Voices of the Teacher Interns: Local/Global, Diversity and Social Justice Issues in Globalization and Teacher Education*

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This paper starts with the assumption that diversity is now a fact of life either due to the logic of global capitalism or due to postcolonial and postmodern conditions.[1] In all these cases the idea of diversity requires that local and global issues should be conceptualized (debated) in relationship to each other with a focus on social justice. The necessity of such conceptualizations is well expressed by terms such as "Global Localism" and the slogan "Think globally, act locally." Suarez-Orozco explains the issue in this area succinctly: "Globalization is experienced as unsettling in many parts of the world because it threatens deeply held cultural models and social practices. I suspect that the complex challenge of globalization may turn out to be managing to maintain the proactive features of local culture---such as local worldviews, values, and morals, local religious beliefs and practices---while acquiring the instrumental skills and sensibilities needed to thrive in the global space" (HGSN, April 1, p. 4). Further, "a big part of the evolving definition of 21st-century is the role of education" (p. 2). Globalization has created inequalities in all spheres of life and for varieties of reasons this is the biggest threat to sensibilities needed to thrive in today's "global village". Therefore, teacher interns and other stakeholders in teacher education need to articulate the role of education to deal with this threat.

The paper takes these assumptions into account as working hypotheses, and suggests that any teacher education program, by necessity, will have to take into account diversity in its local/global context. Specifically, the paper suggests a reflective and critical approach to build such a teacher education/internship program (see figure 1). We have discussed this approach in detail elsewhere (Singh et al 2001). It is sufficient to state that this approach recognizes that there are many stakeholders in teacher education. They all have their own unique cultures, which enable them to combine local / global discourses related to issues and problems they face in ways that enable them to find solutions to those problems most suitable to the conditions of their community, province, state, regions and countries. Broadly defined, a culture is a way of life of people. It includes what they say, the way they act, the way they negotiate with others and navigate different paths made available to them by their social and cultural environment, so that they can live their lives as desired.

This author has described (Singh et al, 2001, 1998; also see endnotes 2, 3, & 4) three predominant cultures that the teacher interns and those who work with them during the internship process need to fully understand and learn about. These three cultures are:

- a culture of partnership or cultures of partnerships[2]
- a culture of collaboration or cultures of collaboration[3]
- a culture or cultures of reflective and critical internship in teacher education.[4]

Further, each culture identified above can itself be conceptualized as having many sub-cultures. This is so because the total internship process and teacher education process themselves are embedded in multiple and complex global/local social, cultural, political, economic and organizational realities.

The Study

If education has to play a big role in the evolving definition of 21st-century, education of the future teachers becomes a significant concern in the organization of educational systems in all societies of today. There are many stakeholders who are interested in teacher education and structures and functions of educational systems. Teacher interns are one of the very important stakeholders in teacher education. Thus, this paper first briefly describes basic understandings taken into account in building any effective teacher education/internship program, and then presents data from a study this author conducted in one of the provinces in Canada. The study involved one hundred and eighty teacher interns, and focused on one aspect of their culture. As a teacher educator, the author asked the interns: "What does being local and global mean to you?" Since globalization invokes multiple meanings, particularly in regards to education, the purpose of this study was to listen to the voices of teacher interns, as those voices related to the meanings they attached to various on-going local/global discourses (Dissanake and Wilson, 1996; Arnove and Aleberto (2007). The interns were asked in classroom situations to participate and to critically engage in local/global discourses, and to write down what being global and local meant for them. Later this paper presents their voices. Their voices illuminate their values, beliefs, attitudes, perceptions, awareness and plans of actions which enable them to describe the meanings they attached to concepts such as global and local. This information should be of value for all stakeholders who are interested in teacher education and education reforms in the 21st century.

Teacher Education/Internship Programs

An effective teacher education/ internship program would require understanding of many cultures as defined by various stakeholders in their own voices. One way to approach this is to create safe sites for stakeholders to voice their concerns in the context of many formal institutions. These would also be the sites in the public spheres. These would be sites where others can carefully listen to their reflective and critical voices, for example, pertaining to concerns they have about their schools, families, communities and relationships among them.

Listening to each others' voices by all parties at various sites would help contribute toward building positive school cultures through building collaborative teams. The school cultures are necessary, if not sufficient, conditions for attaining the sets of educational outcomes expected by all parties. One such set of expectation is that the school and the internship/ education programs for teachers produce educated persons. The educated persons are those who are equipped and motivated to respond appropriately to the demands of long term sustainability of diversity as it is manifested in its multi -faced forms in all spheres of life--- intellectual, social, aesthetic, emotional, moral, spiritual, and physical. A positive school culture is also necessary to attain other highly sought educational outcomes, locally and globally, such as educational excellence,

high retention rate, high graduation rate, high achievement and employability of graduates, equal education opportunity, equal educational outcomes, and school accountability.

Meanings of Being Local /Global: Voices of the Teacher Interns

In daily conversations with each other, students, professors, teachers, school and university administrators and personnel frequently use terms such as local, global, globalization, global economy, and global cultures. These terms also appear daily in newspaper and TV newscast. At times of hiring and firing businesses use these terms to explain their policies. In family gatherings parents and siblings advise each other what steps to take to be successful in life. In other words, these multiple interactions in the public spheres and also in the institutional settings create a pervasive context in which teacher interns use their different voices to negotiate, navigate and carve out their role as future teachers. In this process of articulating, the data from this study show that teacher interns attach multiple meanings to terms local and global. "Local as a concept is multidimensional. As a high school student, being local was being a [BRH] school student... Also being from [this city] would make me local to being a townie as opposed to someone from outside this area. However, one is a [resident of this province] which is their locality within Canada.... Also on a global setting I am a Canadian which is local to me. I feel that being local is very complex.... I think it involves a feeling of being comfortable in a place, or to have a feeling with a place. To be familiar makes a place feel like home. Therefore local is something I feel connects all people because also people want to feel comfortable" (Chris). Below we present typical voices of several more teacher interns that support Chris's perspective. Their voices are presented in the form of quotations under selected themes. These themes emerged in teacher interns' reflecting notes that were analyzed by the author. The names given in the brackets are not real. The texts of the reflective notes by students should be taken as working notes; they are not edited for grammatical appropriateness.

Not Sure of the Meaning of Local/Global

For example, here are voices of some of the interns:

(Grace) I am "not really sure what may be meant by local here."

(Alice) "Although I don't actually know the exact definitions of the term local and global--- I don't really have a clue what you mean!"

(Joyce) "I do not really consider the concept of being local to be that significant for me. I'm not sure why that is.

(Susan) "This may be way off base because I don't really understand what "local" means."

(John) "I am not exactly sure what a global economy is. "

(David) "Honestly, I do not know what being local and/or global means...."

Matter of Perception

For some teacher interns the meaning of terms global and local is a matter of individual perception, and the meaning varies in different situations and contexts. Here are their voices:

(Joan) "Therefore, in my opinion the perception of what is local depends upon the individual."

(Bill) "It all depends on the context. Very confusing!"

(Paul) "Being local... It is interesting to look at how the concept of local is changing in society."

(Mary) "To me being local can be interpreted in many ways....Depending on the situation, being local has many different meanings. It does not only mean where you come from geographically. It may be where you see yourself socially, such as your position in the classroom. In any case "being local" have many different meanings."

(Jill) "I think that to be local has several dimensions."

(Barb) "We may .... say that we are local but there is no set meaning... I am local in position, but as a whole there is no local no set way to be the same."

(Pauline) "How do I see myself as a "local" person? This is a very difficult question to answer without considerable consideration. Depending on the circumstances defined by the concept "local", I see myself as an individual with personal ideas, attitudes, opinions and beliefs."

Place, Culture, Home, Comfort, Family, Environment....

Many teacher interns articulated the meaning of the terms local /global in the following typical ways:

L   -   Is for the Length of time a person lived in a certain area and that means
            they are from there and are a local.

O   -   Is for the Offices that run local school boards in a given area.

C   -   Is for the Children that attend local schools in their area.

A   -   Is for the Affect that local schools have on children who move to different areas.

L   -   Is for the Love that people and society have for their region they belong to.

AND THAT'S WHAT LOCAL MEANS TO ME! (Matthew)

(Patricia) "Local to me means everything in the environment and culture, including the people, places and things within the city and the province. It is the everyday occurrences within our local environment. A global village includes the people, places, things and culture throughout the world. A global village is one that writes everyone within the world and considers the world's events in this context."

Local are our own cities or regions or even province. It depends on what exactly you are trying to do and from what viewpoint."

(Sally) "Local refers to a familiarity, comfort and position in a geographically set area, smaller than a province or state. It relates to the belonging profile of an individual in his/her community and describes the geographic and cultural root of the individual."

(Sandra) "Being local refers to someone who stores culture, tradition, and some sense of cultural identity with others who live in their area."

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(Christine) "When reflecting on what being "local" and "global" means to me I think about my town and my province when using the term local and I think about outside of Canada when I think of global.

Local to me means things and people that are located within [our province]. The events that occur here are what affect me locally. But when I reflect on global events and things I see that as those things that occur outside of Canada and that affect everyone in the world like the price of the Canadian dollar and the price of the U.S. dollar. They are global events."

(P.W.) "To me, local means the environment that you were raised in and that you understand and know about. It means knowing the values and structures of the society that you grew up in. The things you do, the way you act, the desires you have generally stem from the surroundings in which you live.

When you go outside the environment that you are used to and is comfortable with them you are talking globally. Globally means that you are looking at other cultures, values, beliefs, etc. that is unfamiliar to you and about which you need to learn and be aware of."

(Krista) "It is easy to see these days the differences between a local versus a global economy. Locally, issues are addressed within the community through the people who live there. They

have the same backgrounds, live in the same geographical area and attend the same places. Local people tend to speak the same language and have a common unique dialect.

A global village on the other hand, incorporates all the diversities within the world. People unite from different countries, languages, ethnic background social classes.   These people have a common means of communication such as the television, internet or radio. It seems that the world is becoming more of a global village as technology advances."

(Debra) "To me being local means being from some community in [in this province] with certain traditions of [this province] Examples of these would be [provincial] music, fishing, …. and so on. As well when something, such as clothing or crafts, is said to be local I imagine it was made and produced right here in [this province]. We are also a global community as well, in the fact that our products are sold outside of [this province] and we also receive products from away to be distributed here. We also have people from all over the world residing in [in this province], working or going to school.   To me, however, I feel that [this province] is more a local community than a global community because of the tight relations within [this province] and the fact that sometimes it feels as though this is the only place in the world."

(Cathy) "Global to me means that we are affected my other parts of the world. We don't live as isolates which we certainly were reminded of on September 11th. I think the internet has made the interaction and communication between other parts even more obvious."

Technology Bridging Local and Global Gap

Many interns believed that technology is instrumental in bridging the perceived gap between being local and global and changing the meaning of these terms. Here are their voices:

(Sandra) "Well, I'm from a very small community on the South Coast of [this province]. I grew up very isolated from the "big city". However, through television, media, Internet and travel I realized that I was not isolated at all. The world is becoming much globalized. We can sit in our computer room and chat with someone in Japan.   Globalization is achieved through communication; communication has been made very easy in the past 20 years. We all act and contribute locally (to our environment: people and society). However, we all work together locally to create a global environment.

Being a fan of technology (I am in the conjoint tech Education degree program) I felt that technology is essential for globalization. However, technology has to be handled responsibly.

(Jill) "Today's world is very global in the sense that everything is available at the touch of a button on the Internet. Kids today know more about what is happening in a global context then what is going on in their own region. For example, I know more about Quebec history and American history than I know about the history of (this city).

Being local means, being aware of what is going on around you in your own region so you can gain a better perspective of your own culture.

(Jolene) "My opinion of the word "local" has changed drastically in the last few years. The addition of computers and the internet has made us much more globalized. We can talk with people in China or Turkey. My opinion of local has changed to include "anything that is accessible to us within 10 minutes." This means that anything on the internet is thereby local."

(Catherine) "We have been asked to discuss global and local and what it means to us. I do think we live in a Global Society, a society that is very closely linked with rest of the world. With the use of today's technology this is being furthered. In respect to education we see this becoming so as well, for example, the realization of distant education courses and other courses, being taught through video and internet. This truly is bringing society closer together. The opportunity to be in a multi-cultural classroom is even greater than ever before. To maintain at "local" identity is still a very important aspect of our lives and education. We must continue to not lose sight of teaching students their own culture and this helps an individual here a better understanding of one's self. We must as educators keep a balance of both globalization and local identity."

(Jim) "I think to me local means to be from a certain area. For example people who live in [this city] and surrounding areas. These people would be considered locals, anyone from outside of this area would not be considered local.

I think we all have the opportunity to be global. With today's technology we are able to speak with and learn about people from other cultures. We can talk to them one on one through the internet, we can even see them in person with new computer camera equipment. With all the new technology we can communicate with someone half way across the world just as easy as our next door neighbor."

(Stephen) "We live in a "global village". In years gone by things were more local. People worked in a certain locality, lived in a certain locality, associated with people of the same locality. People seemed more isolated than today's society. Not much was known outside of one's locality.

With advancements in transportation and technology the world has become a global village. If something happens half way around the world we find out about it quickly.

However, the term local is still used. When we use the word we tend to think of a particular area, or region. We think of local issues, things that pertain to a local area. Global issues deal with larger areas-things that pertain to the world E.g. World Peace."

Negative picture

(Yvette) "What does being local mean to you? Difficult question to answer. I live in [rural area X] and in particular [community A]. I am surrounded by my father's family – all eight brothers and two sisters. My grandfather basically owns all the land on the top portion of our street. Growing up my friends where my cousins – very sheltered. This bothered me as I was growing up if I took it upon myself to travel overseas etc. as much as possible. Also I volunteered and

worked for many years at the Refugee Immigrant Advisory Council One Association for new Canadians.

Being local to me equals isolation, limited transportation, lack of industrialization, etc. Even on a broader scale [this province] is an isolated place surrounded by water. However, on a positive note being local means security, familiarity, comfort and an appreciation and love for my surroundings, i.e., the ocean, the fox, the apple trees, my garden, etc."

(Kristen) "Today, you asked us to describe what being "local" means to me. When we talk about things "global" I think we tend to take into account a large variety of ethnicities, cultures, religions, values, occupation, and so on. Similarly, I believe to be local is connected to how each person relates to their own community in terms of all of there things. For example a fisherman that comes from a very fishing based community. I think, could easily be referred to as local, and just the same as someone who strays from what is considered "normal" for that region could also easily be labeled also. More often than not, I think there is a stereotype attached to this word, which sometimes is inappropriate."

Where are you from

(Angelina) "What does being local mean to you? When I first hear the word "local" I think about where I'm from, (city B). Participating locally means helping out around my community and participating in local events. For example, in [city B], important local events include the Winter Carnival, the World Cup Triathlon, and the 1999 Canada Winter Games. Also, local extracurricular activities include downhill cross-country skiing, hiking, biking, swimming, hockey and baseball. I try to participate in many events and activities. However, as I got older, and the world becomes more like a global village technologically, economically, and socially, the term "local" begins to take on new meaning. The world is at the fingertips of every individual (e.g., person in rural area [in this province] on internet talking to person in Uganda). Instead of just being concerned with our physical locality, we are more concerned with the situations provincially, nationally, and internationally. The world is increasingly becoming our definition of locality."

Born and Raised There

(Karen) "A local is someone who has lived in a place for a particular period of time, long enough to know your way around and start to understand the local culture. You don't have to be born and raised in the area to be a local. I think that you could have grown up on the Mainland or on the other side of the world but that if you have settled here now, know the area and call it home – you are now a local."

(Karen) "To me being a local means being part of my local community which is …. I am a "townie" to me that is what it is to be a local. I was born and raised in [this city] and have lived in this "local" community for 21 years. It is a privilege to live in town because of the great things it has to offer. Ex.: Big Shopping malls to … [the Street with many pubs]. I am proud be, a local … proud to be [also a person from the City].

(Jonathon) "Coming from a small community [Y] from which the next closet town [P] is <u>72 km</u> away, my definition of being "local" is probably <u>not</u> a real definition at all. For me it means sharing a common history, a common culture and especially a common occupation. [Y] was once a prosperous mining town and most worked in the mines or for the mines. If you were either born and/or raised in [Y] you are called a [<u>"YEER"</u>] and therefore for me being "local" means having something in common with other residents in the area (i.e. family relationships, a shared history of mining and logging (a common vacation, family roots in the town etc.)."

(Sherry) "To me, to be local means to be from a certain area. It has to do with a physical location. I live in [area F] and in [area F] I'm local just as the man on the side of the road who sells "local" vegetables meaning vegetables from that area. I am from that area as well, therefore I am a local. When I say someone is from the Mainland, it implies someone from roughly Ontario and further on West. I guess to a certain extent when someone says they are local it implies that they adopt the local culture as well. Local culture is often seen as the majority culture however, so someone who is "local" in [area F] is usually thought of as white and Christian. This idea of local is wrong, who can say that someone born in [area F] who is African and follows a different religion isn't local? That person is just as local as I am; he is living and was born in the same area as me. The only problem that I find with the use of the word "local" is the last point that I made, that it usually implies being part of the majority – this is incorrect. For me being local means being born and living in the area you are in. Unfortunately often terms such as locals and mainlanders imply negative stereotypes which are incorrect."

(Morgan) "Being local means a lot more than actual being from the local area, like [this province] for example. People born in [this province] don't necessarily have a knowledge and appreciation for it. Granted, most [this province] know and respect where they are from but not all. What is the difference between someone born in [this province] in the 1970's and someone from the US, England, or China who has lived here for 30 years. Really there is no difference. Just because someone is born here doesn't necessarily make them proud of where they are from. Being local means having a respect and appreciation for that place. Being from that place is not necessarily enough."

(Helene) "The idea of 'local', in context, is related to the concept of community. In [this province] there is a distinction between 'baymen' and 'townies'; people from rural communities and those from larger towns such as [city G], but in terms of the global community, [this province] are 'locals' and the term CFA (Come From Away) is used to denote those from Mainland, Canada or elsewhere in the world. Humans are social beings; family, community, country and world community are the levels of society which we inhabit. To be a responsible member of the world community a person should first be able to function on the 'local' level, in his or her family and community. The term 'local' usually indicates that a person has lived in an area all of their life, or has become a 'local' by length of time or by empathy with the people who are 'locals'. People who are good citizens of their local community are usually able to think on a global level, and act as responsible members in all levels of society."

(Gloria) "My feeling of being local is, to me, a sense of belonging to where I am. Mainly, it means my birthplace, where my parents still are, and visiting the place I grew up. Local to me, is also the sense of belonging in my family, in my classroom, and amongst my peers. I am not global with regards to traveling but I am global in my perceptions of the world in general and of people of different cultures. I love meeting people of different backgrounds then myself and finding out about them. Someday I hope to travel, but for now it's great to be a true-born [in this province]."

(Krista) "When I think of being local or global, several ideas and notions emerge. I don't think that people are either one or the other. I feel people belong to both categories. As a psychology major, I appreciate that people are diverse and have many facets. No one person can be adequately labeled by a single definition.

Take me for example. I am a local person of [city G in this province] as I was born here and I live here. However, I am also a global person, as I am constantly affecting and being affected by the world. I don't think that global is defined as someone who travels a lot. I think instead that everyone is a global person because of their impact and contribution that makes the world.

For me, no person can be labeled either "local" or "global". I believe that everyone is both of these types."

(John) "During the course of the evening the class was challenged to define themselves as being either local or global. It is my belief that in this age, it is impossible to be a non-global individual. We are constantly bombarded by information on unprecedented scale. Both local and national newscasts are filled with International news and all forms of print media carry some degree of global coverage. Even in an area as isolated as (this province) it is easy to see the influence of global cultures. Subsequently, I believe we are all global people."

(Susan) "Being local means to me that you have to be born and raised in a community and where you have roots.

For example, my dad lives in (community W) but is originally from (community Z). He moved to [community W] 29 years ago. My dad is seen as a local from [community Z]. He has aunts, uncles, cousins and childhood friends there. Although he as spent close to three decades in one small community, he is still not looked upon as a local."

Pride/nationalism

(Dennis) "What does it mean to be local? To be local is a part of who I am. I am very proud to be local and will never give it up. No matter where I go in his journey called life, I will bring with me the things I have gained from being local.

Also, I think that this class will help me to better my communication skills and I look forward to a great semester. You always have to communicate and hopefully this class will help me to improve on these skills.

(Vanessa) "Being local means a great deal to me! I come from a small community of about 600. Because of this there is an enormous sense of unity within the community. I am involved in many local organizations and it gives me a great sense of pride. In fact it was being the leader of 4-H that made me realized wanted to be a teacher.

Being local on a provincial level also instills a great sense of pride for me. The ABC special the other night about September 11th and the way people were welcomed into [city O], made me feel so proud to be a [resident of this province].

Because of this pride I will be staying in [this province] to work and inspire our own youth."

(Stephanie) "What does it mean to be a Local? For me, it's a sense of pride. I am very proud to say that I'm a [resident of this province] and the heritage and culture that are associated with being a [this province]. It is important as human beings to have a sense of belonging and being a part of a unique culture creates that sense of belonging. What's even more interesting about being a local is that you take your culture with you whenever you go. It doesn't matter if you are living in [in this province] or Ontario or Japan you will always be a [resident of this province]. The fact that we are indeed living in a global village has affected each and every one of our lives but it does not change where we come from or the culture that is unique to that particular area of the world. I am a [resident of this province] and I always will be."

(Kristen) "What does it mean to me to be local? To be local, I feel proud! Living in this province is an experience. You will never meet anyone like you do here. A lot of people who are not local even agree. However, I believe that in order for one to say that he/she is local, they must be able to say that have experienced [this province]. They have seen what it has to offer and have knowledge of its culture.

To know that I am local I know that I carry with me many traits that may not have if I wasn't. I can walk down a street a greet people and know that they will greet me. To know that I'm local I know that I will want others to know and I would want them to experience what I have!

Education/schooling

(Dave) "As teachers we will need to appreciate the cultural backgrounds of our students, whether they are city kids moving from a small town, they may be members of an uncommon religion or may have just moved to Canada. Teachers have to do their best to keep an open mind and accept and celebrate differences. All of society needs to do this, but as teachers we have a responsibility to do this because we will influence how our students think they are the next generation of society."

(Stephen) "What does being local mean to you? A term that I've been learning a lot over the last couple of years is Globalization. Increasing emphasis is being placed on mergers and countries

are beginning to cooperate economically. Further communications technologies allow people from all over the world in a manner that is easier than visiting your neighbor.

Almost as a reaction to this travel is the post-colonial emphasis as local culture and local customs. Aboriginal rights are being given increased attention and, while by companies are starting to come to [this province], there is a bigger finish to insure local benefit (i.e., iron are smelter HERE). [This province's] culture is also being expected across the country in the form of music and ….

As a teacher I will have to educate my students so that they can be effective global citizens. At the same time, however, they must be made aware that their local values and customs are important as well."

 (Nicholas) "Being local means to live 'here', where ever you are at the time. Right now, we are in [this city] so those who are from (grew up) in [this city] are considered to be locals. Those who 'grew up' in any community are considered to be locals. You acquire similar ideologies, beliefs, cultural values, and language of those who live in that community. In school, these ideologies are predominant; other residents who move into the community may have different view and values but are 'assimilated' into the local community or are considered to be 'outsiders'."

(Sean) "What does being local mean to you? I take local in the sense that I try to be aware of the various aspects of my immediate surroundings and, more generally, the day to day life that I live. It must be recognized that these now immediate concerns are at the same time both intimately tied to and distinct from broader, less specific spheres. For example, as a teacher "being local" refers to my awareness of the culture, issues and atmosphere in my school (and even more specifically my classroom). Being global, as a teacher, will involve my awareness of and relationship with larger issues, such as the state of education generally or the effects of media on youth."

(Amy) "What does "being local" mean to you? To me being local can be interpreted in many ways. Globally, being local to me means being Canadian. On a national level, it means being a (from this province). Provincially, being local means I'm from "the bay". In any case, "being local" invokes a sense of pride about where you come from. For me, being from an out port community in (in this province) is something to take pride in. It's a small community, with closeness between people. It's like you come from a very large family. Depending on the situation, being local has many different meanings. It does not only mean where you come from geographically. It may be where you see yourself socially, such as your position in the classroom. In any case "being local" have many different meanings."

(Dana) "What does being local mean to you? I think being local in one sense means knowing the culture of the school, and the culture and community that the students are coming from.

If you are a "local", it means you grew up in that community, possibly that school. I think it makes a big difference, especially in small schools or small communities because you can relate to the students.

I think in another sense (broader sense), local means relating to our culture here in North America, or even in Canada, or even here in [this province] rather than other provinces, countries, or other parts of the world.

It depends on the context in which you are looking at the word. In any case, I think local is personal term."

(Catherine) "We have been asked to discuss global and local and what it means to us. I do think we live in a Global Society, a society that is very closely linked with rest of the world. With the use of today's technology this is being furthered. In respect to education we see this becoming so as well- the realization of distant education courses and other courses being taught through video and internet. This truly is bringing society closer together. The opportunity to be in a multi-cultural classroom is even greater than ever before. To maintain at "local" identity is still a very important aspect of our lives and education. We must continue to not lose sight of teaching students their own culture and this helps an individual here a better understanding of one's self. We must as educators keep a balance of both globalization and local identity."

(Nadine) "What does it mean to you to be local and global? I believe for me to be local would mean that I have a good sense of local community. I would have to understand the different ways in which my local community works. We go out on religious, community events and special days. You should help out with local volunteer groups, schools, etc. And have a strong sense of community.

Global would be more of world wide community. You would think more in terms of a broader community. You would think not just about your own community but also about everyone else's. Not just your own culture but many others."

(Jenny) "I lived in Vancouver for seven years and I also have a perspective gained from living in a larger city. The biggest problem in the schools in Vancouver was children that could not speak English. Over half of the students in the school where I volunteered were in ESL classes. Therefore, the society influenced the school system. Thus issues in education are greatly affected by society both on a local level and global level."

Awareness of Interdependence of Local/Global Relationship

(Cuilean) "What does being local mean to me? Being local means having connections: connections being family members that have roots in the community. As well being local means being involved in the community. Through certain organizations, (church, sports, and community events: such as manifest, art shows, etc.). The most important things about being local are having emotional ties, local distinctions and the feeling of connectedness to a certain local.

Local is what is known/or common and global is what we desire to know/or uncommon. The new global intervention has challenged/or changed our meaning of local. Is local Canada? (this province)? Or [this city]? We now look at this on all levels."

(Darrell) "Being local means to me a heightened sense of awareness of your immediate surroundings, yet at the same point in time being aware of its connectedness with the global community. "Being local" means emphasizing the importance of local functions and duties as a primary goal. I think that with the advent of technology and greater interconnectedness between the global communities less emphasis has been placed on the importance of the local community. However, restricting yourself to only local functions can be disadvantageous and cause you to be less enlightened to new ideas as a teacher."

(Kim) "What does being local mean to me? Being local is very important in my opinion. I come from a small community in Trinity Bay and since the economy has become so industrialized the population in the community has decreased because people are moving to find jobs. This community depended on the fish plant for many years. When the fish population was in danger, the company stopped processing fish and many people lost their jobs and had to move away. The plant is now processing crab and employs part of the community. There are two grocery stores in the community and my family believes that you should support your own community and buy from the stores. There are many people who would rather drive 45 minutes to pick up food. This does not help out our community. If you want to help your community grow you need to invest in that community and keep things local. The plant in the community now has two more plants in the province. They have markets all over the world, but their industries are located in [in this province] to employee [from this province] and make their products locally.

Peter "What does being local mean to you? The concept of local is quite complex when one utilizes their knowledge about socialization and globalization. Local for me actually encompasses a provincial bonding. However, this bonding does not exclude the immigration or out migration of local peoples. Each new addition to the province adds to the culture and each out migration aids the enhancement of global understanding concerning our province …. This leads to a greater understanding of the issues whether political, economic, educational that all of us as a nation or world are affected by."

(Tina) "What does being local mean to you? Since I am originally from a small community, and the economic situations for most families centered around one industry (fishing), this type of community structure is vital to its survival. When people have employment within communities they can support other businesses such as retail stores, gas stations, etc. to be also viable within the community. I have seen communities lose their main industry for employment and witnessed the people leave their homes in search of employment.

When communities have a substantial economic base, then social interactions such as group activities, sports activities, fund-raising for special events, etc. can flourish. When economic problems exist in communities people have less money to support their local interactions.

It is important to support local industry (such as buying from provincial retail store, versus buying from Wal-Mart where profits go to the US). The need to be more aware of consumer spending is important to support local economies.

Globalization is affecting the lives of local communities especially when they move industries out of one-industry based towns. For example ERCO [in this town], although the environmental advantages were greatly improved when the industry there shut down, however economically it was not good for the town as people needed to move away to gain employment."

(Neil) "Local no I have never considered myself to be "local" to anywhere. I have moved too often to even think of myself as from somewhere. I think a lot of people get really attached to where they are from, or grew up and I have never experienced this. I have developed a fondness for [this province]. But I believe that I'll probably never feel "local".

With the influence of Globalization upon our post-modern world, I believe that people must cling to the concept of "local", before all boundaries in culture, are blurred before societies lose characteristic that make them unique. Influence such as media is fighting this concept of "localism"."

(Erica) "To be "local" is to be a person who has lived in a specific place for their whole lives. To be "global" is to be a person who travels all over the world and experiences all different cultures. These people aren't afraid to experience different things, and don't look down on other's beliefs and customs. Locals don't necessarily have to do this either, but they are more concentrated on things that they have experienced their whole lives. They tend to be very traditional, and like to stick close to home."

(Susan) "What does it mean to be Local? Global, in a Global Village? Local can mean to be from a certain area. I think that local means one area that a person comes from. Here in (this province), especially in smaller communities, being local means that if you come from there, people know you. If someone new comes in, everyone knows. As for global to me, that implies everyone from around the world. It's more of a way of saying that everyone belongs to the same "village" and no one is a stranger. To me, local means that I'm from [this city, form this province]. Global means I'm from this planet."

(Lisa) "What Does it Mean to be Local? Global? I could go on for PAGES about what it means to be local and global. However, I will stick to one experience – my summer job.

In the summer I work as a tour guide for the famous "bird and whale" tours in --- (which I will leave nameless). As I gave the tours every day, the twists from all over the world viewed me as a local girl. I also saw myself in that sense as a local girl. I knew the area and the people, I spoke with the local accent, and I felt comfortable on the ocean. However, I also saw myself as one person in a large, global network of people who had one thing in common – the love of marine life. People from Germany, Japan, Australia, and Africa could converse with me about a common interest. I never again will see the tourists that I talked with on these daily tours. However, for a couple hours, our different cultures disappeared and we were part of the same

community of marine-life lovers. So, I could definitely see myself as local and global at the same time."

(Timothy) "It's a funny thing about the concepts of local and global. While living in [in this city] I always heard about a "local identity" and how important it was to represent where you come from and I feel that I have, but there is an interesting twist on this.

I lived in London, England for 8 months, and I was a true heartiest [person from this province]. I was treated special because I was different (accent and general attitude), and I loved it.

However, I began to resent any other [person from this province] I met over there that stole my "thunder" I also adopted English traits and some slang.

Upon my return I was dreading hearing a [local provincial accent] and was mocked for my use of English slang. Of course this all worked itself out, but it just goes to show how the concepts of being local and global are not mutually exclusive."

(John) "....the class was challenged to define themselves as being either local or global. It is my belief that in this age, it is impossible to be a non-global individual. We are constantly bombarded by information on unprecedented scale. Both local and national newscasts are filled with International news and all forms of print media carry some degree of global coverage. Even in an area as isolated as [this province] it is easy to see the influence of global cultures. Subsequently, I believe we are all global people."

(Roseanne) "What it means to be "Local" in a Global Society? This topic is very important to me these days. I work at [College X], a "local" college. We have been contracted to transplant our local college to a global setting in ---- in [another country]. So, I'm now looking at ourselves as locals, as [from this province], and trying to see how we can make the best matches to send the right "local" people to our global campus in [another country]. All suggestions and comments welcome. I hope to learn a lot from this course that can help in my job."

(Erin) "What it Means to be Local vs. Global....I guess local for me doesn't really carry the same meaning it did 50 years ago. There is a greater community of friends that are in NO WAY geographically connected for me. People with common interests to me in Europe are more likely my "local" friend. Similarly, other members of [this city and this university] without interests or activities in common with me I would consider global."

(Regan) "The concept of local vs. global people is an interesting topic. Having spent the past semesters in Norway, I have experienced the life of a global person, being the outside individual in any communication situation. Having had this experience, I feel that I have become more effective in local communication,.."

(Janelle) "What it means to be Local? I am a very local person. I rarely travel and live in a small place. Because of my background, I don't know too much about different places in the world but

I enjoy being local. I find you learn a lot more by being local because you get to know the people around you more and what their lifestyles are all about.

In one way, when I think about it, I'm not fully local because the people around me, like I learned tonight are from all sorts of places around the world so you learn about them and their ways of life and in turn became more global yourself."

(Brad) "Living in a post modern society and a globalized economy is a much different lifestyle than the lifestyles of our parents and grandparents. Today we communicate with people all around the world through many mediums such as face-to-face communication in Japan, tele-conferences, telephones, cell phones, voice messages, email, and many more. In today's world, people need to be knowledgeable in many areas of communication in order to be successful."

(Megan) "Today we discussed 'a way' in which two people view how a school should be set up - what kinds of things are crucial to a successful learning environment, and how they should be viewed, or rather a good way to deal/handle them.

Being Global, to me, means being able to exist in today's society as an individual. An individual who is concerned with what is happening in the world and how it relates to them personally."

(Julie) "To me, being global means being aware of the world around us. It is important to know about things from a local perspective - how certain issues and decisions affect our communities, province and country; but it is also valuable to determine how those same issues, decisions and values affect the world around us. We also need to try and look at things from other people's perspectives - how their values and beliefs affect their choices. If we are more aware of many perspectives, we are more able to make informed, appropriate decisions. In some ways, being global is thinking outside our own particular "box".

(Melanie) "I think that global issues are those that affect the world in general such as decisions that are made by governments and higher officials. For instance, the decisions made by President Bush regarding the war on terrorism not only affect the United States but the rest of the world as well.

Local issues are those that affect people on a smaller basis whether it is within a specific community, group, school, etc. A good example of this I believe is the $40 recreation fee imposed upon all [by this university] students to pay."

(Faith Ann) "I believe being global is defining us with relation to our world. Such things as media and the internet allow us to be active participants in global issues. It also allows us to be informed. However, being local probably defines us more as an individual - where we fit in our society, our beliefs, values, and actions, etc. But the global aspect also allows us to be more objective. Together, they help us form ideas of who we are in relation to our community and our world.

Discussion

How would teacher interns' voices help to contribute toward building positive school cultures through building collaborative teams? How should multiple stakeholders interpret voices of the teacher interns? What should those who teach the interns include in their course material? How should they teach them? These are some of the challenging questions for all stakeholders involved in teacher education.

There are at least four factors that characterize the wave of globalization: growing worldwide immigration, the power and ubiquity of new global technologies, the post-nationalization of production and distribution of goods and services, and the back-and-forth cultural flows (Suarez-Orozco, 2004).

In this context, how should voices of the interns interpreted? Should we interpret interns' voice from various perspectives in cultural studies, postcolonial studies, postmodern studies, globalization, transnationality, neo-liberalism, critical race theory and so on? As we know, using any one of these perspectives to make sense of interns' voices is likely to produce different meanings. These meanings, in turn, may have different implications for policy makers, school administrators, politicians, business people, school reformers and other similar stakeholders interested in teacher education. Moreover, these groups of people are more likely to have their own views of what does local/global mean to them, because globalization engenders difference and complexity; it makes difference "normal".

For example, in its more critical view cultural studies explores how to discover disempowering structures and find out means to intervene in those structures in order to bring about a more equitable and just future. Globalization has created inequalities in all spheres of life – social, political, economic and cultural. This is the biggest threat for varieties of reasons with which teacher interns and other stakeholders in teacher education should be concerned. Globalization dominated by neo-liberalism did not bring reduction in global poverty. Policies imposed by the International Monetary Fund on countries have been disastrous for the poor and the environment. The gap between the very rich and the very poor regions of the world keeps growing (Peet, 2003; Orelus, 2007; Protilio and Malot, 2008; Maud and Jane-Robertson, 1994). In the area of new global technologies much more needs to be done to reduce the digital divide.

The voices of most interns presented above show no use of such language that draws our attentions to issues related to social justice. Instead, they use language of global culture. There are ample voices affirming cultural identities. Cultural identity converses, among other things, upon place, nationality, history and ethnicity. Globalization in this area has created a feeling of global togetherness among people having a global soul. Shelly articulates this feeling: "I think that in today's society, especially the society we live in; to be local is to be global. I come from a small town of 500 people, yet already I have visited five different countries. I had to learn to fit into their cultures and societies. This is made easier at this time in history because of the exposure, through media, movies, schooling, etc., to learn … how these people live. Also, in living in such a small town I keep in contact with people from all around the world through email, chat programs and telephone. So, to be local would mean that you're familiar with your immediate surroundings, friends and culture. But, you can also be familiar with many other

cultures as well. Today, we are almost all connected together - globally." In Jenny's words "I consider global or a global village to consist of the people of the world to be related in aspects of human life and to be connected in some way, i.e., communication. It involves a relationship of beliefs or social attitudes between ethnic communities and nations. It involves societal effects on each other."

In similar vein, some people ask other people questions such as, "where were you born and raised" and "where do you come from". Looking from the perspectives of postcolonial and critical race theories, it becomes clear why sometimes these questions raise deep uneasiness and even resentment among certain people and fear of adverse political consequences for others (Wu, 2002). It depends on who asks these questions to whom and for what purpose. On the other hand, as it is clear from the voices of the interns above, being born and raised at a place where one is living, and telling others about the place where one is from, create a sense of genuine affirmation of one's social self, a feeling of friendship and closeness, and pride in local and national identity. At the same time, expressing these feelings in a strong language and tone often leads to exclusionary practices and privileging of discourses that emphasize "otherness".

Teacher interns themselves have to be aware of their own voices from critical and reflective perspectives. That is to say, they self-consciously have to explore underpinnings of discourses they use to define terms such as local and global. This they need to do because as teacher interns they will sooner or later inherit complex and diverse school and classroom cultures. As Suarez-Orozco points out "children growing up today are more likely than in any previous generation in history to live a life of working and networking, loving and camaraderie with others from different national, linguistic, religious, and racial backgrounds….In a globalized world, the ability to cross cultural boundaries, work with others by understanding and empathizing with their points of view, and the ability to consider multiple perspectives will become increasingly important" (op. cit, p 3) In these contexts, for teaching in their classrooms the interns would also need to know the following in order to have some focus on social justice issues:

1. How to translate provincial/state learning objectives into practical learning experiences, while taking into account local/global dynamics.
2. How to prepare instructional plans that take into account local/global issues.
3. How to prepare lesson plans that are sensitive to local/global discourses.
4. How much time to spend on different tasks in classrooms. For example, the time the interns need to spend on local/global issues.
5. How to manage the diverse classrooms.
6. How to design different teaching practices and strategies for students with diverse cultural backgrounds.
7. How to integrate local/global issues into the prescribed curriculum content.
8. How to build a strong foundation in literacy skills incorporating local/global issues.
9. How to persevere in a school culture that may not be sensitive to local/global social justice issues.
10. How to work out the effort and time required for high achievement along with inculcating awareness of local/global social justice issues.

Preparation of programs for school is a very important task. Therefore, teacher interns should be able to prepare programs to be used in schools. The structure of these programs must provide their students a structure of intellectual skills which will include inquiry, inference, reflection, critical and creative decision making, analysis and evaluation. Moreover, these programs should enhance students' technological competence and prepare them as good citizens. Similarly, teacher interns also are expected to learn how to address and nurture students' physical, emotional, social, spiritual and moral needs.

Conclusion and Suggestions

Conclusion

The discussion presented above leads this author to conclude that teacher interns have to learn an integrated approach to curriculum which allows them to do all the things mentioned above in the context of the school. The relevance of multitasking and multiple learning skills are likely to increase.

These expectations held for the teacher interns by stakeholders put great responsibilities on the shoulders of cooperating teachers, internship supervisors and school personnel, all of whom have their own cultures. The challenge for teacher educators are, what and how should they teach teacher interns in educational systems? Educational systems are social systems and as such in a globalized world they will also have to engage students, cognitively, socially, and behaviourally in the class rooms. Classrooms in the post-industrial democracies are characterized as places where boredom has become a norm. In this situation, should teacher educators, cooperative teachers, and school personnel as key stakeholders in internship process resort to systemic thinking as a perspective to achieve these goals? Through this perspective they can attempt to comprehend institutional and organizational contexts, as well as, their own cultures. A series of questions can be raised in achieving this goal. For example, a start could be made by asking the following questions:

- Are the organizations where three cultures - culture of partnership, culture of collaboration, and culture of reflective and critical internship- are located learning organizations? How are they learning local/global aspects of school and society?

- Do these organizations promote authentic dialogue in relation to local/global issues?

- What kind of culture do these organizations, in fact, create, maintain, promote and perpetuate – local or global or hybrid or multicultural or simply cultures of whiteness?

- What kind of cultures do they discourage – non-European cultures and cultures of diverse social, gender, race and sexual orientations, for example?

In our own work, we have developed a critical and reflective teacher education model. In doing this we have made use of critical and reflective pedagogy approach in education (Singh and Doyle, 2006, Singh et al, 2001a, Singh et al, 2001b, Singh, Hamnett et al, 1984). Our approach

attempts to engage these partners with local/global discourses related to social justice issues and create learning and teaching opportunities for them to function as intellectuals and cultural workers (Singh, 2000b).

In the final analysis, globalization is changing in fundamental ways local cultures, societies, and economies. Both immigrants and those who live at places of their birth need to learn new skills and sensibilities to experience globalization in creative and imaginative ways. To accomplish this goal, a great deal of thinking, talking and doing is required. For it is through conversations with each other that we are able to resolve our problems critically, creatively, imaginatively and reflectively. Therefore, we need to learn more about culture of various stakeholders in teacher education through research and candid observations. We will be better served if we produce "local knowledge" about these cultures. In order to achieve this, co-operating teachers, internship supervisors and school personnel ought to make their observations of the internship process public. This they can do either through presenting their ideas at conferences, in-service programs or through writing in journals (Kumar, 1997, Doyle and Singh, 2006, Singh et al. 2001b) In this respect locally born and raised educators should remind themselves of their families' histories as immigrants, while at the same time learning from the experience of new immigrants. Suarez-Orazco explains, " *per secula seculorum* has been the immigrant story the world wide over: keeping the social cohesion and the protective features of home cultures while managing to acquire the skills and competencies needed to thrive in the new country" (HGSE, 2004, p. 4). This new country, I suggest, should be thought of a space that exists between local and global space, i.e., in-between-spaces.

Some Specific Suggestions

Let us focus on the culture of reflective and critical teacher internship and the faculties of educations' involvement in educating future educators. Among other things, I am part of this culture simply because I have been involved in teacher education for more than three decades in a faculty of education. Over the years I had have many conversations with my colleagues, teachers and teacher interns about issues related to social justice in society and schools. In my experience all these people have been genuinely interested in creating a just and democratic society, although they differ about how to integrate a notion of social justice in their teaching practices in a given institutional setting. In many faculties of education and schools there are distinct and explicit policies, programs and courses that promote teaching of issues related to social justice, while there are other faculties of education and schools that promote integration of these issues in their policies, programs and courses relatively implicitly (see *Journal of Teacher Education*, November 1, 2005; *Teacher Education Quarterly*, Spring 2003). The fact is, as many of us have experienced, that teaching issues related to poverty, inequalities in school and society, discrimination based on age, gender, race, class, sexual orientations, and so on is not an easy task in today's classrooms in North America (Kumar, 1997). Generally many students feel uncomfortable with the discussion of social stratification in today's consumer oriented society because such discussions often imply criticism of today's capitalist society. From the perspective of majority of students such discussions leads to advocating socialism and they do not like socialistic ideas. They associate these ideas with communist societies and do not see socialist values as democratic values. This is where it matters most how we teach. If we show our

students that in all contemporary societies, people, like them, have desire to improve their lives through education (i.e., they have something akin to the so called "American Dream"), then students do understand that no body should be discriminated against because of their race, gender, social class, age, sexual orientations and other social and cultural values. In my experience this is the first step for both teachers and students to sensitise each other to conversations about social stratification. Conversations about these issues can be made more complex as we keep teaching by including discussions about colonialism, imperialism, capitalism, socialism, communism and democracy in the courses we teach, depending on time available and objectives of different courses in the total scheme of curriculum that is designed for the teacher internship programs at various specific institutional contexts. I see this as a more practical approach to teaching about issues related to social justice. In certain institutional settings and cultural/political contexts it may take a long time to have separate courses and programs in faculties of educations to talk exclusively about social justice. It is not to say that we stop our efforts to change such settings and contexts. The other thing we may do is to extend our teaching (interaction with others) beyond the walls of faculties of education. We as educators and citizens should engage ourselves in conversations about social justice in all the public spheres (i.e., churches, community places, sports arenas, home, pubs, social gatherings, wedding parties, and so on) in which we happened to be located at a particular time, and not wait to discuss those issues only in classrooms, faculty meetings and retreats (e.g., visit website of the Paul and Nita Freire International Project for Critical Pedagogy for conversations taking place on such topics as "the Branding of Social Justice", and "Teacher Education". See Kumar, 1997).

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THE RCIP (REFLECTIVE AND CRITICAL INTERNSHIP PROGRAM)
A MODEL FOR TEACHER EDUCATION

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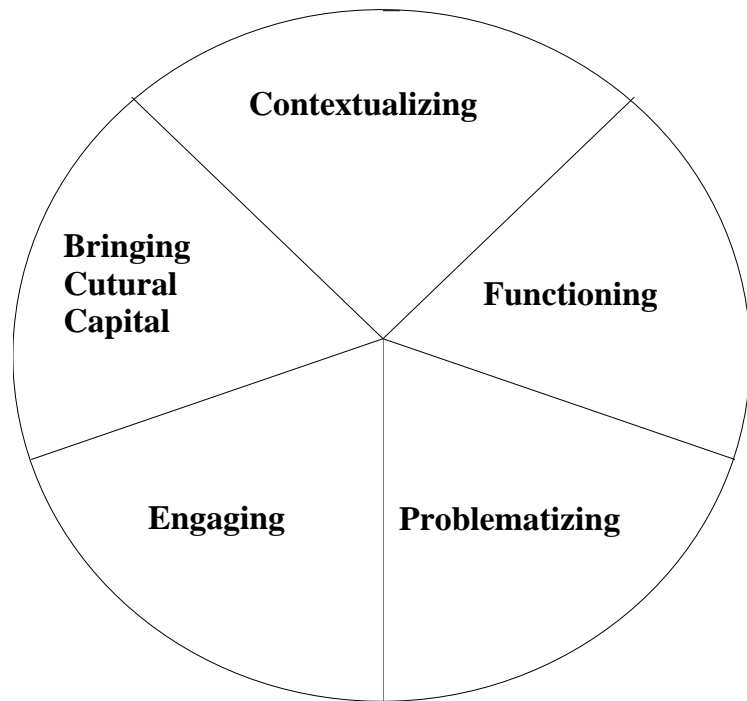
- Describing/Contextualizing
- Bringing Cultural Capital
- Engaging
- Problematizing Dominant Practices and Discourses
- Functioning as Intellectuals and Cultural Workers

Figure 1 - RCIP Model

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[1] The situation of the world we live in has changed due to emergence of Global Capitalism. The latter condition has "disorganized" earlier ways of thinking global relations in terms of colonizer/ colonized, First/ Third Worlds, North / South or the "West and the Rest." The new Global Capitalism has created "a new international division of labor." This has been achieved through the networks created by the transnational corporations. The transnationalization of production is deemed to be the source of both global unity and fragmentation--- economically, socially and culturally. Notably, corresponding to economic fragmentation is cultural fragmentation, which has been debated in terms of "multiculturalism" and "diversity." These terms have multiplicity of meanings some of which have lately been captured by such terms as "postcolonialism" and "postmodernism."

[2] As discussed above, our schools are expected to produce well-rounded educated persons to meet the challenges of the twenty-first century and beyond. Such educated persons can not be produced without the help of various partners involved in creating, managing, implementing and evaluating the curriculum in schools and the internship process. Who are these partners? These partners are (the list is not meant to be exhaustive or in order of importance): the various Departments of Education and Training, the schools, school board associations, the school councils, program specialists, education faculties, universities, religious organizations, business organizations, and so on. All the partners have their own groups, organizations and cultures. There is a need to understand their cultures in a systematic way, if the goal is to improve our schools and educate the populace in a desired direction. This will require, among other things, creating new forms of institutions and communication networks so that we all can have pragmatic, open and endless conversations with each other. For it is through unending interactions with each other that we develop our self. The self in turn enables us to create new forms of knowledge. Based on new awareness we are able to imagine new societies and hope to create them through our actions.

[3] I have just identified many partners involved in the internship process. Many of these partners regularly collaborate with each other to achieve certain educational outcomes in this province. For example, the school districts, the schools, the cooperating teachers, the internship supervisors, the teacher interns and the Faculty of Education collaborate in the delivery of the teacher internship program.

The point is that collaboration, as a form of interaction and conversation, creates its own culture. A great deal has been written in this area and the research is extensive. We have reviewed some of the research in this area and have produced "local knowledge" which shed light on what it means to be a cooperating teacher, internship supervisor and teacher intern in this province and what it means to collaborate with the Faculty of Education as the only institution of higher learning in this province. These meanings become part of the total internship culture, which in turn affect the degree to which the internship program in this province can be implemented successfully.

Therefore, we need to understand various elements of cultures of collaboration. We have, like many others, come to realize that any collaboration is based on trust, give and take (exchange), respect, care and continuous dialogue among all parties involved on an equal basis. It is based on a sense of humility among the participants, acceptance of differences and tolerance of many previously unheard voices. The "global village" built on the foundation of collaboration is not a village built on the unified voice of the people who live in it. This village defies any single true common canon. On the contrary, it is a village built on people's ability and skills in recognizing and incorporating into their daily actions the contradictory voices and experiences of many people who live in it. Collaboration is based on reciprocal exchanges in which participants feel empowered, enabled and socially mobile. It is based on a set of attitudes which encourages inclusion of all partners rather than their exclusion. Collaborative practices and life styles thrive on democratic principles of participation, fairness, justice and equality.

[4] Similarly, much is written on reflection, reflective and critical education and internship. A rich and extensive literature also exists in this area which links reflective education and internship to larger issues of social policy and nation-building. We have reviewed some of this literature and how it impacts on the locally generated internship process in this province.

Briefly, cultures of reflective and critical internship thrive on conversations of hope and possibilities. These cultures are capable of transcending discourses of despair, gloom and doom. Dooms day talk characterizes many of the education reform reports produced in this province and elsewhere. The reports use piles of statistics to create a profile of the educational system in this province in which very little good is seen to be happening. The numbers are

used to create images of crises in society, rather than positively portraying the life styles of people in this province. The reports are more interested in creating an image of society which corresponds to the self-images of those who have produced those reports. Instead of re-affirming the self-images of many people in this province, the reports just do the opposite. More often than not they have become instruments of social policy which undervalues the self-confidence and self-concepts of people in this province.

On the contrary, cultures of reflective and critical education and internship aspire to build a democratic society and to encourage democratic living. These cultures do not shy away from the radical meaning inherent in the idea of democracy by adopting a cynical set of attitudes which re-enforce the idea that issues related to inequalities - social, political, cultural, economic and gender - are unproblematic, and therefore, need not be taken too seriously in education policy formulation and implementation

In addition, cultures of reflective and critical thinking in education encourage continued conversations among all members of society. They encourage unchecked (except for extreme hate speech) freedom of speech and communication in all forms, specifically they encourage previously no heard and unrecognized voices to be heard and recognized through creating new safe spaces and rights.

Not only this, these cultures encourage all partners involved in the internship process to raise critical questions which challenge the existing status quo or one-dimensional thinking, e.g. schools should be changed to meet the demands of global economy and nothing else. Instead of seeing downsizing and school closure as the only solutions to problems created by a global economy and technological changes, reflective and critical cultures empower people to think in terms of the possibilities of creating new forms of communities, sets of relationships and desired goals.