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THE INTERNATIONALIZATION OF THE CURRICULUM (IOC) AS A PROCESS OF INCLUSION

¹Jocélia Martins Marcelino, ²Fábio César Junges, ³Sirlei de Lourdes Lauxen, *³Tiago Anderson Brutti and ³Vaneza Cauduro Peranzoni

¹Student of the Postgraduate Program in Sociocultural Practices and Social Development, University of Cruz Alta, Cruz Alta – RS, Brazil

²PNPD/CAPES Scholar of the Postgraduate Program in Sociocultural Practices and Social Development, University of Cruz Alta, Cruz Alta – RS, Brazil

³Postgraduate Program in Sociocultural Practices and Social Development, University of Cruz Alta, Cruz Alta – RS, Brazil

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ABSTRACT

The present text deals with the Internationalization of the Curriculum (IoC) as a practice of inclusion and its contribution to the formation of individuals qualified to act in an increasingly globalized world. It is essentially a bibliographical research that discusses the themes of inclusion, intercultural competences and internationalized curriculum in higher education.

Key Words:

Internationalization of the curriculum; Social inclusion; Intercultural skills.

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INTRODUCTION

In the view of an increasingly globalized world and the need to train individuals able to act in this context, this research discusses the new delimited roles for higher education, with the objective of reflecting about the inclusion of students usually unable to study abroad in higher education and how the Internationalization of the Curriculum - IoC can be regarded as a tool to assist in this process. This study has theoretical nature, justified by the scarcity of material discussing internationalization of the curriculum in this perspective.

Social Exclusion and Inclusion: All children, young people and adults, in their condition of human beings, have the right to benefit from an education that meets the basic needs of learning, in its most noble and whole meaning, an education that means learning and assimilating knowledge, learning to do, to live and to be.

*Corresponding author: Tiago Anderson Brutti, Postgraduate Program in Sociocultural Practices and Social Development, University of Cruz Alta, Cruz Alta – RS, Brazil

A targeted education to explore the talents and abilities of each person and to develop the student's personality, with the aim to improve their life and transform society" (Dakar Framework for Action apud Carvalho, 2005, back cover). Based on this declaration on the right to education with the aim of improving individuals' lives and contributing to the transformation of society, the concepts of inclusion and exclusion are introduced below. Since there is a great profusion of ideas about the theme, this study will work with the concepts presented in Table 1. There is a constant in these concepts: they all refer to the separation of those who do not have the same opportunities. Regarding the concept of social inclusion, we highlight the following definitions contained in Table 2. The aforementioned concepts of inclusion show that fairness of the subject is a constant, thus demonstrating that equal opportunities is one of the best ways to promote social inclusion. There are many causes of social exclusion. The most cited are: unemployment, educational inequality, deprivation of rights, social injustice, lack of opportunity and resources for full participation in society.

Table 1. Concepts of Social Exclusion

Social Exclusion	Source
It is a process whereby certain individuals are pushed to the margins of society and unable to participate fully due to their poverty or lack of basic skills and lifelong learning opportunities, or even because of discrimination.	Com, 2003, p. 9
Social exclusion is a violation of the demands of social justice manifested through conflicts of opportunities associated with the inability to participate effectively in policy. It is a distinct phenomenon of poverty and economic inequality.	Barry, 1998, p. 1
Social exclusion can be defined as multiple deprivations resulting from the lack of personal, social, political or financial opportunities. The concept of social exclusion focuses on inadequate social participation, lack of social integration and lack of power.	Hunter, 2000, p. 2-3
In the 14 th century, the word was associated to the idea of not being included, excluded or put aside. Subsequently, its meaning is to designate someone who is devoid of rights.	Kowarick, 2003, p. 74
Marginalization of individuals or social groups in relation to those who produce, consume, coexist and are competent.	Proença, 2005, p. 21
The social exclusion of a group or individuals that belong to this group is, first of all, a denial of respect, recognition and rights.	Silver, 2005, p. 138
Social exclusion is not a concept, is a new social issue. This situation is being produced by the conjunction of transformations in the productive process, with the neoliberal policies and globalization.	Lesbaupin, 2000, p. 36
It is a dynamic, multidimensional process, in which individuals have no right - due to race, ethnicity, gender and other characteristics that define them - to access to opportunities and quality services that allow them to live productively out of poverty.	Mazza, 2005, p. 183
It tends to be related to a plan of complex and multidimensional causality, differentiating from the concept of poverty.	Lopes, 2006, p. 13
Social exclusion means socially excluded groups. Therefore, are those in a situation of poverty, unemployment and multiple associated deprivation, and who are deprived of their rights as citizens, or whose social ties are damaged or broken.	Sheppard, 2006, p. 10

Source: Borba, Lima, 2011, p. 221.

Table 2. Concepts of social inclusion

Social Inclusion	Source
Process that ensures that people at risk of poverty and social exclusion have access to opportunities and resources necessary to participate fully in the economic, social, and cultural spheres and benefit from a level of life and well-being considered normal in the society in which they live.	Com, 2003, p. 9
Contemporary social policies that prioritize, mistakenly, reaching the excluded who are at the limit of the deprivations through targeted programs that sustain labels of 'social inclusion'.	Lopes, 2006, p. 22
Process that aims to promote the inclusion of segments in social vulnerability, highlighting the city, school, employment and social protection.	Kowarick, 2003, p. 75
"Refers to social solidarity, which is a different process of social exclusion, because it reflects companionship".	Barry, 1998, p. 17
Social inclusion of groups is not merely symbolic, as it also contains economical implications.	Silver, 2005, p. 138
It is a question of opening and administration: openness, understood as sensitivity to identify and collect the manifestations of dissatisfaction and social dissent, to recognize the social and cultural 'diversity'; management, understood as a belief in the quantifiable, operationalizing character, of such demands and questions, manageable through managerial techniques and the allocation of resources in projects and programs (public policies).	Laclau, 2006, p. 28
The process by which social exclusion is mitigated. Characterized by the search to reduce inequality through established goals that contribute to increasing income and employment.	Wixey et al., 2005, p. 16
Social inclusion is related with the demand for social stability through social citizenship, i.e., all citizens have the same rights in society. Social citizenship is concerned with implementing the wellbeing of people as citizens.	Sheppard, 2006, p. 22

Source: Borba, Lima, 2011, p.222.

The most cited in social inclusion are: social justice, human rights and democratic opportunities, availability of programs and resources for the full participation of society (Barry, 1998; Wixey, 2005; Mazza, 2005, Lopes, 2006). Therefore, the asymmetry in opportunities is one of the main reasons of social vulnerability and, thus, exclusion. Thus, education, in this study, specifically higher education, is responsible for forming critical individuals aware of local and global realities, with vision and discernment of their role as possible actors in changing these realities. This condition should extend to all students without distinction, allowing, thus, the equality of rights and opportunities.

IoC as an inclusive practice: In relation to the concept of internationalization of the Curriculum - IoC, some theorists state the following definitions: "A curriculum that provides knowledge and international and intercultural skills, with the objective of preparing students for the professional, social and emotional performance in an international and multicultural context" (Nilsson, 2000, p. 18). The contact with other cultures develops, in the individual, the perception of other realities: "The international curriculum also offers ideal learning conditions for all students, regardless of their national identities, ethnic, cultural, social class, caste or gender" (Surian, 1996, p. 34).

The IoC, as occurs within the education institution itself, favors the development of all students and not only those who have the opportunity to study abroad. For Leask (2009, p. 210), in this sense: "[...] an internationalized curriculum (product) will purposely develop international and intercultural perspectives (skills, knowledge and attitudes) of all students". Morosini (2018, p.122) describes three stages for the development of intercultural skills in the individual:

[...] it prioritizes forming an individual who, in a first stage, of consciousness, possesses other cultures through knowledge of their standards, values and experiences and is able to put it into their routine. In a second stage, of understanding, it affirms that the individual analyzes how the diversity influences the interaction between subjects and seeks to implement behaviors for the different contexts. And, finally, in a third level, of autonomy, which is based on the identification and understanding of cultural diversity and proposes a respectful interaction with this culture to enable to cope with conditions of uncertainty and professional development. The skills developed by the IoC arouse in the subject an understanding of their everyday life, ethics in their performance and respect for the diverse. In Stallivieri's (Luna, 2016, p. 161) vision, the higher education curriculum must create in the subject: "[...] a commitment with the global issues, such as human rights and

environmental protection, the capacity for empathy to communicate with people of different origins and the ability to feel at home in all the places [...].”

Individuals that perceive other realities and know their own are able to compare them and, from a new vision, transform the reality surrounding them, adapting the best practices to the local context. This assertion is consolidated by Zabala (2002, p. 53), when declaring that “[...] the curriculum [...] needs to provide the means for enabling the analysis of the world situation, creating an awareness of active commitment [...] enabling the instruments for intervention in social transformation”. The IoC, when directed by these assumptions, can develop, in the subject, skills that will contribute to the construction of a citizen of the world. An individual with the understanding of the diverse, with the understanding of their reality, with the ability to transform their routines in the world, realizing the impact of their attitudes in others’ lives and, consequently, in society in general, and also in the planet. The behavior with these characteristics adds not only to local society, but also to the world community, since the construction of humanity begins by individuals actions. Based on these concepts, IoC can be considered a practice of inclusion, because it can promote the understanding of the world and the development of skills that make the subject protagonist in social issues, with the ability to exercise their citizenship and build history, to reformulate the local scenery and, why not, the world through their commitment in the exercise of the profession, ethical behavior and a conscious vision of their place in the world. And all of this within their own campus, without the need of international mobility.

Conclusion

The internationalization of the curriculum has assumed an increasingly prominent role by contributing to the formation of all students, developing competencies for acting in the world reality, understanding their surroundings and acting as actors in changing society. This concept of transforming curriculum does not seem the simplest, but the new skills required of graduates of higher education lead to it.

To form a citizen with such characteristics, education, especially higher education, needs to resume its role as a trainer of critical citizens and culturally emancipated, making them politically engaged professionals in their practice and in contemporary reality, with a developed sense of their own person, their culture and prepared to interpret the social reality in order to transform it.

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