



Identities in the Era of Globalisation

Reflection on International Experience as a Tool for Culturally Responsive and Inclusive Education

MARKÉTA SEDLÁKOVÁ, DAVID KOŠATKA

Abstract: Aims – This article analyses the reflections of a range of student teachers on their international experiences for their impact on the students' personality, comfort, and effectiveness in diverse environments. We will describe the process of identity formation during the time that student teachers are exposed to such environments. We see international experience and raising awareness of diversity as a personal and social developmental part of their professional preparation. This may be seen as contributing to the transformation of the school climate towards inclusive and culturally responsive education.

Methods – The main research question was how the internationalisation of education enhances student teachers' cultural sensitivity to diversity. The qualitative investigation focuses on aspects of the international experience of student teachers concerning teaching practice. Ten semi-structured interviews with student teachers who have had international experience provided the data.

Findings – Experiencing different socio-cultural environments, we found, impacts on the construction of multiple/hybrid identities and engenders empathy for diversity. The implications for inclusive practice were identified, including reflective teaching strategies, the development of culturally sensitive attitudes, and awareness of others' perspectives and cultural habits.

Conclusion – A positive benefit for student teachers from grasping and understanding diversity in such an environment is the enhancement of the effectiveness of teaching. The internationalisation of the curriculum expands the student teachers' responsiveness.

Keywords: identity, culture, internationalisation, language, transformation, responsiveness, reflection, inclusive education

THEORETICAL BACKGROUND

Globalisation and social acceleration have brought new opportunities for

mobility among countries, cultures, and school systems. The side effects of such mobility include various encounters with diversity. These encounters have become



bridges for the transfer of knowledge that education needs to reflect. Education is thus in a unique position to facilitate the creation of a safe environment by being culturally responsive.

In the present research, culture is interpreted through the optic of contemporary postmodernism as a socially constructed phenomenon. Its interpretation is subject to our choices based on lived experience. In the term 'diversity' we include socio-cultural background, language, ethnicity, and other attributes that shape our complex mosaic of identity. Understanding how student teachers (who have become a source of knowledge in our research) interpret diversity is essential for a transformation of the curriculum that would reflect the contemporary globalised world.

For this to be possible, we need to extend the categories through which we interpret the world around us. According to Lorenzová (2017), the concept of post-modern pedagogy relates to redefining established boundaries by working with unofficial texts, daily narration, and inviting the voice of otherness into officially shared information about social reality.

Our everyday life experience brings habitualised patterns, implicit actions, and representations of the social reality of actors. Social science researchers, often influenced by anthropological research approaches, are attaching increasing importance to the concept of the reality of everyday life (Berger & Luckman, 1991). In other words, we do not focus on individual ontological claims but rather on how particular phenomena are understood.

Knowledge is the object of pedagogical interaction. Commonsense knowledge refers to intuitive knowledge connected to actions, thinking, and language. It is a kind of practical knowledge that we possess without being fully aware of it. At the same time, it is influenced by the cultural and discursive practices of the wider environment – our social reality. The reality of everyday life draws on an imposed categorical system that helps us sort out concepts and facilitates our actions.

The concept of identity became a vital topic of this article. Understanding the reality of the everyday life of students/pupils with different socio-cultural backgrounds is, for us, an in-depth excursion into their lives. Moreover, this is related to the discourses that reciprocally shape (their) social reality and identity/identities. Vignoles (2017) states that understanding identity is to answer the question "Who am I?". Identity is shaped and updated by socio-cultural context and ought not to be considered a static part of one's personality (Brubaker & Cooper, 2000). Therefore, we abandon the traditional idea of identity being constant throughout life. Rejecting this definition allows us to distinguish multiple identities that depend on the different contexts in which the person is currently situated. Identity is not only an intrinsic quality but also a construct of interaction.

The flexible feature of identity offers space for self-development and



a perspective beyond predominantly nationally-oriented education. “Identity is conclusively valid by its inclusion in the context of the symbolic world” (Berger & Luckmann, 1991, p. 101). Types of identities are social products, representing stable elements of objective social reality (*ibid.*, p. 171). The awareness of diverse identities supports the stable position of each person in the world (Králíková, 2015, p. 22).

Different identities are accepted as a source of enrichment concerning the cultural and social context. By accepting an increasing number of trans-cultural/hybrid/multiple identities, we can think about the possibility of internationalising the curriculum to reflect their presence better (Scheuringer, 2016). Identity has always been tied to the specific cultural and linguistic context that co-creates our position in society (Valdrová, 2006, p. 6).

Language is an indispensable symbolic (and culturally conditioned) tool that people need to build relationships with themselves or with the surrounding world. Vygotskij (2004) understands language as a thinking tool because the socio-cultural reality is shared and interpreted. Interacting with students who speak, perceive, and understand the world differently challenges teachers to be more open-minded, creative, and adaptable to social acceleration – the speeding-up of social life.

We believe that each student teacher should be equipped with empathy towards other human beings and there-

fore be trained to deal with global issues and work constructively with ethnicity and diversity in general. Consequently, the idea arose of international teacher citizens to build an inclusive and more tolerant school climate (Estelles & Fischman, 2020). Education needs to be approached in a way that reflects the diverse world we live in by fostering the process of understanding, critical thinking, empathy, and awareness.

International experience, together with the internationalisation of the national curriculum and reflection on the experience of diversity, can serve as a platform where different perspectives, worldviews, and realities can start a dialogue. In such a perception of education, student teachers could be able to better reflect social inequalities at the local and global levels through culturally responsive education.

At the application level of the research, we will seek to identify pedagogical visions for inclusive educational ecosystems in twenty-first-century schools. Such a system includes intercultural competencies of teachers, non-hierarchical internal relations, a transnational curriculum, an open climate for collaboration, decolonial grasping of knowledge, a culture of appreciation, and a spiritual-value education (Jäggle et al., 2013). Implementing such an approach into the curriculum, as well as self-reflection on student teachers’ identity, could help to achieve a shift from fear of diversity to enrichment and to support an inclusive mindset.



RESEARCH METHODOLOGY AND DATA COLLECTION

To address the challenges of internationalisation, identity, diversity, and culturally responsive education, we used a qualitative research approach, Situational Analysis (SA) (Clarke, 2005, 2019). SA is based upon theoretical and methodological developments of the interpretative turn and extends Grounded Theory (GT) (Strauss & Corbinová, 1999). The methodological innovations of SA are evident in the reflexivity of the research process and awareness of the very complex nature of social life. Within SA, knowledge production is understood as situated knowledge (supplementing the positivist roots of GT). The analytical focus goes beyond the social consensus and historically, culturally, and socially determined patterns and turns the attention to culture and discourses, including silent ones (Clarke, Friese, & Washburn 2015; Kalenda, 2016). Our study focused on elements, discourses, and mechanisms present in interviews with student teachers with international study experience. The main research question of this study was: *How does the internationalisation of education enhance student teachers' culturally sensitive approach to diversity?*

Ten semi-structured face-to-face interviews were conducted, lasting for an average of 65 minutes. In total, we collected over 650 minutes of records, which were then transcribed verbatim.

The statements of the research participants are presented in italics. The code in brackets after the statement is to indicate the informant (I) supplemented by the number (1-10). The code in brackets for informants corresponds to the order in which the interviews were conducted. The interviews were conducted in the Czech language and subsequently translated into English. The questions in the semi-structured interviews were focused on the area of identity transformation through international experience and experience with diversity.

The research sample consisted of student teachers who had been abroad for more than four months. The participants were chosen using purposive selection to maintain diversity in the research data, i.e. experience in different countries, cultural backgrounds, and educational systems. Student teachers with experience from Asia, Europe, and North and South America are represented.

On the basis of the findings of the two independent researchers who analysed the interviews, 19 elements were identified. As the central element, we have chosen “the student teachers’ identity with international experience”. In the following analysis, we present the mechanisms related to this central element. Given the paper’s focus, three thematic mechanisms were described. The table below shows one of the situational analysis tools – an ordered map – representing identified elements sorted into categories.

**Table 1** Ordered map of elements in the situation that was examined

Individual Human Elements/Actors	Non-human Elements/Actants
Student teacher	Professional development and the curriculum of the teacher training institution Reflection on the experience of diversity Cultural aspects of interactions School/university as an institution
Collective Human Elements/Actors	Sociocultural/Symbolic Elements
Social groups	Axiological dimension (values) Language characteristics Social boundaries Diversity Comfort zone Identity Commonsense knowledge
Implicit Silent Actors/Actants	Political/Economic Elements
National paradigm of education Prejudices and stereotypes	Social capital
Spatial Elements	Related Discourses
Genius loci of a place	Discourse of internationalisation Globalisation in education

The next section will present the results in three thematic areas/mechanisms that influence student teachers' identity. Given the nature of the situational analysis, rooted in symbolic interactionism, these sections have been chosen to examine the situation from different perspectives and symbolic meanings. First, we focused on language as a tool through which student teachers interpret and then reproduce reality. Subsequently, we described the mechanism of identity transformation in the context of experiencing diversity. Finally, we present the process of developing new identities in a non-binary transcultural paradigm. The three thematic sections result from the interpreta-

tion of the data set in a socio-pedagogical context that explains the central element: student teachers' identity. We aimed to map the internal experiences of actors in a diversified environment and how they could construct their picture of culturally responsive education.

RESULTS AND INTERPRETATION OF SELECTED MECHANISMS

Language as a discloser of cultural reality

Student teachers mentioned the importance of language as an essential factor that composes the mosaic of identity.



Language is a social phenomenon that has an important identification function and its own communicative purpose. Our starting point is that language participates in the construction of social reality and thus becomes a tool for achieving social goals. It is a medium for mediating understanding in a dialogue. The fact that classrooms are increasingly culturally diverse offers more and more exposure to other languages and cultural settings. The constitutive ability of diversity can be a crucial element in constructing identity. Understanding the nature and function of language involves recognising its cultural and linguistic aspects. *"I think Finnish is a language completely different from the other languages. The country itself keeps its distance from the other countries around. Likewise, those people keep away from others."* (I1)

Language is the primary medium for social interaction that constructs the self. Communication is a social practice leading to the acquisition, processing, and transmission of information. Therefore, language competencies affect the character of interactions – it is especially important to keep this in mind when interacting with students with a different language code. People search for meaning and significance in the world, interpreting their own experiences. It leads to the identification of social reality, the subjective construction of the social world. The social reality of the individual is always created during interactions with other people or institutions (e.g. a school). Reality, which we often take for granted, provides us

with the opinions, attitudes, words, and experiences from which we construct our lives, or in other words, we construct ourselves. *"I am a completely different person in English."* (I7)

Language is inextricably intertwined with culture. Different cultural and language settings allowed the student teachers to build relationships, understand the cultural context better, or shift their identity towards a specific social group. When we are exposed to the different socio-cultural setting, there comes a time when multiple or hybrid identities emerge that transcend the national context and have a transcultural character. If we want to build an inclusive school environment, we need to consider these identities, which can often deviate from what is perceived as the norm. *"You are as many times a person as many languages you speak. I understood while living abroad what this quote means. You live a new life for every new language you speak."* (I7)

The lack of a unified communicative code prevents participation in social linguistic interactions. This then puts the subject (in our context, the pupil) in the role of being unable to accept the normative rules inherent in the use of language. Different languages allow us to understand the world differently. Every such understanding is linked to another identity. This experience extends our self-constructs, our identity, and confirms our role in society. Society creates an "optic" through which its members interpret the world. Our self is based on the dynamic relationship of people with others. In the



absence of this relationship, misunderstanding and gradual (unintended) segregation can occur. Consequently, the state of fulfilment of one's own identity as achieving wholeness and synthesis, personal stability, self-worth, and unity of self-experience is missing. *"I am myself when speaking in English. It is the real 'me' somewhere abroad. What you see now is the 'me' that is here and does not feel confident. That part of myself feels misunderstood by this society. You see, that's exactly it; I can't even find the words in Czech that accurately describe how I feel."* (17)

Identity transformation and personal development towards cultural awareness

Another mechanism that the student teachers discussed was their personal development within the international experience with their teaching practice. *"Above all, I do not judge people. You never know what the situation at their home is or what is common in their culture. And even if there is a stereotype that means they behave exactly as I would expect, I just don't judge them. Not anymore."* (110)

International experience or direct contact with diversity is associated with a symbolic abandonment of an environment that we recognise and understand and in which we know what to expect. Instability and uncertainty increased as the student teachers approached the boundaries of their comfort zones. *"It was all about confrontation for me. Not only with my partner but with myself and*

with all the challenges I was experiencing abroad. It was an opportunity to process it through some methods and techniques I had developed." (13)

Similarly, students/pupils from different cultural contexts try to create strategies to fit into the cultural context of educational institutions and feel accepted in the school. It should be mentioned that exposure to diversity itself does not necessarily lead to empathy and the development of intercultural competence. The zone where personal development and identity shift occur is fluid. In the case of developing intercultural skills through international experience, the learning process can be prolonged at the beginning, as there are new cultural symbols to get used to. *"I think fear is the greatest epidemic of our planet. Fear of other nationalities, of other people, of different life, of anything..."* (17)

A deeper exploration of such symbols brought about experiences that become part of the student teachers' lives and attitudes. The topic of values emerged as necessary for them. The hierarchy of values integrated into the student teachers' experience helped extend their subjective vision of the world and their selective approach to diversity. *"That I know personally someone who is breaking my stereotype is very important to me. Like when you meet a Muslim. He is just a normal boy. This helps critical thinking that is based on the experience. That kind of experience is always the strongest. And I would not meet these people in the Czech Republic because we are quite homogeneous."* (15)



Under the influence of social changes (internal or external), rebuilding the hierarchy of values may occur during (and after) international experience. The hierarchy of values is then continuously updated with new experiences of diversity. Therefore, values that are typical of a particular culture were internalised by some respondents as newly adopted values. These changes in values have implications for pedagogical practice about understanding diversity. *“It has just changed me. I returned home more experienced, with a completely different perspective on what kind of life I could live. I returned enriched by the people, the experience, the challenges I had to deal with.”* (15)

The student teachers described the international experience as an investment in social relations. They talked about situations in which experiencing a different environment forced them to seek alternative solutions. While in a new cultural context, an individual gains resources or symbolic benefits through membership of a particular group and relationships with other individuals. The social capital approach describes it as a potential resource based on a network of relationships in a social group. This group provides each member with collectively owned capital. Thus, in addition to the linguistic code mentioned above, pupils coming into a new cultural context often have not had a chance to develop sufficient social capital. This can lead to situations that put individuals at a disadvantage against the cultural majority. Moreover, it creates additional pressure because there are just a few places

(i.e. communities of the same culture) to which they can escape. *“Well, because it was America. It was something far away, something big, something where you cannot change your mind that you do not really like it and go back to mum. It is on the other side of the ocean, and it costs a lot of money. It’s something that not everyone can do.”* (15)

The terms “correct” and “typical” appeared during the interviews. We can consider this concerning the current information space (new media) and how it constructs our reality and categories we can recognise, interpret, and distinguish. In the current setting of the information space, we are overwhelmed by a multitude of stimuli that often lack context. In education, the teacher represents a source of information. In this case, the teacher must have cross-cultural insight, use non-judgmental and non-labelling categories, and educate in such a way as not to (unintentionally) culturally segregate someone who may have only just joined the class. Through discursive practices (use of the categories “typical”), the teacher as an authority can cause subjective reality to become objective. The pupils can then quickly internalise identity related to their culture but not directly to them. *“And I still think of the topic of prejudice. There is a general awareness that Americans are stupid. I found it very nice to meet someone who broke this prejudice. I met an American boy who knew more about Europe and my own country than I did.”* (15)

The international experience allowed the student teachers to observe culture and identity from different perspectives



and thus prove or disprove stereotypes. The research interviews themselves provided space for self-reflection. In connection with the professional training of teachers, we find it essential to systematise theoretical knowledge about diversity and culturally responsive education. *“What really helped me was to see how things can be done differently. Our culture is quite specific in terms of work and getting things done. When I was able to bring my experience from abroad to my job, it helped me tackle tasks in new ways.”* (16)

Development of international identities and cultural borrowing

International experience increased the student teachers’ awareness of various cultural contexts and launched internally reversible processes. As a result of this processes, the respondents’ internal philosophies, attitudes, and values transform (inwards), influencing how they perceive the world around them (outwards). In a pedagogical context, such a transformation can make it possible to go beyond the paradigm of everyday life categories and extend the possibility of a broader and entirely new perspective on education. *“Because I lived abroad, I have become more open to diversity, because I have friends around the world from that study programme, and it started to be natural for me.”* (12)

Awareness of the personal needs of others, based on their physical and

psychological needs as well as their intrinsic values, beliefs, and cultural patterns, seems vital for inclusive practice. *“I become more tolerant, reflective, and sensitive to others’ opinions and needs because I explore an entire new world by living outside the Czech Republic.”* (14)

A transcultural perspective (combining elements of more than one culture) applied to pedagogy could support the development of strategies to address the global challenges that contemporary society faces. Such a paradigm creates new forms of diversity by drawing parallels between cultural patterns and identities. Hence, the transcultural approach does not blur cultural specifics. Acceleration and globalism allow the emergence of identities in different transnational spaces that are not tied to one cultural framework. *“I had my first experience with a 100% Icelander. My next experience was with an Icelander who had had a European upbringing’ and worked in a much more flexible way.”* (16)

Transculturality generates universal identities through openness to possibilities and pluralism. In other words, the non-pluralistic categories “we” and “the others” would need to be extended in terms of pedagogical approaches to students with diverse socio-cultural backgrounds.

According to the participants, the discourse of nationalism should also be discussed in education. On the one hand, it is the perception of the importance of one’s nation compared



to all other nations and its distance from the rest of the world. Anything that attempts a transformation beyond that appears as non-national because it transgresses the national and political limits. On the other hand, an exclusively national perspective in education suppresses inviting diversity as a source of enrichment and knowledge. Therefore, these two perspectives should be articulated and well balanced. *“It was interesting to see what the curriculum and approach to education in general look like in another country. It seems to me that the national perspective often only tells history in its own way, and then it is reproduced in school as a fact. I have never thought of it that way because I didn’t have a comparison.”* (I5)

Success in today’s individualised society increasingly requires language skills and international experience. Higher education predominantly supports these, but it is unavailable to some marginalised groups which do not often take part in it. The misunderstanding and failure that can start in primary school can have consequences right up to the point where one needs to compete for a job. Thus, internationalisation can become a tool for opportunity but at the same time a mechanism that deepens social exclusion. *“It was rewarding. In retrospect, I think it would have been enough to bring this international perspective to our university for those who don’t want to travel or can’t. I believe it would*

transform the overall climate in education because we have to learn to work with a diverse class.” (I8)

DISCUSSION

International experience can foster the anchoring of identity and extend its symbolic limits. Just as national entities (in the geopolitical sense) have boundaries, symbolic boundaries shape our perspective through the cultural context in which we live. Goffman (2003) believes that the differences that these boundaries create are symbolic representations that often lead to stigmatisation instead of mutual enrichment. Inclusive education needs to look beneath the surface of these stigmas, categories, and labels that we (often unconsciously) use because that is how we understand and interpret the world around us.

In the present research study, we understand the concept of boundaries in a way that has positive connotations. According to Lamont and Molnár (2002), symbolic boundaries are essential for studying ethnic and cultural differences and similarities. They are one of the possible strategies by which people define themselves to others. However, Epstein (1992) states that difference can lead to unjustified distinction, inequality, and social exclusion or segregation. The purpose of symbolic boundaries is to justify social boundaries (Hammer, 2012). The international aspect of education could



offer the opportunity to look beyond boundaries and re-evaluate prejudices against other cultures.

The research data prompted a focus on national and transnational perspectives in education. These perspectives can be seen as contradictory. “These conflict reactions (globalism vs. nationalism) often relate to differing opinions regarding the value of aggregated geopolitical units toward offering the promise of prosperity and other advantages versus a desire for political autonomy, local control, and the preservation of traditional language and customs” (Fantini, 2019, p. 5). We believe that national and transnational perspectives can complement each other. Adapting to educational trends, whether by traditionally-minded actors (referring to the past – as it has always been) or progressively-minded individuals (embracing the opportunities of the future) in schooling, is an unfortunate requirement. Promoting unifying tendencies in school institutions only amplifies social inequalities. It is precisely why other perspectives are desirable.

One of the principal findings of the research is that student teachers who experienced diverse education settings stated that they became more sensitive to inequalities and aware of different sources of knowledge. It led to reflection on coexistence and mutual understanding of diversity. The result was a paradigm shift towards a more inclusive approach in accepting diversity as

a potential element of the knowledge of everyday reality. Understanding the construction of identity in a different socio-cultural setting may help re-formulate learning outcomes leading to cultural competencies in teachers’ professional development. The pedagogical applications of research findings can support course methodologies and include reflection on international experience as a core part of the curriculum of the teacher training institution.

The development of intercultural competence by personal experience with diversity followed by guided reflection might become essential for education in today’s globalised world.

We believe it is desirable to incorporate this aspect directly into the curriculum and not see it as something extra. Within such an educational approach, we do not focus exclusively on mobility (international experience) but instead on integrating the intercultural dimension into the domestic learning environment. It can be done by discussing global perspectives, internationalising learning outcomes, and supporting informal activities in in groups of students from diverse backgrounds (such as ethnic communities). *“By learning more about other people – what they are like, how they behave, and a little about their culture – I managed to learn how to work with them. For example, the Asian kids were so quiet and introverted, while the Brazilians were wild and very open. That was really interesting. It seems to me that*



the more cultures you know, the better you can work with people.” (I7)

The socio-cultural setting we are surrounded by determines our actions and perception of reality. The individual cultural pattern of the place is projected into the place, and the whole process forms a perceptible reality. The specific place, with its history, can reflect the characteristics of the individuals who live in it. The reason can be the projection of a cultural pattern in a place that remains here over time and forms a culture that also forms the place itself. Especially in the classroom, we should strive to create a supportive environment. *“The moment I arrived there, I immediately felt that the city opened its arms to welcome me. Wherever I went, people asked me where I lived and how long I had been there as if I was a local. I felt that I was exactly in the place I should be. I felt like I was at home. In my whole life I had never before felt that I could belong somewhere like that.” (I7)*

During their international experience, the student teachers used strategies from established systems of their everyday lived realities. When they found themselves outside these systems, they had to create new strategies that gave them space for learning and awareness. *“At that time, I also realised that I wanted to study a caring or helping profession. I need that contact with people and to feel that I affect them. And I also know that they affect me.” (I7)*

Language and communication were identified as another important mechanism of the research. We focus on language as a tool that constructs reality and opens up the possibilities of intercultural dialogue. The task of intercultural dialogue is not to create universally valid value bases that would a priori provide a general moral guide to living or an answer to the topics related to diversity. The purpose of such dialogue should be pluralistic and reflective consideration of the values of students with different cultural backgrounds that, under the influence of moral reflection, are broadened by the other perspectives. Therefore, the dialogue aims to accept the view of the other, with all its differences (Kögler, Balon, & Hrubec, 2006).

The results of the dialogue can thus take on a universal form but at the same time retain loyalty to the local cultural context. Stakeholders (in our context, student teachers) are not forced to abandon their natural starting points. However, they are encouraged to adopt a pluralistic perspective that can (through reflection) reformulate their original normative commitments. *“We all perceived the same thing in a completely different way. Then we realised that we are really different and that our culture really affects us. It is the biggest part of my identity.” (I9)*

Rather than language itself, it seems more important for contemporary pedagogy to focus on how we interpret the world around us through various



discursive strategies (e.g. linguistic and semantic aspects of language). Thanks to modern technologies, such as online dictionaries, we should focus more on the perspective that is being expanded by the new linguistic code and less on simple translation or grammar.

Assessment based on the norms of the local context will not work effectively for students with different socio-cultural backgrounds. Instead, it is desirable to focus on individuals' progress, considering the life experience of all the actors in a school. We consider diversity in the educational process as enriching because of its ability to disrupt epistemic experience frameworks. It leads to the development of intercultural intelligence, which many experts believe is necessary for today's world (cf. Deardorff, 2011; Early & Ang, 2003; Thomas & Inkson, 2009; Wawrosz & Jurásek, 2021).

The difference can be a stimulus for student teachers' self-reflection, didactic practices, and value attitudes. Nurturing the culture and the climate of the school is essential for successful inclusive education. An open school environment creates a space for self-realisation and positive self-evaluation for all stakeholders in the school. The educator can be a significant player in cultivating the school ethos. This can bring intercultural knowledge and sensitivity to the school culture and curriculum and avoid social, ethnic, cultural, and other types of exclusion.

Considering all the above results together, it seems that to create an inclusive environment and a culturally responsive approach in education there is a need to focus on the international aspects of the curriculum at the very core (Gay, 2002). All the respondents were aware of the benefits of having an authentic international experience for their teaching practice. It is most meaningful if it is preceded by preparation and followed by reflection. Suppose the student teacher does not have the opportunity to have an international experience. In that case, the curriculum can act as a substitute for this role by its pro-inclusive and pro-cultural nature, which should be deeply embedded and not seen as something extra.

Building positive cross-cultural relationships can make it easier to become aware of the cultural misinterpretation we can acquire and thus reduce the stigmatisation of students from different socio-cultural backgrounds. International experience can allow student teachers to understand who they are through the social context. It can support overcoming cultural barriers and building bridges for understanding and enrichment.

CONCLUSIONS

The article explores how student teachers reflect the shift in their identity by experiencing diversity through the international experience. Three



mechanisms have been described that address this identity shift. The qualitative research was conducted by ten face-to-face semi-structured interviews with student teachers. The international discourse has become one of the dominant discourses in education and reinforced the institutional system of education.

The international aspects of pedagogy and research in this field often go beyond the dimensions defined by the school institution. These aspects project themselves into educational issues and broader cultural and social contexts (environments), inside and outside social groups and in society itself (Shukran, 2014). The globalising nature of the present – for example, the more effortless movement between countries and school systems – limits our capability to orient ourselves clearly in the era in which we currently live because new cultural symbols are emerging. Education should respond to the acceleration of social reality by preparing student teachers to live in a culturally/ethnically diverse future. Accepting the presence of the hybrid/multiple identities of others through the transformation of one's own may be a way to achieve this. Within this article, we focused on the question: *How does the internationalisation of education enhance student teachers' culturally sensitive approach to diversity?*

Identity is formed, shaped, and transformed by developing new patterns of behaviour when an individual

leaves the patterns of the reality of their everyday life. The transformation of identity is influenced by the time an individual spends exposed to a different socio-cultural environment: "Changes in students' perception and understanding of the host culture and the home culture, and the development of global understanding" (Kauffmann et al., 1992, p. 58). Language and discursive strategies seem to be essential for understanding aspects of diversity – specifically, how language is a tool for constructing reality. Language as a part of our thoughts and societal norms helps us see new patterns and the whole world from other perspectives. In other words, "it constitutes meaning and fundamentally shapes human experience" (Fantini, 2019, p. 15).

The first steps towards an inclusive school climate and culturally responsive education are to be aware of the discourses and their strategies that influence us and construct the identities of those we perceive as "the others". It makes it possible to perceive linguistic constructions as possible (and possibly not valid) interpretations of social reality. Something that is related to this is the expansion of research in the field of education of foreign pupils – often limited only to language training itself – to include social, cultural, and other aspects of education.

Suppose the national perspective in education can be reduced (i.e. by international experience), favouring



a transnational approach to humanity in a globalised world. In that case, it could be much easier to abandon the discourse of normality that segregates pupils and students into categories from which they often cannot escape. International experience can have a positive impact on the personal development of student teachers. However, isolated international experience does not automatically develop intercultural competencies that lead to a broader understanding of diversity (Deardorff, 2011).

It is desirable to find the most effective way to support student teachers' cultural dimensions and values through systematic training (pre-departure cultural orientation). Vande Berg, Paige, and Lou (2012) also emphasise the benefits of cultural mentoring abroad. Reflection on intercultural experiences is an essential part of self-awareness and the assessment of

its benefits. The student teachers stated that they became aware of personal development processes only by talking about their experiences.

An approach in which diversity is seen as a source of enrichment and offers space for learning is essential for inclusive and culturally responsive pedagogical practice. It requires the promotion of interculturally responsive education. It includes the systematic development of the concept of teacher training for the pedagogy of the 21st century, including intercultural competencies. Methodologies and strategies of culturally responsive pedagogy would be embedded in the curriculum at all levels of education. A teacher thus equipped will be able to provide more effective support to an inclusive school environment focused on pluralistic, non-hierarchical relationships and values in education.

REFERENCES

- Berger, P. L., & Luckmann, T. (1991). *Social construction of reality*. London: Penguin Books.
- Brubaker, R., & Cooper, F. (2000). Beyond "identity". *Theory and Society*, 29, 1-47.
- Clarke, A. E. (2005). *Situational analysis: Grounded theory after the post-modern turn*. Thousand Oaks: SAGE.
- Clarke, A. E. (2019). Situational analysis as a critical interactionist method. In M. H. Jacobsen (Ed.), *Critical and cultural interactionism. Insights from sociology and criminology* (p. 189-210). London: Routledge.
- Clarke, A. E., Friese, C., & Washburn, R. (Eds.). (2015). *Situational analysis in practice. Mapping research with grounded theory*. London: Left Coast.
- Deardorff, D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research*, 149, 65-79.
- Early, P. C., & Ang, S. (2003). *Cultural intelligence: Individual Interactions across cultures*. Redwood City: Stanford University Press.



- Epstein, C. F. (1992). Tinker-bells and pinups: The construction and reconstruction of gender boundaries at work. In M. Lamont & M. Fournier (Eds.), *Cultivating differences: symbolic boundaries and the making of inequality* (pp. 232-256). Chicago: University of Chicago Press.
- Estelles, M., & Fischman, G. (2020). Who needs global citizenship education? A review of the literature on teacher education. *Journal of Teacher Education*, 72(2), 223-236.
- Fantini, A. E. (2019). *Intercultural communicative competence in educational exchange. A multinational perspective*. New York: Routledge.
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53, 106-116.
- Goffman, E. (2003). *Stigma: poznámky k problému zvládnání narušené identity [Stigma: notes on the problem of coping with a disturbed identity]*. Praha: Sociologické nakladatelství.
- Hammer, M. (2012). The intercultural development inventory: A new frontier in the assessment and development of intercultural competence. In M. Vande Berg, R. M. Paige, & K. H. Lou (Eds.), *Student learning abroad* (p. 115-136). Sterling, VA: Stylus.
- Jäggle, M., Krobath, T., Stockinger, H., & Schelander, R. (Eds.). (2013). *Kultur der Anerkennung. Würde, Gerechtigkeit, Partizipation für Schulkultur, Schulentwicklung und Religion*. Baltmannsweiler: Schneider Hohengehren.
- Kalenda, J. (2016). Situational analysis as a framework for interdisciplinary research in the social science. *Human Affairs*, 26(3), 340-355.
- Kauffmann, N. L., Martin, J. N., & Weaver, H. D. (1992). *Students abroad, strangers at home. Education for a global society*. Yarmouth: Intercultural Press.
- Kögler, H., Balon, J., & Hrubec, M. (2006). *Kultura, kritika, dialog [Culture, criticism, dialogue]*. Praha: Filosofia.
- Králíková, A. (2015). *Autorské tváře v knižních zrcadlech [Author's faces in book mirrors]*. Příbram: Pistorius & Olšanská.
- Lamont, M., & Molnár, V. (2002). The study of boundaries in the social sciences. *Annual Review of Sociology*, 28, 167-195.
- Lorenzová, J. (2017). *Sociální pedagogika – věda, praxe, profese. K problému utváření oborové a profesní identity sociální pedagogiky*. Habilitační práce. Brno: Masarykova univerzita.
- Scheuringer, B. (2016). Multiple identities: A theoretical and an empirical approach. *European Review*, 24(3), 397-404.
- Shukran, Q. (2014). Sense of place and place identity. *European Journal of Social Science Education and Research*, 1(1), 306-310.
- Strauss, A. L., & Corbinová, J. (1999). *Základy kvalitativního výzkumu: Postupy a techniky metody zakotvené teorie [Fundamentals of qualitative research: Procedures and techniques of the grounded theory method]*. Boskovice: Sdružení podané ruce.
- Thomas, D. C., & Inkson, K. (2009). *Cultural intelligence: Living and working globally*. 2nd ed. San Francisco, CA: Berrett-Koehler.



- Valdřová, J. (2006). *Gender a společnost [Gender and society]*. Ústí nad Labem: Univerzita Jana Evangelisty Purkyně.
- Vande Berg, M., Paige, M. R., & Lou, H. K. (2012). *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. Herndon: Stylus.
- Vignoles, V. L. (2017). Identity: personal AND social. In K. Deaux & M. Snyder (Eds.), *Oxford handbook of personality and social psychology* (p. 289-315). Oxford University Press. Retrieved from: https://www.researchgate.net/publication/316790231_Identity_Personal_AND_Social
- Vygotskij, L. S. (2004). *Psychologie myšlení a řeči [Psychology of thinking and speech]*. Praha: Portál.
- Wawrosz, P., & Jurásek, M. (2021). Developing intercultural efficiency: The relationship between cultural intelligence and self-efficacy. *Social Science, 10*(8), 312.

Markéta Sedláková

*Department of Social Education, Faculty of Education, Masaryk University, Czech Republic;
email: 252937@mail.muni.cz*

David Košatka

*Ph.D. student, Faculty of Education, Masaryk University, Czech Republic;
email: david.kosatka@mail.muni.cz*

SEDLÁKOVÁ, M., KOŠATKA, D. Identity v éře globalizace: Reflexe internacionální zkušenosti jakožto nástroj pro kulturně citlivé a inkluzivní vzdělávání

Cíle: Předkládaný text analyzuje reflexe studentů učitelství zaměřené na jejich internacionální zkušenost. Tato zkušenost byla zkoumána ve vztahu k jejich identitě a schopnosti efektivně působit v odlišném sociokulturním prostředí. Zvyšování povědomí o diverzitě vnímáme jako důležitou součást osobnostního a sociálního rozvoje budoucích učitelů v rámci jejich profesní přípravy. Věříme, že tento přístup může podpořit proměnu školního klimatu směrem k inkluzivnímu a kulturně citlivému vzdělávání.

Metody: Hlavní výzkumná otázka zněla: Jak internacionalizace ve vzdělávání zvyšuje u studentů učitelství kulturně senzitivní přístup k diverzitě? V rámci kvalitativního výzkumu se autoři zaměřili na aspekty internacionální zkušenosti studentů učitelství v kontextu pedagogické praxe. Data byla získána prostřednictvím deseti polostrukturovaných rozhovorů se studenty učitelství, kteří mají zkušenost se zahraničním vzděláváním a vzdělávacími systémy.



Zjištění: Data ukázala, že zkušenost s odlišným sociokulturním prostředím umožňuje rozvoj vícenásobných/hybridních identit a podporuje porozumění a empatii vůči odlišnosti. Byly identifikovány možné implikace pro inkluzivní praxi, včetně výukových strategií zahrnujících reflexi, rozvoj kulturně citlivého přístupu ve vzdělávání a utváření povědomí o perspektivách a kulturních zvyklostech druhých.

Závěr: Porozumění diverzitě a její ukotvení v každodennosti může mít pozitivní vliv na efektivitu ve vzdělávání a pedagogický přístup v praxi. Rozšíření profesního kurikula o internacionální aspekt umožňuje studentům učitelství lépe reagovat na přítomnost diverzity v edukaci.

Klíčová slova: identita, kultura, internacionalizace, jazyk, transformace, reflexe, responzivní vzdělávání, inkluzivní vzdělávání