

Editor's Note

Intersubjectively Cultivate Our Worldly Sensibility

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SINCE THE JOURNAL OF CURRICULUM THEORIZING (*JCT*) has taken its path to be an on-line journal, this is the first issue that includes an International Curriculum Discourses section. Lisa Cary was the original section editor and has laid the groundwork for me to continue. *Bergamo* was the place where I first met Hongyu Wang and later Lisa Cary. Our experiences as faculty members working in our common adopted country and our efforts to understand these experiences bonded us. Along with our search for a home away from home, we have walked along different paths, and have come to various points in our search. Physically, Lisa is now back home, Hongyu in her adopted country and myself in my second adopted country. On the eve of Hongyu's resignation from the co-editor position of *JCT*, I would like to take this opportunity to express my sincere appreciation for her dedication to *JCT*. Without her persuasion, patience, prompt and detailed guidance and assistance, I would not be able to put this section together.

Two articles are included in this section: *The Cosmopolitan Imagination in Philip Roth's "Eli, the Fanatic"* by Hannah Spector and *Ideological Representations in Chinese Mathematics Textbooks during the Cultural Revolution Decade: A Relational Analysis of Selected Textbooks* by Song A. An, Mary Margaret Capraro, and Haipin Hao. They are very different in the choices of subjects and methods. Spector's work explores the literary imagination of the notion of cosmopolitanism; An, Capraro and Hao's work analyzes math textbooks. Each is located poles-apart geopolitically. The literary imagination focuses on a short story with the Holocaust as the unspoken backdrop; the math textbooks were analyzed in relation to the ideological control in Mao's Cultural Revolution. Each is diverging away from the globalization or neo-colonization of curriculum in its unique way. Spector's *cosmopolitan imagination* rejects objectivity and embraces ambiguity, paradox, and open-mindedness to self-formative and world-making experiences of people historically on the peripheries. An, Capraro and Hao's analysis examines the subjectivity in the self-claimed objective and ideologically neutral math textbooks, and worries about the impact of such subjectivity-in-disguise-of-objectivity on young minds' world view. Each has its own independent subjectivity. Spector is calling for a revolt against the national and

international trend of standardized tests for which teachers and schools are held accountable. An, Capraro and Hao are arguing for democratization of textbook making.

The field of internationalizing curriculum, located in national and local settings (Pinar, 2003), has embarked on a journey of decentralization and diversification in the spirit of “sharing the horizons of understanding” (Smith, 2003). In an earlier observation, I (Li, 2009a) noticed the continuous becoming through converging and diverging movements as a characteristic of the rising field of internationalizing curriculum. I considered the field had been moving together, or converging, in the process of colonization and Phase I Globalization (Smith, 2003). More recently, along with the indigenous resistance, and local and national identity development in curriculum making, the field is diverging. This diverging movement is not a complete rejection of the prior convergence or conformity to the demands of colonization and globalization. It does not react to or repeat the way of colonization and globalization only in opposite directions. Instead, it reflectively and creatively takes from both the global and local worlds for the benefit of individual, local, as well as global worlds. It rises above the vicious cycle of oppositional and collective identity, and reinvents and revitalizes the local, national, and international curriculum. The two articles in the section, in my view, are part of this exciting diverging movement.

The two articles are also intricately related to the human tragedy of collective identity. In both cases, under discussion and investigation is the effacing of individual subjectivity during two of the most traumatic genocides in recent world history—Hitler to Jews and the physically and mentally handicapped, and Mao to ideological differences. Millions were destroyed for the blood they had running in their veins, and for the beliefs and doubts they had in their minds. Millions are still suffering in the aftermath. Yet, millions believe in conformity to a collective identity, and see a mono-cultural world as our future. The two articles in this section challenge such beliefs, and warn us of their danger in education and elsewhere.

Understanding curriculum as international text, I have developed an autobiographical approach (Li, 2009b, 2006, 2002). Exploring our own center of selves, we interact with others. Considering others as having legitimate centers of their own just like ours, we refuse to objectify others. Paradoxically, we also temporarily suspend our centers of selves in an effort to see others' vantage points, and hear others' stories as complete as possible. We humanize others. In response, we share our resonating stories of experiences, create an *I* and *Thou* relation, and reconstruct our intersubjective international *currere* (Pinar, 1975).

For the two articles in this section of international discourses, please allow me to invite you to engage in an intersubjective autobiographical *currere* making process. Consider the author(s) of each piece as an independent subjectivity formed in the particular space and time in the world, pay full attention to their complete stories that were situated in their specific local and national cultural/historical contexts, respond with your own resonating stories of experiences, and intersubjectively cultivate your worldly sensibility (Pinar, 2009).

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