

A new border pedagogy to foster intercultural competence to meet the global challenges of the future

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Abstract

The Millennium Project, an international participatory think tank that uses futures research to systematically explore, create and test both possible and desirable futures in order to improve decisions in the present, presents unprecedented challenges for Australian education. Their publication, 2015-16 State of the Future, outlines 15 global challenges that represent an unparalleled invitation for educators to think creatively and imaginatively to design experiences whereby students successfully engage in 'border crossing' (Giroux, 1992). The act of border crossing provides unprecedented opportunities for children, young people and adults to develop intercultural competencies and skills that better enable them to live together mindfully. We present a new border pedagogy based on the concept of hybridity that works to build students' and citizens' intercultural competence by encouraging them to embrace potential miscommunication and intercultural conflict. By learning how to embracing hybridity, students can work productively to put what is known into crisis by constantly blurring and problematising boundaries, binaries and identities. Our new border pedagogy promotes living 'together-in-difference' (Ang, 2001) by encouraging students to critically interrogate issues of difference they face as they border cross. The border pedagogy for living together-in-difference encourages students to embrace intercultural conflict and potential miscommunication because of the questions and wonderings it kindles and inspires. Importantly, it presents a pedagogy that assists educators in building on the educational goals of the Melbourne Declaration and engaging effectively with the Australian Curriculum's cross-curriculum priorities so students can prosper individually, collectively and communally in a globalised world.

Keywords: border pedagogy, border crossing, intercultural competence, hybridity, mindfulness

Introduction

We have constructed a system we can't control. It imposes itself on us and we become its slaves and victims. We have created a society in which the rich become richer and the poor become poorer. And we are so caught up in our immediate problems that we can't afford to be aware of what is going on with the rest of the human family or our planet Earth. To my mind I see a group of chickens in a cage disputing over a few seeds of grain unaware that in a few hours they will all be killed. (Thich Nhat Hanh, 2008, p. 5-6)

We are troubled by the massive shift in mindset and practices needed to prevent colossal and complex human and environment disasters seemingly inevitable by 2050. Unless severe thinking and behaviour change begins to happen now, violence against women, social unrest, the dangers of artificial intelligence growing beyond human control, widening income gaps, jobless economic growth and massive long-term unemployment, to name a few, will continue to rise. But these globally debilitating realities can be addressed to ward off what appears to be our 'probable' future. Fundamentally, no one country or institution can address these challenges on its own.

The Millennium Project (Glenn, Florescu and The Millennium Project Team, 2015), an international participatory think tank that uses futures research to systematically explore, create, and test both

possible and desirable futures in order to improve decisions in the present, puts forth 15 Global Challenges. The global challenges we face are: sustainable development and climate change, water and sanitation, population and resources, democratisation, global foresight and decision making, global convergence of information communication technologies, the gap between rich and poor, health issues, education and learning, peace and conflict, the status of women, transnational organised crime, energy, science and technology and global ethics. These challenges present an unparalleled invitation for Australian individuals, groups, and institutions to think differently about the future.

These Challenges are transnational in nature and transinstitutional in solution. They cannot be addressed by any government or institution acting alone. They require collaborative action among governments, international organizations, corporations, universities, NGOs, and creative individuals. (Glenn, Florescu and The Millennium Project Team, 2015, p. 12)

Because these challenges require intercultural competence at scale, we believe something intentional and disruptive must be done when it comes to teaching others how to live together, work together and solve global problems. Designing a pedagogy to prepare individuals, institutions and governments to develop a robust intercultural competence is critical in this endeavour. This is particularly true if there is a hope for a better future than one characterised by the destruction of the environment, worsening intrastate violence, terrorism, corruption, organised crime, economic inequality and the relentless and unconstrained violence against women, characterised by The Millennium Project (2015) as ‘the largest war today’ (p. 5).

It’s Time to Grow Up

We argue seemingly insurmountable cultural barriers represent a massive obstacle to developing the intercultural competence needed to work in collaboration to address these 15 global challenges. What can perhaps ameliorate and better foster intercultural competence is invitations to engage in ‘border crossing’ (Giroux, 1992). This is because the act of border crossing helps students to develop intercultural competencies and skills that better enable them to live together mindfully and in peace with each other and the environment. We think this is as akin to ‘growing up’. This invitation,

speaks to the need to create pedagogical conditions in which students become border crossers in order to understand otherness in its own terms, and to further create borderlands in which diverse cultural resources allow for the fashioning of new identities. (Giroux, 1992, p. 28)

Students’ and citizen’s ability to recognise cultural borders requires instruction in contemplative practices that encourage them to develop deep knowledge and skills from the early years through old age. In other words, global citizens need pedagogical training where they learn mindfulness strategies to listen to *and* hear what others have to say. They also need to learn and practice how to respond positively to individuals who may have different cultural and linguistic backgrounds by drawing on informed frames of reference. These learned skills can then assist them in adapting, being flexible and empathetic and embracing an ethnorelative view so they are better prepared to appropriately and effectively communicate in different intercultural encounters. The Millennium Project characterises humanity as,

emerging from small-minded adolescence to planetary adulthood. We have been trying on roles of what it is to be Chinese or French, engineers or artists, for thousands of years, isolated into our own narrow beliefs of what we think to be true and right. Now it is time to grow up and become an adult planetary species. (p. 7)

In considering how humanity can ‘grow up’ we propose that a new border pedagogy—based on the concept of hybridity—is needed. Hybridity as a concept is disruptive, but useful because it forces children, young people and adults (students) to take ‘seriously how ideologies are lived, experienced, and felt at the level of everyday life as the basis for student experience and knowledge’ (Giroux, 1992, p. 176). When students learn how to embrace hybridity, they work productively to put what is known

into crisis by constantly blurring and problematizing boundaries, binaries and identities. To successfully navigate, collaborate and address the 15 Global Challenges requires a new border pedagogy that works to produce hybrid subjectivities and challenges all human beings to reject 'a notion of a fixed cultural past, recognising instead that any ideas of culture and tradition are inherently informed by current contexts' (Albright, Purohit and Walsh, 2006, p. 234).

In other words, by recognizing the inescapable impurity of all cultures and the porousness of all cultural boundaries in an irrevocably globalized, interconnected and interdependent world, we may be able to conceive of our living together in terms of complicated entanglement, not in terms of insurmountable difference. (Ang, 2001, p. 194)

Thus a new border pedagogy that assists individuals in embracing hybridity will better place them to view 'complicated entanglement' as a necessary condition for living together-in-difference (Ang, 2001) to meet the Millennium Project's 15 global challenges. With this understanding, students will be better positioned to value plurality and multiplicity within themselves and others, and throughout the world. Indeed, the concept of the 'whole world' itself is characterised by complexity, diversity, expansiveness and heterogeneity. This type of border pedagogy then offers an opportunity for students and all citizens to view their subjectivities as not fixed, meaning they can come to understand they have the agency to critique, challenge, resist, create, and recreate their social worlds by thinking concretely, sympathetically and contrapuntally about others, rather than only themselves (Said, 1993).

Our argument is simple, we believe a new border pedagogy based on the concept of hybridity is a compelling starting point to foster the intercultural competence needed to meet the 15 global challenges (Anzaldúa, 1987, 1990; and Giroux, 1992) because:

our encounters at the border—where self and other, the local and the global, Asia and the West meet—make us realize how riven with potential miscommunication and intercultural conflict those encounters can be. (Ang, 2001, p. 16)

Students who embrace the notion of hybridity and engage with a new border pedagogy, will possess new strategies to support divergent thinking when intercultural miscommunication and conflict arises, moving them away from relying on their more habitual convergent thinking (Anzaldúa, 1990) that is individual and often based on national identities. A new border pedagogy that embraces hybridity will prepare students to think about, even practice through scenario-based instruction, what to do when they first arrive at cultural borderlands *a priori*, so they can view and anticipate the experience of border crossing as providing extraordinary opportunities to critically interrogate issues of difference. Such a border pedagogy will highlight the need for them to transcend their set patterns and ways of thinking to develop a new perspective that includes—rather than excludes—confronting cultural experiences. If students are prepared and have practice thinking this way, it provides increased opportunities for them to develop a new consciousness that better enables them to transcend dualistic thinking (Anzaldúa, 1990). This is because they will have practice critically interrogating issues of difference through dialogue with self and others.

Living together-in-difference

One of the most important predicaments of our time can be described in deceptively simple terms: how are we willing to live together in the new century? 'We' and 'together' are key sites of contestation here. (Ang, 2001, p. 193)

The question, 'how are we willing to live together in the new century?' is a strong provocation for us as educators. A new border pedagogy also needs to address how Australians, particularly those with social, racial (e.g. White) and economic privilege have an easier time crossing physical borders, but will likely struggle negotiating the invisible borders of culture and race (Gómez-Peña, 1996). We do not view the 'borderlands' as a 'utopian site of transgressive intermixture' (Ang, 2001, p. 164), nor do we view hybridity as a concept that makes it any easier to challenge individuals' ritualised and dominant ways of thinking about their own subjectivities. Rather, we view a new border pedagogy

underpinned by hybridity as one that embraces a complicated entanglement replete with potential miscommunication and intercultural conflict where the ambivalence inherent in hybridity becomes the necessary condition for *living together-in-difference* (Ang, 2001). More simply, a new border pedagogy for living together-in-difference acknowledges that alternative identities exist and encourages students to reject those dichotomies of otherness that maintain the status quo and which globally, is not prepared to deal with the additional 2.3 billion people forecast to live on earth by 2050.

The systems for food, water, energy, education, health, economic and global governance are not built to cope with this growth, and require a radical change in thinking if we are to avoid massive and complex humanitarian and environmental disasters. Business as usual will not suffice. (Childs, 2015, ¶ 12).

We believe education, both institutional and non-institutional, viewed uncritically as ‘business as usual’, is simply a global reality needing to be disrupted. While there are pockets and examples of incredible innovation, most governments, particularly Australia, are more interested in seizing economic opportunities through educational preparation and reform. Take for example the *Australia in the Asian Century White Paper* (2012) which acknowledges the national education system, from early childhood to the tertiary sector, as a foundational component in the cultivation of individuals’ intercultural competence. The Paper views intercultural competence as primarily translating into individuals’ increased potential to access the economic benefits of the Asian Century. The paper details the following areas that universities should focus on to ensure Australian students have the necessary capabilities for the Asian Century:

- Boost the number of Australian students studying in Asia through closer links with regional institutions, and improve financial support and information for students who study in Asia
- Increase the number of students who undertake Asian studies and Asian languages as part of their university education
- Have a presence in Asia and establish an exchange arrangement involving transferable credits with at least one major Asian university.

Our question is, how will these foci help Australians collaborate with other global citizens to meet the Millennium Project’s 15 global challenges? In her forward to the *Australia in the Asian Century White Paper*, The Honourable Julia Gillard puts it this way,

Thriving in the Asian century therefore requires our nation to have a clear plan to seize the economic opportunities that will flow and manage strategic challenges that will arise. (p. ii)

We are not introducing a new border pedagogy for living together-in-difference to foster an intercultural competence in citizens premised on seizing economic opportunities.

Creative solutions to complex challenges

Our new border pedagogy has been designed to foster intercultural competence as a set of dispositions and skills that are cultivated over time, which then becomes the critical knowledge and understanding needed to come up with creative solutions to complex challenges *collectively* with citizens across the world. Intercultural competence, although an elusive concept to pin down, has been determined to comprise specific attitudes, knowledge, skills and behaviour that lead to effective and appropriate communication and actions in intercultural encounters (Deardorff, 2006). Intercultural competence is therefore fundamental to the development of relationships as it enables communication and interactions in which discovery, acceptance and transformation of self and others is possible. A new border pedagogy grounded by the concept of hybridity offers a timely and valuable way to actually assist Australians, as well as global citizens, in becoming truly interculturally competent. Furthermore, a new border pedagogy conceptualised this way exemplifies rethinking the gamut of educational provision from the early years until old age, to promote individuals’ acquisition of the abilities needed to engage in critical intercultural citizenship (Byram, 2006). In this sense the new border pedagogy we are proposing, no longer permits students and citizens to ‘draw the line between

us and them, between the different and the same, here and there, and indeed, between Asia and the West' (Ang, 2001, p.3).

In what follows, we illustrate how our new border pedagogy for living together-in-difference—a work in progress—that can be leveraged to build students' intercultural competence by opening up new learning spaces (Teräs, 2007) that 'address and analyse the fundamental uneasiness inherent in our global condition of togetherness-in-difference' (Ang, 2001, p. 200). This is because a new border pedagogy that embraces disruptions of the 'taken-for-granted' is needed across all sectors of education. We believe the new border pedagogy presented is fundamental in fostering students' wise humanising creativity where they are guided by ethical action, mindful of its consequences to solve problems individually, collaboratively and communally (Craft, Chappell and Walsh, 2013). We believe the new border pedagogy for living together-in-difference can foster intercultural competence by disrupting notions of superiority and inferiority embedded in particular identities (Okolie, 2002) for the common global good.

A New Border Pedagogy for Living Together-in-difference

Border crossing as an educational pursuit means that individuals are assisted to learn to think about themselves in a border context in order to facilitate crossings and connections between people, whilst being aware and critically reflective of issues of privilege and power (Romo & Chavez, 2006). Border crossing empowers an individual to aspire to come to know and understand otherness in its own terms, rather than being complacent that borders are needed to separate, define and control our lives and world. The borderlands are necessarily transgressive spaces where students can learn the skills and competencies that are required for sharing the present, and the future, with others mindfully and with an authentic desire for justice, sustainability and peace in the world.

At its core, a new border pedagogy for living together-in-difference encourages students to engage in contemplative practices and then critically interrogate issues of difference when they border cross to foster their intercultural competence. This new border pedagogy requires students to embrace intercultural conflict and potential miscommunication by requiring them to constantly question their beliefs and behaviour. A goal is to encourage them to turn towards conflict and potential miscommunication, rather than away from it. As a pedagogy, the practice of sitting with discomfort and tension in a world rife with uncomfortable difference and indifference towards all living things—where we must live together-in-difference- is necessary.

Drawing on Deardorff's (2006) Process Model of Intercultural Competence, the new border pedagogy for living together-in-difference encourages learning as a process, demonstrating the continuing, and complex, nature of intercultural competence development over time. With this new border pedagogy, compassion and critical humility are core concepts acquired through mindfulness to embrace discomfort, knowing the goal is not to reject or abandon difference, but create a new hybrid subjectivity that is uniting. It is impossible to create a new hybrid subjectivity without interrogating the forces of globalisation and coloniality so as to develop the skills and dispositions to be deeply aware of cultural differences to the point where students can respect differences and stand together in solidarity with cultural others. Being able to stand in solidarity with others transcends the notion of tolerance (Nieto, 1994) allowing students to enter a third space where negotiation is possible so much that a hybrid consciousness is attainable (Karanja, 2010) leading to the internal outcome of ethnorelativism. When students realize a hybrid consciousness is possible they are better placed to embrace a critical intercultural citizenship where through their communication, behaviour and actions they model how different cultural realities are equally viable and possible in the present moment and into the future.

At the heart of the border pedagogy for living together-in-difference is the belief that intercultural learning is grounded in intersubjectivity and dialogue with self and others. Intersubjectivity, when applied to intercultural communication, is demonstrated when learners achieve the ability to take the subject position, while at the same time resisting turning 'the other' into an object (Tanaka, 2002). Intersubjective exchanges between people are therefore conducive to building relations of

interdependence and collaboration, in turn fostering a greater sense of identity and belonging for the individual (Tanaka, 2002). Ideally, this manner of communication exemplifies the very heart of the concept of intercultural education, and it is certainly what is required as global citizens move forward to cooperate and co-exist together-in-difference. Intersubjectivity is crucially important as identities, representations of culture, stereotypes and othering all exist in relational encounters as the in-between space that is *created* through dialogue and negotiation with others (Dervin, 2011; Howarth, 2002). Thus, students should be assisted to develop communicative skills and knowledge that enable them to enter border and liminal spaces. We propose the following new border pedagogy as a means to support such learning, and elaborate further on the model in the next section.

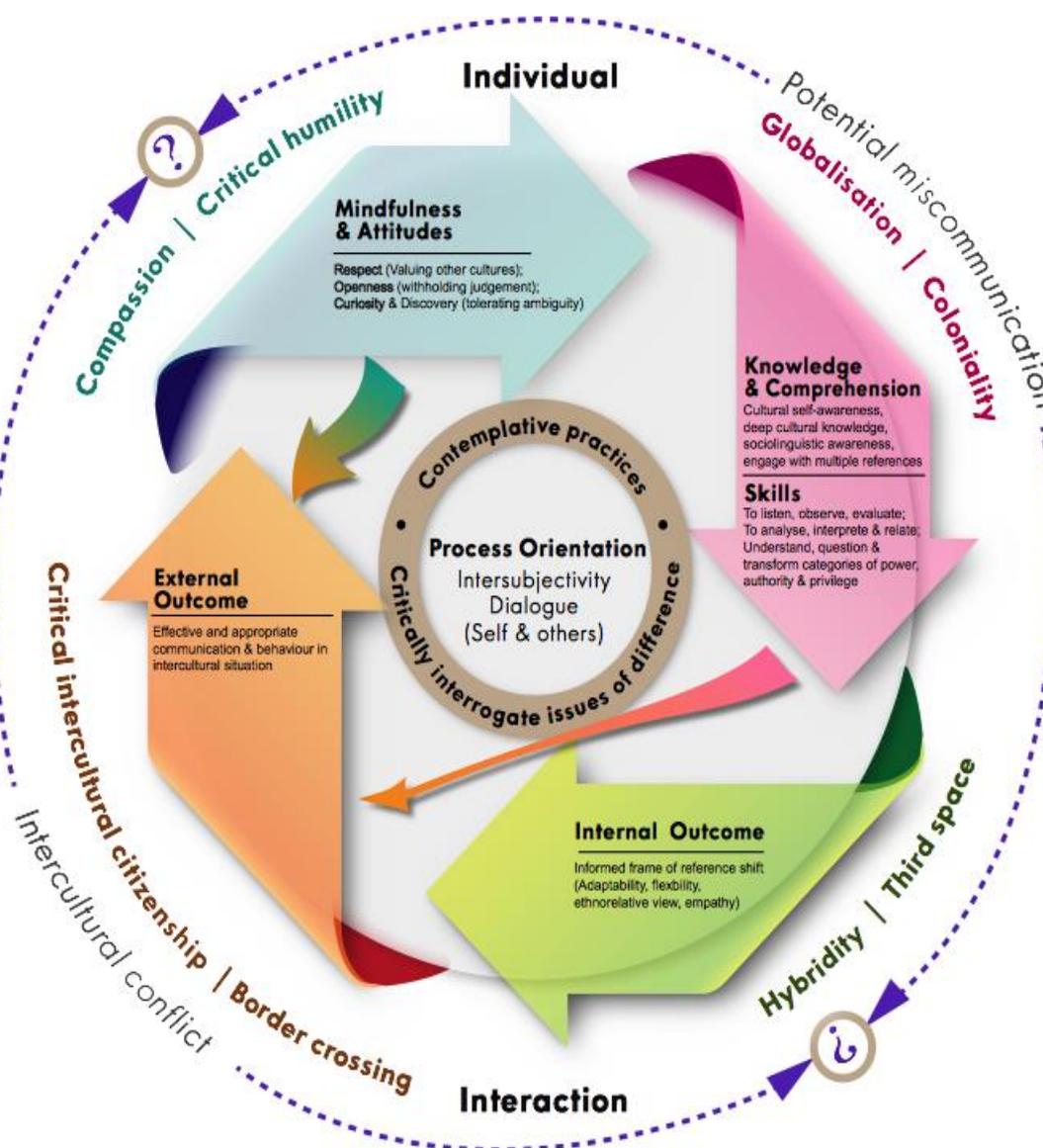


Figure 1. A border pedagogy for living together-in-difference

Compassion and critical humility

The new border pedagogy for living together-in-difference proposed in Figure 1 takes its starting point from the attitudes of respect, openness and curiosity that are required for intercultural competence as articulated in Deardorff's Process Model of Intercultural Competence (2006). In a broader sense though, compassion and critical humility are the values that need to be cultivated within intercultural encounters, and the use of contemplative practices makes this more likely. Thus, this new border pedagogy views the affective components for intercultural competence as being more likely to arise

when students develop and practice contemplative practices. Mindfulness specifically, as a state, and as a process, is a core contemplative practice that has been integrated into the new border pedagogy. 'Paying attention in a particular way, in the present moment, and non-judgmentally' (Kabat-Zinn, 2003, p. 13) facilitates awareness of intercultural realities, and arising individual, emotional reactions.

Mindfulness is not a new concept in regards to intercultural learning and it has been theorised previously in literature on intercultural communication and intercultural competence, although empirical research is more limited. Thomas (2006) includes mindfulness as a key factor in cultural metacognition, which is the linking mechanism between knowledge and behaviour in the model of Cultural Intelligence (CQ). Cultural metacognition enables an individual to pay deliberate attention to intercultural experiences, view situations with an open mind and control cognitive processes and responses, thus facilitating self-regulation during interaction (Thomas, 2006). Mindful intercultural communication therefore involves simultaneously attuning to self and other's assumptions, cognitions and emotions (Ting-Toomey, 1999). However, Ting-Toomey in an interview with Cañado (2008, p. 213) asserts that mindfulness in intercultural communication is primarily 'tuning in to yourself, to listen to the internal noises and clutter within yourself, and considering how to declutter the arising emotions, and that is a very layered and dialectical process'. In more recent research, Houde (2014) explores the relationship between mindfulness and the development of intercultural competence. He suggests that interculturally competent individuals pay attention to both internal and external experiences before they describe and label experiences and are therefore less reactive to inner experiences. In this way, intercultural competence can be developed through quieting one's ego by taking a non-evaluative stance towards internal thoughts and feelings as they flow. Thus, when faced with frustrating or confusing intercultural encounters, mindful individuals may be more able to withstand emotional discomfort, understanding the temporary nature of such experiences.

Students who are assisted to develop mindfulness may be more prepared to meet each moment of life, whether perceived as good or bad, with receptive attitudes of acceptance, kindly curiosity and non-judgement (Bishop et al., 2004; Shapiro et al., 2006). Through mindfulness, students can be encouraged to create space within themselves to allow feelings and thoughts to emerge without resistance, and this space acts as a buffer or gap for the normal, habitual reactions that may not allow for healthy, effective coping or behaviour. This gap fulfils a powerful purpose. For example, results from a recent study on mindfulness and automatic prejudice found that mindfulness meditation reduced implicit race and age bias among White college students in the United States (Lueke & Gibson, 2014). The research concluded that mindfulness practices could indeed assist in breaking down the unconscious boundaries that individuals use to enforce distance between themselves and others. With barriers dismantled, there is the potential for compassion to develop as one comes to acknowledge the interconnectedness inherent in sharing the human condition. Compassion literally means to 'suffer together' and although it is closely related to empathy, as it involves being able to take the perspective of another, it also includes a subsequent desire to act (Greater Good, n.d).

A second affective dimension included in the new border pedagogy for living together-in-difference is critical humility. Humility is essential for intercultural learning, as even if individuals are open towards and have respect for culturally different others, they cannot always expect, or assume, that they will actually be able to easily understand the symbols of other systems (Sample, 2013). Humility is an acknowledgement that we do not always have the answers, nor indeed at times, the questions themselves. In this respect, critical humility is the delicate yet difficult balance between the desire to act in the world, whilst at the same time having awareness that our knowledge is partial and evolving (European-American Collaborative Challenging Whiteness, 2005).

Globalisation and coloniality

Moving on from the affective elements in the process of intercultural learning, the proposed new border pedagogy for living together-in-difference views intercultural knowledge, comprehension and skills being under the influence of the larger societal issues of globalisation and coloniality. Development of the attitudes, knowledge and skills most often associated with intercultural competence may assist students to better enter and engage in intercultural situations, however intercultural communication, as a joint social activity, takes place in environments where imbalances

of power and social injustice often exist (Shi-Xu, 2001). Educators should therefore support students to identify discourses of domination, exclusion and prejudice as a matter of priority. Part of this task relates to assisting students to become aware of historical discursive practices and the power interests and power effects that impact upon communication and understanding between individuals and groups who are culturally different (Shi-Xu, 2001). The new border pedagogy calls for the focus of educating for intercultural knowledge to remain firmly on the necessity to provide students ‘the opportunity to engage critically the strengths and limitations of the cultural and social codes that define their own histories and narrative’ (Giroux, 1991, p. 360). Thus, knowledge acquired can enable students to engage multiple references and more importantly to understand, question and transform categories of power, authority and privilege. In this aspect, students should be assisted to resist contemporary modes of coloniality and the master narratives of globalisation. Globalisation must be problematised, rather than simply viewed as a ‘neutral consequence of the application of neoliberal economic principles seeking efficiency in the allocation of resources and growth’ (Falk & Kanach, 2000, p. 159). Likewise, while the outcomes of intercultural learning can be a foundation to build a common world in the age of globalisation, this world should be inclusive of many possible worlds, which means that learners must be equipped with tools other than Eurocentrism that they can apply when interacting with different others (Aman, 2013). This approach provides a framework where:

Alternative, or ‘other’, ways of thinking are reconstituted through thinking at epistemic borders, where differences are not just defined by modernity (eg: the modern nation-state system, inevitable progress), but also coloniality. This takes into account the lived experiences of vulnerable populations, as well as epistemological colonization over the past 500 years. (Rahatzad, Sasser, Phillion *et al.*, 2013, p. 80)

Hybridity and third space

The new border pedagogy for living together-in-difference aims to also provide a vehicle for students to develop an alternative, internal frame of reference, by entering the third space that is within them at all times, and that which is also present in the realities of intercultural encounters. In cultural studies, the term *third* is most often linked to the fluidity of space, a place where negotiation is possible as the ambiguities of life endlessly play out (English, 2005). It is within this third space that hybridity is realised. This is because:

Multiplicity produces ambivalence and contradictions in one’s existence and in order to resolve these conflicts, one needs to act rather than react. One has to engage that which is antagonistic differently and move beyond the binaries of self and other, the oppressor and oppressed, in order to arrive at a consciousness of one’s borderlands, a *mestiza* consciousness, which is itself a “hybrid consciousness”. (Karanja, 2010, p.3)

A border pedagogy for living together-in-difference does not see the ambiguities and complexities of intercultural encounters as problematic, but instead focusses on the value of these ambiguities and complexities. Knowledge is therefore ‘always partial, continually being created and recreated in response to new ideas and experience’ (Hayes & Cuban, 1996, p. 7). Dwelling in the third space enables hybridity because for Bhabha (1990) it calls for individuals to be mindful of the possibilities for new situations or alliances to arise at any moment, and thus the necessity for one to be willing and able at such times to ‘translate their principles, rethink them, extend them’ (p. 216).

Critical intercultural citizenship and border crossing

The desired external outcome arising from this new border pedagogy for living together-in-difference is that border crossers develop commitment to education experiences holistically, and can later go on to connect their intercultural experiences in a broader sense to the opportunities they have as critical intercultural citizens. In this regard, it should be recognised that the goal of intercultural communication is not for students to gain ‘understanding’, but for intercultural speakers to jointly forge new meanings, realities and futures (Shi-Xu, 2001). The dialogue between intercultural speakers underpins the notion of critical intercultural citizenship (Byram, 2006), which further stipulates that communication needs to be coupled with action. Political activity, such as community involvement and service across cultural borders, therefore becomes a fundamental outcome of intercultural

education. Critical evaluation of the taken-for-granted, both one's own beliefs and those of others, enables students to more easily see where prejudice and discrimination occur, and empowers students to act in ways to promote equality and cooperation. Therefore, education that intentionally includes critical intercultural citizenship as a guiding ethos can have a role in mobilizing students' 'critical consciousness to change the *status quo* for a better future, so that they are ready to consciously try again and again to engage in the new discourses with the cultural Other' (Shi-Xu, 2001, p. 290). Australian students simply cannot afford *not* to engage meaningfully in intercultural encounters in which they participate, whether in Australia or abroad. This is because critical intercultural citizens are aware of the shared risk involved in not succeeding to live together-in-difference, which is already evident in the current state of the world, and hence, they are more ready to take seriously their responsibilities as they cross both physical and invisible borders (Reilly & Senders, 2009).

Caring About the Whole World Because the Whole World will Affect Us

A new border pedagogy for living together-in-difference can not only foster intercultural competence, but can be operationalised to assist all students across formal and informal settings to rethink how they can work together to live in peace and harmony with cultural others and planet Earth. Importantly it also presents a pedagogy that assists educators in building on the educational goals of the Melbourne Declaration and engaging effectively with the Australian Curriculum's cross-curriculum priorities so students can prosper individually, collectively and communally in a globalised world. We believe a preferable future for all citizens, in a global sense, does not relate solely to individual and corporate financial success and productivity. Rather, the many interconnected challenges facing the collective of humanity and all living things on planet Earth, are unquestionably more important than profit alone. We remain perplexed and alarmed by economic globalisation characterised by unprecedented climate change, the seemingly insatiable demand for finite natural resources, the growing scarcity of food and water supplies, religious and political fundamentalist perspectives and extreme examples of technology transforming human existence (Walsh, Chappell, Craft under review). Being able to work together effectively to address these issues demands all of us, as a global community, to not only contribute to both economic and knowledge related areas, but also to be open to learning from and communicating with others, regionally and globally.

Thus, the relevant skills that Australians, and one could argue all global citizens require in order to thrive in a future where high levels of cooperation are needed across cultural boundaries include: adaptability; flexibility; resilience; design thinking; and a wise humanising creativity (Australia in the Asian Century Task Force, 2012; Craft, 2013; Walsh, Craft, Chappell and Kourlious, 2014; Craft, Chappell, Walsh, under review). Global citizens should ideally have the confidence and willingness to engage with diverse others as a means to understand different perspectives. Yet most education has generally not prepared students to think, act or live this way. Rather it has largely done the opposite. Indeed, modern education systems have often been described as more characterised by mindlessness than deep learning, competitiveness than compassion and prioritisation of the head over and rather than the heart (Langer, 1993; Miller & Nozawa, 2005; Rockefeller, 2006). But pedagogy is a powerful force to be reckoned with. Those in power, the tiny elite who hold the majority of the world's wealth, resources and power would likely find a border pedagogy for living together-in-difference a viable threat to their powerbase and influence. We believe that the new border pedagogy for living together-in-difference proposed, could provide much scope for future research that challenges the status quo as it works to encourage peace through living together-in-difference (Ang, 2001). The new border pedagogy reminds us of the seemingly misplaced instructions for our planet; guidelines for not poisoning the air, water and soil have not been adhered to, and violence, corruption and destruction have taken root (Hawken, 2009; Thich, 2008). Yet, instead of pessimism for the future, we believe the new border pedagogy for living together-in-difference offers hope as it works with ordinary people and compels a willingness to 'confront despair, power and incalculable odds in order to restore some semblance of grace, justice, and beauty to this world' (Hawken, 2009, ¶ 12).

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