program, the IB's approach to the "international" relies on a worldview that accepts and encourages the nation state as the

dominant unit of study. Further, it shows evidence that not all states are being presented through the curricula equally and that a continuing to promote international education through a nationalistic worldview risks promoting a hegemonic class of states, which focuses on certain nations more than others. The focus on the actions and global power wielded by the United States of America is one example of a state dominating the discussion within international education. Students feels that some countries' histories and knowledges are seen as being universal to the "international", while more local narratives are less prominently acknowledged. The paper therefore argues that postcolonial theory could offer an important corrective seeking to rebalance the way the "international" is understood and promoted within the IB.

CONCEPTUALIZING THE "INTERNATIONAL" WITHIN THE IB

In 1968, the International Baccalaureate was established to provide a consistent method of education for students whose parents were geographically mobile due to their work. The IB aimed to create programming that could be used by schools around the world so, as children moved with their parents, they could follow the same education track. The IB acknowledges that it was conceived by Western educators to fill a perceived need to have consistent, English-language education, in any country, that could be recognized by Western universities (Walker, 2010). It recognizes that its pedagogies are grounded in methods propelled by educators from the global north. For example, the IB cites four American and European male educationalists as key figures: John Dewey (American), A. S. Neill (Scottish), Jean Piaget (Swiss), and Jerome Bruner (American) (IB, 2015). Another major thought leader for the IB was Marie-Therese Maurette, the former head of the International School in Geneva (Ecolint), an international school founded in the 1920s to teach students whose parents worked at the League of Nations (Walker, 2009). She described how Ecolint was designed to be a school where students "would be brought up in accord with the new world which their parents believed to be in course of construction – a world at peace, with understanding between nations" (Maurette, 1948, p. 3).

Peace, then, equated to preventing or avoiding another world war between countries. Maurette and her colleagues believed that in bringing students from various countries together, students would learn from each other and this cultural exchange could help maintain the status quo and prevent the outbreak of another world war. This belief can be seen as inspirational to how the IB conceptualizes the "international." Therefore, its claim to the "international" rests more on its content, as it offers lessons on a range of topics and the textbooks and teachers encourage the students to make connections across borders (Van Oord, 2007). The IB is not just educational programming designed by western educators; it is an educational project that came together at a particular moment in history, when educators were looking at ways education could prevent the outbreak of future world wars. It was coming together at a time when empires were collapsing and the borders around the world were being challenged and redrawn. Children enrolled in early IB programs were most likely children whose parents were engaged in this redrawing of the world map in some way, shape or form.

As a non-profit organization, today the IB oversees four levels of educational programming, tailored for ages 3-19, and authorizes individual schools to use the programming. A school that is authorized to use at least one of these programs is called an IB World School and joins a network of nearly 5,000 such schools. The IB does not

run these schools and not every student enrolled at an IB World School is actively receiving IB educational programming. For example, at the case study school, about five percent of the students are following IB educational programming. To join the network of IB World Schools, schools not only sign on to the academic programming produced, and assessed by the IB, but they agree to subscribe to and promote the IB's mission, strives to build "a more peaceful world" (IB website, 2018) and echoes Maurette's aims that through education cooperation between nations can be produced.

Some have pointed to the tension this aspirational vision has with the reality that international education can also be seen as promoting a neoliberal approach to globalization. Cambridge and Thompson (2004) describe the tension that occurs between the "internationalist" and the "globalist" identity of students who have gone through IB programming has been noted. English is not only the dominant language of international education but it replaced French as the global language of diplomacy and is now the main language for international business and trade. Simarandiraki (2005) argues that a student is just as likely to become the internationalist (a diplomat or politician) or the globalist (a leader in a transnational corporation or business) and the IB allows for the support of either in students.

In 2018, the majority of students enrolled in IB programming are considered "local", which means they have political or cultural ties to the country where their school is located (Bunnell, 2014) While the IB's approach to non-national education remains international in intended approaches and scope, the students are increasingly learning about the "international" from a country to which they have some connection.

At the secondary school level, the IB designs and manages the IB Diploma Program, which, upon completion of the two-year course, can result in a certificate recognized by many global universities. The DP is the oldest and most popular of the four IB tracks. Students must take six courses across several disciplines and complete three additional core requirements: write an extended essay, take the "Theory of Knowledge course", and participate for a set number of hours in "Community, Action and Service" (CAS). Some assignments for the DP are externally assessed by IB markers while others are assessed by the school's teachers. Due to its requirements, assessments and the number of universities that recognize it, the IBDP has become the best known non-national qualification students can obtain at the secondary school level (Hill 2002). Some universities in Lebanon, and elsewhere, even allow students to skip freshman year if their IB scores are over certain mark.

MAPPING METHODOLOGICAL NATIONALISM WITHIN INTERNATIONAL EDUCATION

Methodological nationalism is "understood as the assumption that the nation/state/society is the natural social and political form of the modern world" (Wimmer and Schiller, 2002, p. 302). Wimmer and Schiller outlined how taking the construct of the nation state for granted has influenced research across the social sciences. Beck (2007) argued that social scientists have become "prisoners of methodological nationalism" (p. 287) and that this tendency to see societies only through a national lens has limited research on the global and the globalized. In the research and practice of international education, the nation state

remains arguably the dominant focus. In comparative education, the unit for comparison is often the nation state. In the research, participants are usually described by the subject they teach and a nationality they possess, as if their individual voice can help explain a national identity. Most international schools define their diversity by nationalities, advertising how many nationalities their students or faculty hold.

Researchers have previously addressed how the International Baccalaureate has conceived of education through the naturalization of the nation state. Hughes argues that "international education as it presently stands is still caught up in the idea of the nation state and does little to cater for multiple – as opposed to national – identities" (Hughes, 2009, p. 123). Although he writes "international education", his conception of the international education is grounded in the International Baccalaureate as the evidence he presents is from his experience working at an IB World School. As many researchers in the field have professional experience with the IB occasionally the line between what is "international education" and what is "International Baccalaureate's conceptions of international education" blurs. Resnik's (2013) work on teachers at IB World Schools in Ecuador also reveals how the International Baccalaureate aligns its programming through methodological nationalism. She cites a teacher who says they teach a unit of US history as there is no unit on Ecuador and this way they can focus on local narratives more. Relatedly, Poosoonamy (2010) contrasted two students' opinions of the same Theory of Knowledge course, from a school on an island nation in the Indian Ocean. The British student admitted the class, which is often compared to an introduction to epistemology course that explores how students know what they know, was east as it was all "local" knowledge and familiar cultural references. Meanwhile, his classmate, who was raised on the island, struggled to find his culture in the lessons, challenging the idea that the knowledge being promoted as international is equally acknowledged as such to all (Poosoonamy, 2010).

This final point touches upon a related question: If international education is focused on the interplay and relationship of nation states, are all nations treated equally or will some inevitably have a larger role in the curriculum? To address this question, this paper offers a reading of the "international" through a postcolonial approach, which can offer ways of addressing power relationships found in the curriculum.

POSSIBILITIES OFFERED THROUGH A POSTCOLONIAL FRAMWEORK

Grounding international education on a framework of methodological nationalism presents the nation state not only as a dominant unit for study but as the foundation for the "international". To assume that the nation state is fixed and not socially constructed or "imagined" (Anderson, 1991) risks privileging it as a natural unit that should not be challenged or questioned and risks minimizing other ways to explore, discuss or analyse the world. For Beck (2007) a problem with subscribing to methodological nationalism is this assumption that "humanity is naturally divided into a limited number of nations" (p. 287). Beck's solution is to replace it with a model of methodological cosmopolitanism, rooted in a Kantian notion of the cosmopolitan. Adopting a postcolonial approach, Bhambra (2011) critiques Beck for the Eurocentrism of his model. She argues that adopting postcolonial or decolonial approaches, two terms that evolved through different

disciplines in different areas of the globe with similar goals to unsettle or challenge the dominant discourses of the day, would be more suitable to rethink the way research conceptualizes and categorizes the globe.

Postcolonial studies developed from the writings of Edward Said, Homi Bhabha and Gayatri C Spivak, writers culturally connected to the Middle East and South Asia who were writing in English, raising questions about power, voice and the voiceless and the localized production of knowledge and notions of the universal between the colonizers and colonizers of the imperial age. Decolonial theorists trace their roots back to South America and often define the colonial project as starting earlier, when European traders first started circumnavigating the globe. Although inspired by both terms, this paper focuses on the postcolonial, directly tracing linkages back to the Said and his work on the European colonial projects across the Middle East, where this paper's case study is located (Said 1968). The "post" in postcolonial not only refers to a specific time period following the end of colonialism in a particular place. Here it is understood as a toolkit of approaches to use as "an attempt to interrupt the Western discourse of modernity through…displacing, interrogative subaltern or postslavery narratives and the critical-theoretical perspectives they engender" (Bhabha 1994, quoted in Bhambra, 2014, p. 116). Andreotti and De Sousa (2012) envision postcolonial theories as "tools-for-thinking rather than theories-of-truth" (p. 3), a stance which acknowledges that postcolonial theories have proven more effective at raising questions and providing new perspectives than on consolidating into a singular, uncontested world view. Postcolonial theory seeks not only to disrupt colonial legacies but could provide a framework for rethinking how power between, and within, nations is conceptualised, taught and understood at international schools. It could also help remind educators and students about how such nations were created and the role played by empires in drawing and redrawing the maps of the world.

There has been increased attention by scholars on the possibilities postcolonial theory could offer the field of international education (Takayama et al., 2017; Andreotti, 2012; Tikly, 1999 and 2001). This journal has also investigated the possibilities postcolonial perspectives could have within international education (Manathunga, 2014; Fox, 2016) and within the IB World Schools, specifically (Wettewa, 2016). In providing spaces to speak truth to power, postcolonial theory believes in making room for those who have been silenced to have their voices heard. Although itself a contested term, postcolonial theory can provide a framework for such underrepresented voices, including those which have become marginalized due to focusing on the nation state.

METHODOLOGY

The case study explored in this article was purposefully selected as it met criteria for a school where most students and faculty have a political or cultural connection to the country where the school is located and therefore would present voices of more "local" recipients of international education. It was not selected to represent all international schools but to provide insights on how one school's adoption of the International Baccalaureate has influenced the way the school approaches the "international". The school is private, as are most schools in the postcolonial world that are authorized to use the IB and most students come from elite families that can afford the high tuition rates.

Data was collected across four visits to the case study school between 2016 and 2018 and by several qualitative methods: classroom observations, focus groups with students, interviews with teachers, and analysis of IB textbooks and materials. As the author of this paper did not want to assume where learning about the "international" occurs, several IB Diploma Program subjects at both the higher and standard level, including Chemistry, Language and Literature, History, Math, Psychology, and Theory of Knowledge were observed. This research grew from an ongoing study that focuses on how education for citizenship is being conceptualized, taught and understood through the IBDP at the case study school. Making claims as to how teachers and students conceptualized and understood education for citizenship, within international education, it was first necessary to understand what the schools understood by the "international" through their application of the IBDP.

The author of this article is American by nationality but has familial and cultural ties to Lebanon, a country where she lived for many years and worked as a teacher at an IB World School. This insider knowledge of the local independent school system and the geographic context helped her gain access to the school and helped establish a connection with the teachers and students at the case study school as she showed she was already comfortable in an international classroom.

LEBANON

In 1943, Lebanon was granted independence by the French, who had seized a mandate over Greater Syria following the Ottoman collapse at the end of World War I, in accordance with the Sykes-Picot Agreement, a British-French agreement that split Ottoman territories between themselves. Overseen by the French, Lebanon's government structure was organized around sectarian identity: citizens must belong to one of 18 recognized religious sects and seats and power are apportioned to the various sects. At the time of independence, and by French design, the Maronite Christians were the largest sect and power was appointed accordingly.

Lebanon was not the only country in the region to gain its national borders through foreign interference. Many borders in the modern Middle East were decided by European actors and split lands that had traditionally blended culturally and politically. Today, it remains difficult to distinguish what it national politics and what is international. For example, Lebanon became engulfed by a 15-year civil war from 1975-90. Although branded as "civil", and often simplistically defined as a power struggle between Christians and Muslims, Lebanon's war was beset with international interferences and served as a stage for several regional power struggles, including those between the Israelis and the Palestinians. Regional and international forces contributed military equipment and training to various factions and Israeli and Syrian occupation of parts of the country lasted over a decade after a ceasefire had been declared. Although sides agreed to a cessation of hostilities, tensions remain across the country and are often exacerbated by regional events.

Most schools in Lebanon are private, that is they are not state run but overseen by religious institutions. However, most schools teach the curriculum produced by the Lebanese Government known as the Lebanese Baccalaureate. There are also many schools that teach the French Baccalaureate. The International Baccalaureate has been

continually offered in Lebanon since 1995. As of February 2018, eleven schools, all private, across the country are authorized to teach the IB Diploma Program. There are two main barriers of entry to the IB for students in Lebanon. The first is financial. Tuition fees at the schools range from USD 6,000-20,000. Tuition is expensive in any country, but in Lebanon, where the GDP per capita was USD$ 8,257.30, these fees keep out most of the population (World Bank, 2018). Few of these schools offer full scholarships or have the infrastructure to recruit students from disadvantaged backgrounds.

Beyond financial resources, Lebanese students must also gain an exemption from the national Lebanese Baccalaureate. They must either hold citizenship from a second country or show evidence that they have studied outside of Lebanon for three years. Complicating discussions around Lebanese citizenship is the national law that bans Lebanese women married to non-Lebanese men the right to pass on Lebanese citizenship to their children. Those children are viewed as foreign in the eyes of the Lebanese government. In Lebanon, therefore, citizenship cannot be isolated from patriarchy or religion and any discussion of the state must also involve talk of religion and patriarchal constructions of the family.

CHARLES MALEK HIGH SCHOOL (CMHS)

Charles Malek High School was established over twenty years ago, but only recently applied to become an IB World School. Prior to becoming an IB World School, the school provided two types of educational programming at the secondary school level. Students could study the Lebanese Baccalaureate, a program overseen by the Lebanese Education Ministry and taught mostly in Arabic, or they could enrol in the American Diploma Program, an English-language program that follows a US high school experience.

When Charles Malek High School, an independent k-12 school in Lebanon, decided to apply for authorization from the International Baccalaureate, one of the largest providers of non-national educational programming, it seemed like the natural next step. As one teacher explained: “We said: ‘We are an international school. Our students are able to do the IB … We believe the student should be the center of the learning and so we believe in student-centred learning and not teacher-centred approach.’ So we said: ‘Let’s give it a try.” (Interview with IBC, October 2016).

Unlike many international schools that hire foreign teachers with past IB experience, the case study school chose to provide online training for the staff already employed at the school and placed great faith on the team they had to implement the IB. Of the team teaching the IBDP at the case study school, less than half had taught the IB previously and all have legal and cultural connections to Lebanon. As students must either be non-Lebanese or gain an exemption from the Lebanese Baccalaureate to enrol in the IB, most of the students in the class held passports to two or more nations. However, when asked where they primarily say they come from, most students answered Lebanon despite holding passports from Australia, Belgium, Equatorial Guinea, Greece, Syria, Tunisia, and the United States.

EVIDENCE OF METHODOLOGICAL NATIONALISM IN THE IB

This section provides evidence of how the IB’s conception of the “international” reinforces methodological nationalism. It focuses on how IB educational material

supports the nation state as the natural unit of study within international education using evidence from class observations from Theory of Knowledge. All IBDP students must take Theory of Knowledge (TOK), a course that focuses on examining "how we know what we claim to know" (What is TOK, IB website). There is no one way to teach TOK. There are final assessments, which are graded by external examiners, but the day-to-day programming is decided by the teacher. Textbooks are optional, and anecdotally many experienced teachers have developed programs without them, but there are several options available should teachers desire a framework for the course.

As it was the teacher's first year teaching the course, she assigned the class a textbook, Theory of Knowledge: Course companion 2013, by Eileen Dombrowski, Lena Rotenberg and Mimi Bick. All three authors were employed by the IB as assessors for TOK and the back of the book claims the book has been "developed with the IB", which was the main reason the teacher chose this publication. The book invites teachers to follow the book sequentially or use excerpts. The teacher at Charles Malek High School started with chapter one, "Recognizing perspectives," which opens with a request: "Please don't read the box below yet! First, make sure you have a sheet of blank paper and a pen or dark pencil. Write your name and nationality clearly at the top" (Dombrowski et al., 2013, p. 1). Students start their IB journey understanding that their nationality, singular, is as important as their individual name. There is no space for multiple citizenships or other markers of identity. The activity itself is a seven-minute challenge where students are asked to draw the map of the world "as accurately and completely" as they can (Dombrowski et al, 2013, p. 1). Five student examples are published in the book, which then asks students to match the maps to the nationality of the student who drew it. For example, the map with the oversized image of Japan would belong to the Japanese student, while the only map that drew a border between Canada and the United States was drawn by the Canadian student. Students learn that their views are connected to the country, singular, to which they identify. During the author's case study school visit in October, their map drawings were hanging on the wall, each signed by a name and a nation. The class was finishing the chapter with a reflection exercise about how their backgrounds might impact their perspectives. This highlighting of nationality is a theme that runs throughout the DP and risks privileging nationality over other social markers. For instance, throughout the researcher' time at Charles Malek, the question of class and the social status of students was discussed infrequently.

During another TOK session, students were asked to reflect on their backgrounds. While native English speakers might be comfortable understanding the essence of the questions and providing an answer tailored to their unique circumstances, these students were fluent enough to understand the question literally but not familiar enough with English to comprehend the intention behind the words. In answering the questions, they were seeking to align their lives with the options provided and found that the questions did not always provide options that resonated with them. For example, when asked about their "mother tongue", several students did not know what they should put:

Teacher[1]*: "If you're born in Lebanon, then your mother tongue should be Arabic," the teacher said.*

[1] The class was being monitored by a teacher, who also taught in the IB program, as the lead TOK teacher had been called to the main office on an emergency.

Student 1: "But what if your parents speak French at home?"

Student 2: "I speak English and Arabic. I don't have just one. Can we have two?"

Teacher: "It's whatever one you know best."

Student 2: "I speak both equally."

Teacher: "If you're angry and you want to swear, what language do you use?"

Student 3: "It depends on who is around me."

Speaking two or three languages is common for many Lebanese. Perhaps a teacher who has encountered this question several times would present a more nuanced reply, one that opens up spaces for multiple mother tongues but, as the teacher was new to the course, they, too, stayed close to the directions of the textbook.

Another student struggled to answer whether she grew up in an urban or rural area. "I live in both. I live in Beirut but, on the weekends, we go to the village. What do I put?" While many families live in Beirut, Lebanon's capital and largest city, they retain ties to the villages where they are from and return on weekends to see family or in summers to avoid the city heat. Even if citizens wanted to cut ties to their ancestral roots, the electoral system would make that difficult as voting still occurs in the village where the government sees you're from and not where you currently live. In Lebanon, they learned, a student can be from both the urban and rural yet the students saw neither of these realities in their textbooks.

PRODUCING A HEGEMONIC CLASS OF STATES

The students are also learning that some states are seen as more important than others. When asked why a student chose psychology instead of history, she replied: "I like history but I didn't want to receive an American version of history. I would rather learn it later." This conversation occurred after a class that had discussed the US campaigns of Donald Trump and Hillary Clinton. Lebanon, at the time, was without a president, but this was not mentioned in the class. A second student, who was taking the IB history class, was asked if he would prefer to see more history from the country where he grew up. He replied yes at first but then added: "Actually no. I don't trust that they would give the right history. They would give the American side of my country."

The students enrolled in the IB appreciate the privileges they are afforded through international education but are challenging its claims to a universal brand of the "international". When asked about countries that are discussed frequently, students mentioned the United States the most. "USA. All the time. All the time, we talk about USA," one said. Another responded: "The IB has helped make me see how the US, as a country, is extremely influential to the world." They also note that Lebanon is not present in their formal lessons and they realize that international education is not always reciprocal in teaching about parts of the world. "Students in the US might not even know where we are," said a fourth student.

Teachers similarly acknowledged the limits of the IB. They would like to make more time to discuss Lebanese narratives but are focused on external assessment. One math teacher was appreciative of the local links the IB textbooks, often found in side bar boxes, yet he said he did not always review them in class as he had to focus on the material that would

be assessed at the end of the year. Teachers expressed a desire to incorporate more local knowledge but were limited by the requirements of assessments and by time.

THE INFLUENCE OF THE IB'S CONCEPTION OF THE INTERNATIONAL ON THE WIDER SCHOOL CULTURE

While the previous section focused on how the IB reinforced methodological nationalism inside an IBDP classroom, this section provides preliminary evidence as to how the introduction of the International Baccalaureate is shaping conceptions of the "international" across the campus and within the school community.

The IB features prominently on the school's homepage and promotional materials. This literature is positive and inspiring and reflects trends in education to be student-centred and inquiry-based. Upon arrival on campus, the language of the IB greets visitors on posters in the hallways. In the staff lounge, a corkboard of colored construction paper displaying the IB Learner Profile, an official list of ten attributes that the IB promotes for the develop of the "internationally minded student", is the largest and most colourful display in the room. The sign, which is surrounded by a line of construction paper human cut outs reads: "A team that develops internationally minded students: IB learners strive to be: reflective, balanced, knowledgeable, open-minded, inquirers, risk-takers, principled, caring, thinkers, communicators."

The Learner Profile was displayed in two of the classrooms that the author visited. At the high school level, teachers have their own classrooms, and students move between them. Teachers decorate their classrooms and many have inspirational posters, maps or student work hanging on the wall. Alongside, motivational posters and examples of student work, one teacher displayed a blue and white poster of the Leaner Profile, produced by the IB, branded with the IB logo in the corner. The second teacher had written the ten attributes on individual pieces of paper and hung them up in a cloud-shape. These are classrooms used by non-IB students as well, who are seeing that their IB receives special place in classrooms that are used by all students.

The introduction of the International Baccalaureate has also challenged democratic principles within the school. As a perk for students who signed up to the IB, the director of the school offered them some freedoms that are not accessible to other students. These new freedoms included the right to leave campus whenever they wanted and the ability not to wear their uniform. The students were told that it takes a lot of personal responsibility and motivation to complete the IB and the faculty wanted to show that it trusted the students to push themselves. This allows the students to monitor their time and some students leave to get snacks during breaks. However, it is also raising questions of fairness within the student body, especially from those who do not have the opportunity to get an iced coffee between classes. As the CAS coordinator, the teacher who oversees the mandatory community, action and service requirement of the DP, explained: "*They are more serious [than before]. It shows. But the thing is the others look at them as really privileged because [the director], you know, gave them some privileges to attract them to the course at the beginning…So they envy them: 'Oh you are so privileged, you are so…' That's the thing. But they know that it's a lot of work. It's tough too."* (CAS coordinator, March 2017)

Students at Charles Malek, who are enrolled in the Lebanese Baccalaureate or the American Diploma programs have started questioning what they perceived as a favouring

of the IB. They see the students gaining these privileges because they are in the international track, not because they have earned them. Tensions have occurred between IB and non-IB students, including those Lebanese students who might want to join the IB but are denied entry by the Lebanese state who will not grant the exemption for Lebanese citizens who do not hold a second passport. The "international" certificate therefore, becomes a kind of capital that is held in higher regard than other forms of education. As the school is small, some classes are mixed between students in the IBDP and students in the American Diploma program. The class uses the IB textbooks and follows the IB lesson plans. From the teacher's perspective, this is efficient because the standards for the IB are more restrictive but some students have expressed frustration that they must do the work of an IB class without getting the benefit of an IB degree.

The above findings strengthen past studies that show that international education as conceived by the IB prioritizes the role of the nation state. Further, there is evidence that the IB's vision of the "international" reinforces the notion that entry to the global community must come through citizenship of a nation state. (Not unlike how the road to citizenship in Lebanon first travels through one of 18 sects). In other words, you must belong to a nation before you can access the global. The examples support claims that the International Baccalaureate's conception of the "international" as methodologically nationalistic. For student with complicated relationships to one, or more, nation states, this portrayal of the international could be confusing and students feel pressured to conform. Students enjoy the privileges they see are associated with the IB, even while other students resent that international track students are offered more freedoms, yet they are challenging the universality of the IB's conception of the "international". For many, they do not see themselves in their lessons. They believe they are learning an American version of education as the US is so dominant across all subject areas and informal discussions.

CONCLUSION

There is no one way to conceptualize the "international" as it will depend on factors such as time and place and the nature of the school community and culture. In addition, there is no one way to "do" the International Baccalaureate Diploma Program. Schools are given independence as to the courses they teach and the methods they use. Final assessments focus on inquiry, not the rote memorization of facts, so they are flexible to incorporate lessons from thousands of schools around the world. As suggested in this article, exploring the IB through a postcolonial lens could support the IB in creating material and approaches in the future, especially material that further unpacks and address questions global power relations and influence. Postcolonial awareness could also address the roots of statehood, as many countries were established or created with outside interference. Nation building cannot be separated from colonialism and any education that examines the role of the nation should also be aware of these intersections.

The experiences at Charles Malek High School reflect how one school, new to its IB journey, was negotiating the notion of the international. As this paper shows, the school joined the IB World Schools network because it felt it was already aligned, pedagogically and philosophically, with the approaches and ideals of the IB. Education is a process and how the IB programming is used by teachers at the case study school and how these

lessons are understood by the students will change yearly. One teacher at the school said she had been told to expect it to take three years before she felt comfortable teaching the IB.

The influence of the International Baccalaureate extends beyond the classrooms of those enrolled in the DP. Although the DP is only a two-year program, teachers have become aware of skills and content they would like to teach to students before they enter the IB, such as a more diverse range of literary styles or strengthening the way lab reports are taught. These skills will be taught with the IB in mind, even though not all the students learning in the younger years will, or can, join the IBDP. Therefore, the school is altering the curricula of earlier grades to pass on relevant skills and content so that if students enrol in the IB they will already possess the knowledge. Although not every student will leave the school with an IB certificate, their education will be inevitably shaped by the pedagogy and philosophy of the IB. Students not enrolled in the IBDP at the case study school are directly influenced by the IB's pedagogies. Their coursework has changed in some classes to align with the IB. Their peers are given greater privileges around campus as a reward for participating in the IB. While they recognize the academic rigor or the program, some are envious at privileges their peers have been given due to the course in which they are enrolled.

The findings of the case study explored in this article highlight the centrality of the nation state within the IB's conceptualization of the international. It would be challenging to teach the IB without reinforcing the centrality of the nation state across classes. It encourages an approach framed by postcolonial theory, which supports the provision of alternative narratives to destabilize dominant discourses. As the Nigerian author Chinua Achebe (1958) wrote in Things Fall Apart, a novel the IB students at Charles Malek read in their Literature and Language course; "If you don't like my story, write your own." Future studies, engaging postcolonial theory could address global asymmetries of power and provide a platform for underrepresented voices, and could encourage the IB re-conceptualize the "international" as less Eurocentric and methodologically nationalistic while remaining committed to its ideological beginnings, which were to promote a global culture of peace through progressive, inclusive education.

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