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A brief history: The SFU Ed Review published its inaugural first issue in the spring of 2007. Originally, the Ed Review followed a traditional academic journal format; however, in 2012, the Ed Review was redesigned in order to make it more welcoming and accessible. Through these changes the Ed Review hopes to:

- be more inclusive of our academic community;
- promote discussion and reflection;
- provide a medium that better supports diverse scholarship and research;
- provide a format that better supports shorter works.

Ultimately, we are hoping to initiate a medium that will promote better awareness about the current work being pursued in the Educational community, offer a safe environment for peer-to-peer dialogue, and encourage emergent scholars to explore and develop their own voice within academia.

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LETTER FROM THE EDITOR - SPECIAL ISSUE: INTERNATIONALIZATION OF HIGHER EDUCATION

Dear SFU Educational Review community,

First of all, I would like to thank the editorial team of SFU Educational Review, Dr. Poh Tan (editor-in-chief), Jacky Barreiro (associate editor), and Daniel Ferraz (managing editor) for their support and work in this special issue.

During my period as a visiting PhD student at SFU in 2017, I had the pleasure of meeting Dr. Tan. Since then, we have been reflecting on our own experiences with international academic collaborations. Both of us, one as scholar from the Global South working in Canada and Brazil and the other, as a Global North researcher with projects in Brazil, have lived the excitement and challenges of working across multilingual and diverse academic cultures. Thus, proposing the topic for this special issue was a natural outcome of our experiences and my own research in the field of International Education and Applied Linguistics.

The editorial team immediately came on board and supported the idea of a multilingual issue to gather thematic work in the field. The main goal was to have contributions from emerging and established scholars located in the periphery and semi-periphery of geolinguistic and knowledge production regions. The adoption of a global perspective to include dominant and non-dominant groups that are part of higher education (HE) was key. The preparation of this issue was a challenging and valuable experience. It was a real "journey" into the internationalization of academic knowledge production, communication, and the inclusion of multilingual scholars in the global scenario (Ammon, 2012[1]; Baumvol, 2018[2]; Flowerdew, 2013[3]; Hyland, 2015[4]).

The principles of inclusion, equality, and cooperation for the internationalization of HE (UNESCO, 2009[5]) guided the conceptualization of this issue. I would especially like to acknowledge the generosity of the outstanding scholars whose anchor papers and interviews add immensely to the discussions around internationalization here presented. The scholarship

[1] Ammon, U. (2012). Linguistic inequality and its effects on participation in scientific discourse and on global knowledge accumulation - With a closer look at the problems of the second-rank language communities. *Applied Linguistics Review*, *3*, 333–355.
[2] Baumvol, L. K. (2018). *Language practices for knowledge production and dissemination: the case of Brazil* (Doctoral dissertation). Universidade Federal do Rio Grande do Sul, Porto Alegre.
[3] Flowerdew, J. (2013). English for research publication purposes. In B. Paltridge, & S. Starfield (Eds.), *The handbook of English for specific purposes* (pp. 301–322). Chichester: Wiley.
[4] Hyland, K. (2015). *Academic Publishing: Issues and challenges in the construction of knowledge*. Oxford University Press.
[5] UNESCO (2009). *World Conference on Higher Education 2009* (Final report). Paris: United National Educational. Retrieved from http://unesdoc.unesco.org/images/0018/001892/189242e.pdf

featured is divided into five sections: invited papers, interviews, articles, book reviews, and a report.

The first section displays the important contribution of Dr. Hans de Wit, Professor and Director of the Center for International Higher Education at Boston College, USA, one of the most prominent researchers in the field of internationalization of HE. His anchor paper poses critical questions and reflections about the challenges and tensions of cooperation *versus* competition currently faced in HE. The second invited article is from Dr. Kumari Beck and Dr. Roumiana Illieva, Associate Professors at the Simon Fraser University Faculty of Education. Based on data collected in a Western Canadian University, their article provides guidelines for actions towards more principled internationalization practices, such as the incorporation of diverse knowledges, scholarships, and traditions and stakeholders' equitable and reciprocal engagement in research and educational partnerships.

The second section displays two interviews with leading scholars in the field of internationalization of HE. The first interview is with Dr. Jane Knight, Adjunct Professor of the Ontario Institute for Studies in Education, University of Toronto and Distinguished Visiting Professor at the University of Johannesburg. As a foundational researcher in the field, Dr. Knight offers a valuable in-depth perspective on the increasing and underexplored topic of International Program and Provider Mobility (IPPM). This being a written interview, Ed Review chose to take a new approach to recognize Dr. Knight's formal written contributions to address important questions about internationalization of HE. The second interview is with Dr. Jos Beelen, Professor of Global Learning at The Hague University of Applied Sciences, the Netherlands, whose contribution to the field has been immensely appreciated internationally. This interview is presented in the form of a video, emphasizing multimodal academic knowledge dissemination, and focuses on the development and future directions of Internationalization at home (IaH), a key strategy that allows for a more equitable internationalization in English and non-English dominant contexts.

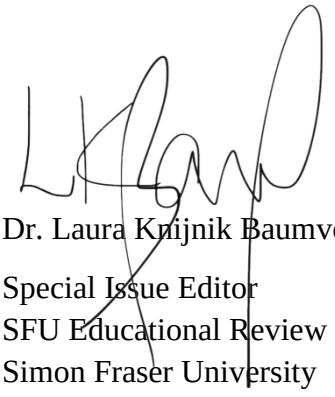
The third section presents five articles from a variety of perspectives on internationalizing HE in multiple contexts. Haseyama and Takahashi present an autoethnographic case study based on interdisciplinary and critically internationalized analytical lenses of the teacher candidates. Through postcolonial and decolonial perspectives, Piccin and Finardi reflect on criticisms raised against global citizenship education (GCE). Guimarães et al. suggest the incorporation of emerging and inclusive IaH approaches, such as COIL (Collaborative Online International Learning) and the Intercomprehension approach (IA) that aim to provide an alternative to hegemonic internationalization practices. Based on theoretical frameworks from sociology, political economics, and decolonial studies, Abba and Streck analyze the contributions of critical interculturality to the development of an alternative notion of educational internationalization in Latin America. Finally, Silva, Pereira, and Araújo examine the conceptualization of internationalization and the language policies of a Brazilian university's Internationalization Plan (IP) through a content analytical methodology.

The fourth section of the issue features three book reviews written by PhD students from different geolinguistic and cultural backgrounds. Marine Matte presents a review of the book "Language learning and use in English-medium higher education" (2017), written by Blaj-Ward. Connie James reviews the book "The Globalization of Internationalization" (2017) edited by de Wit, Gacel-Ávila, Jones and Jooste. Finally, Thiago Veronez and Daniela Ferreira review the book "English in the South" (2019), organized by Finardi

The final section is a report on how international education at SFU positively impacted a group of Vietnamese students who applied what they learned to their home institution. Twenty years later, these students returned to SFU as scholars and accomplished university administrators to share how disrupting boundaries and promoting internationalization can have positive impacts on educational systems. Lastly in this section, my friend, colleague and fellow scholar, Dr. Tan will transition her position as Editor-in-Chief to another emerging scholar in the Faculty. She shares her experiences of journal publishing, and reflections on relationships she built with SFU Faculty and most importantly, creating long-lasting friendships with her editorial team from the past four years.

To conclude, we are pleased to present this collection of remarkable and diverse scholarship to the education community.

Sincerely,



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INVITED PAPERS

INTERNATIONALIZATION IN HIGHER EDUCATION, A CRITICAL REVIEW

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Abstract

How do we understand the evolution of internationalization as a concept? Is a more diverse and inclusive internationalization replacing the western paradigm? Is there a shift in paradigm from cooperation to competition? Do we see an ongoing dominance of the internationalization abroad component at the cost of internationalization at home, or a more comprehensive and inclusive approach to internationalization? And is internationalization a key change agent towards innovation and global social responsibility of higher education? This contribution provides a critical reflection on internationalization in higher education, particularly in the current nationalist, populist and anti-global political climate! The challenges that institutions encounter are divers. There is pressure of revenue generation, competition for talents, and branding and reputation (rankings). There is pressure to focus on international research and publication, on recruitment of international students and scholars, and on the use of English as language of research and instruction. These challenges and pressures conflict with a more inclusive and less elitist approach to internationalization. In other words, there are tensions between a short term neoliberal approach to internationalization, focusing primarily on mobility and research, and a long term comprehensive quality approach, global learning for all.

Keywords: internationalization, higher education, cooperation, competition

Internationalization in Higher Education, a Critical Review

The international orientation of universities has changed dramatically over the centuries and takes substantially different and more complex forms and approaches today than in the previous centuries. What now is called 'internationalization of higher education' as a concept and strategy is a recent phenomenon that has emerged over the last 30 years, driven by a dynamic combination of political, economic, socio-cultural and academic rationales and stakeholders.

There is not one single model that drives internationalization, but at the same time, internationalization is still mainly considered in terms of a westernized, largely Anglo-Saxon, and predominantly English-speaking paradigm (Jones & de Wit, 2012). Over the past decades, most scholarly and public attention with respect to internationalization in higher education has focused on the Western world. As Majee and Ress (2018) note: "Very little research has aimed to understand and conceptualise internationalisation efforts in the context of the historical particularities of the postcolonial condition." (p. 4). It is important "to learn from other non-western national and cultural contexts - to understand the full extent of internationalization as a phenomenon and what we can learn from each other in order to benefit students, employers and nations." (Jones & de Wit, 2012, p. 50). But are these institutions, countries and regions simply mimicking the priorities of Anglo-Western forms of internationalisation, or are distinctive forms of the concept emerging which better reflect local needs and priorities? A recent study on national tertiary education policies and strategies in mid and low-income countries, seems to point to the first (de Wit, Rumbley, Craciun, Mihut, & Woldegiyorgis, 2019).

How do we understand the evolution of internationalization as a concept? Is a more diverse and inclusive internationalization replacing the western paradigm? Is there a shift in paradigm from cooperation to competition, as Van der Wende (2001) observed? Do we see an ongoing dominance of the internationalization abroad component at the cost of internationalization at home, or a more comprehensive and inclusive approach to internationalization? And is internationalization a key change agent towards innovation and global social responsibility of higher education? Time for a critical reflection, in particular in the current nationalist, populist and anti-global political climate!

Impact of massification and the knowledge economy

Internationalization must be seen in the context of the changing role and position of higher education in the world. Internationalization can only be seen in its broader context.

Rapid changes are taking place in international higher education, which only have increased in range and complexity over the past decade. Key changes in higher education globally are its massification, the global knowledge economy, and the emphasis on reputation and rankings.

Massification

Once the privilege of an elite social class, gross enrollment ratios (GRE) in postsecondary education have mushroomed to more than 50% in many countries. There are more than 200

million students studying globally at an untold number of institutions focusing on every specialization possible. In much of the world, massification is a key phenomenon. Emerging economies, including China, India, and Latin America and the Caribbean (with gross enrollment ratios of 37%, 22% and 35 %, respectively), are expanding their enrollment rates toward 50% or more as is common in the developed world. Even countries in Africa, still at the elite phase of less than 15% of GRE, the demand for higher education as a result of improved primary and secondary education and an emerging middle-class, is rapidly expanding.

On the other side, one can observe a saturation in demand in countries which already have moved far beyond the 50% GRE characteristic of universal enrollment, such as the United States, the United Kingdom, continental Europe, Canada, Australia, South Korea and Japan. In those places, for demographic and other reasons, the supply of tertiary places in particular in STEM fields is starting to become higher than demand.

The relationship between massification and internationalization is manifest. International students and scholars are needed to fill the demand for graduates in these fields. Such students are mainly coming from the developing and emerging economies, where there is still an ongoing demand for quality higher education, resulting in brain drain and related decrease in research and top talent capacity in these countries. In the current anti-immigration climate, tensions increase between the need for imported high skilled talents and the desire to reduce the influx of immigrants.

The global knowledge economy

The other key element in higher education development and in internationalization in the past half-century has been the impact of the global knowledge economy—the increasingly technology and science based globalized set of economic relations that requires high levels of knowledge, skills, and sophisticated international relations. Research-intensive universities play a particularly important part in the global knowledge economy. Not only do they educate top talent but they are also the main producers of basic research in most countries. Research universities are among the main internationally-linked institutions. They have strong links with similar institutions around the globe, host international faculty and students, and increasingly function in the global language of science and scholarship—English.

Reputation and rankings

National, regional and global university rankings are driving the agendas of institutional leaders and national governments more than ever. Many governments, in particular in the North but increasingly also in the South, create excellence programs and investment schemes to become more globally competitive, have world-class universities and move higher in the rankings. While on the one hand there is a call for more access and equity, governments and institutions of higher education are striving for more excellence in research and teaching and learning.

Rankings—national, regional, global, institutional, by discipline and across an increasing number of other dimensions—have come to play an ever more important role in higher education. Global ranking has remade global higher education in three ways, according to Marginson (2017). First, *competition*, the idea of higher education as a competitive market of universities and countries. Second, *hierarchy*, as a core element of the system of valuation. Third, *performance*, a performance economy driving "an often frenetic culture of continuous improvement in each institution." (Marginson, 2017, p. 7). Yudkevich, Altbach, and Rumbley (2016) speak of the "Global Academic Rankings Game", in which only a small portion of the higher education sector competes. This minority of institutions gets all the attention and forces governments and institutions to "compete" without acknowledging the need for differentiation. As Altbach and Hazelkorn (2017) state: "Prestige and reputation have become dominant drivers rather than pursuance of quality and student achievement, intensifying social stratification and reputational differentiation." (p. 10).

The relationship between excellence initiatives, rankings and internationalization is clear. They reflect the global competitive nature of higher education of the elite research universities, they stimulate competition for international students and scholars, and they are driven by quantitative international indicators: number of international students, number of international staff, and number of international co-authors of publications. It drives national governments and institutions to invest in more global research, to use English as language of research and education, and to focus on international recruitment strategies.

Implications for internationalization

The emphasis in internationalization has traditionally been on exchange and co-operation and there continues to be a rhetoric around the need to understand different cultures and their languages. Nevertheless, a gradual but increasingly visible shift has been apparent since the second half of the 1990's towards a more competitive internationalization. Van der Wende (2001) calls this a shift in paradigm from cooperation to competition. Competition for students, for scholars, for talents for the knowledge economy, for funding of complex research, for access to the top 500 in global rankings, and for access to high impact publications. Recruitment, excellence in research and reputation are driving the internationalization agenda of institutions and national governments, at the cost of the large majority of tertiary education institutions and their students and staff.

According to de Wit, Hunter, Howard, and Egon-Polak (2015), internationalization needs to evolve into a more comprehensive, more intentional, and less elitist (for all students and staff) process, less focused on mobility and less economically driven, with the goal to enhance the quality of education and research and make a meaningful contribution to society. How successful are we in changing the direction to a more competitive approach described above?

Internationalization, an evolving concept

A gradual move of international education from margin to core has taken place from the 1980s onwards as a consequence of such developments as the increasing importance of research and education for economic development (the knowledge economy and society), the rapidly growing demand for higher education in the world, the end of the Cold War, and regional cooperation in higher education, the later particularly in Europe.

In general terms one can say that internationalization over the past 30 years has seen the following key characteristics:

- More focused on internationalization abroad than on internationalization at home
- More ad hoc, fragmented and marginal than strategic, comprehensive and central in policies
- More in the interest of a small, elite subset of students and faculty than focused on global and intercultural outcomes for all
- Directed by a constantly shifting range of political, economic, social/cultural, and educational rationales, with increasing focus on economic motivations
- Increasingly driven by national, regional, and global rankings
- Little alignment between the international dimensions of the three core functions of higher education: education, research, and service to society
- Primarily a strategic choice and focus of institutions of higher education, and less a priority of national governments
- Less important in emerging and developing economies, and more of a particular strategic concern among developed economies.

Internationalization of the curriculum at home

In the past decade, however, one can observe a reaction to these trends. While mobility is still the most dominant factor in internationalization policies worldwide, there is increasing attention being paid to internationalization of the curriculum at home. There is also a stronger call for comprehensive internationalization, which addresses all aspects of education in an integrated way. Although economic rationales and rankings still drive the agenda of internationalization, there is more emphasis now being placed on other motivations for internationalization. For example, attention is being paid to integrating international dimensions into tertiary education quality assurance mechanisms, institutional policies related to student learning outcomes, and the work of national and discipline-specific accreditation agencies.

In other words, internationalization in higher education has evolved over the past 30 years from a rather ad hoc, marginal and fragmented phenomenon to a more central and comprehensive component of higher education policy—although still more in rhetoric than in concrete action (de Wit & Rumbley, 2017).

Leask, Jones and de Wit (2018) for that reason state that the implementation of "internationalization of the curriculum at home" appears to be struggling to move beyond good intentions and isolated examples of good practice. According to them we are still far away from

any form of internationalization that is inclusive and accessible rather than elitist and exclusive, reason why they call for urgent attention to the following as a minimum:

1. We must, as scholars and practitioners, not only continue but also escalate our efforts at working together across disciplines, professional areas and national boundaries as well as within universities.
2. We must engage more with stakeholder groups beyond the academy, striving towards the common goal of creating a better, more equal and fairer world.
3. We must integrate internationalization with other agendas - disciplinary, professional, institutional, national, and regional – which are also focused on improving the quality of education and research for all students. Internationalisation of the curriculum, teaching, learning and service should not operate in a vacuum.
4. We must place emphasis on enhancing the quality of education and research for all students and staff in all parts of the world. This requires integrated policy and strategy as well as cooperation and partnership within and between institutions across the globe.

De Wit and Leask (2019) call for new ways of becoming and being international, and Brandenburg, de Wit, Jones and Leask (2019) call for an internationalization of higher education for society, more directed to the role of higher education in solving global problems, the Sustainable Development Goals of the United Nations.

Working towards inclusive international and intercultural learning for all, means according to them that we become more respectful of diverse contexts, agendas and perspectives on a global scale. As internationalization has moved from the margins of higher education research, policy and practice, it has become clear that the previously disjointed approaches that characterized its earliest years have given way to an understanding that sophisticated synergies are required to realize its full potential.

Internationalization reconsidered

As internationalization and global engagement become entrenched around the world as mainstream components of quality in higher education, the need to ensure high quality professional preparation of those responsible for the internationalization agenda in their respective institutions or systems of higher education becomes more widespread and sustained. This is reflected well in the notion of "intelligent internationalization," as expressed by Rumbley (2015):

> "Intelligent internationalization" demands the development of a thoughtful alliance between the research, practitioner, and policy communities. Those participating in the elaboration of internationalization activities and agendas [must] have access to the information, ideas, and professional skill-building opportunities that will enhance their ability to navigate the complex and volatile higher education environment of the next 20 years. (p. 17)

In tandem, an updated definition of internationalization emerged, reflecting these broader understandings of the nature and purpose of internationalization:

> The intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society. (de Wit et al, 2015, p. 29)

According to most recent survey results from the 5th Global survey on Internationalization by the International Association of Universities (IAU) two thirds of university leaders around the world are considering internationalization as an important agenda issue, although Marinoni and de Wit (2019) observe that there is an increasing divide between institutions that consider internationalization as of high importance and those not. They observe that

> [t]he reasons for such a divide between HEIs that consider internationalisation extremely important and those who do not is worth a reflection and deserves to be studied more in depth, especially if one considers internationalisation to be an essential part of all HEIs' mission and a sign of quality. (para. 29)

As described above, the challenges that institutions encounter in their internationalization strategy are divers. There is pressure of revenue generation, competition for talents, and branding and reputation (rankings). There is pressure to focus on international research and publication, on recruitment of international students and scholars, and on the use of English as language of research and instruction. These challenges and pressures conflict with a more inclusive and less elitist approach to internationalization, building on the needs and opportunities of own student and staff. In other words, there are tensions between a short term neoliberal approach to internationalization, focusing primarily on mobility and research, and a long term comprehensive quality approach, global learning for all.

The main misconception about internationalization is that we consider internationalization too much as a goal in itself instead of as a means to an end. Internationalization is not more and less than a way to enhance the quality of education and research, and service to society. That quality and related internationalization as defined by de Wit et all (2015) is under pressure, and the current global political climate (Altbach & de Wit, 2017) is not supportive in reversing the trend, on the contrary. A more inclusive approach to internationalization as described above by de Wit et all in their definition, and by the urgent actions called for by de Wit and Leask (2019) and by Brandenburg et all (2019) is more than ever needed.

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“DOING” INTERNATIONALIZATION: PRINCIPLES TO PRACTICE

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Abstract

In the context of an increasing commodification of education in a neoliberal academy, this paper explores the usefulness of frameworks for principled internationalization of higher education. We review recent theoretical analyses of ideologies and orientations of higher education internationalization as well as suggested approaches for principled and ethical internationalization as important signposts in that regard. We discuss data on the everyday experiences of internationalization of faculty, students and staff in one Faculty in Canada in light of these perspectives and propose guidelines that could influence internationalization practices in a more ethical and principled direction.

Keywords: internationalization of higher education; international education; principles of internationalization; internationalization practitioners

"We must ask ourselves why we do what we do and what we want to achieve" (Stier, 2004, p. 95).

Introduction

The predominant theme in international education news, whether in the media or official reports on the topic, is numbers. Canadian institutions appear to be focused on targets for enrolment, the numbers of incoming students as compared year to year, and the impact on institutional rankings as a measure of how well the university is doing. Governments like to cite the impact of international students on the economy as a reason for why we should continue to recruit more of them. In Canada, there were 572,415 international students enrolled in 2018, contributing an estimated $21.6 billion to the Canadian economy (Canadian Bureau of International Education [CBIE], 2019). These numbers reflect a 16% increase over the previous year, and 2017 saw a 28% increase over the previous year. A new Canadian Strategy for International Education was unveiled in August 2019, with the current Minister of International Trade Diversification appreciating these economic benefits to Canada, including the 170,000 jobs that were created. International education, says the Minister, is "an essential pillar of Canada's long-term competitiveness" (Global Affairs Canada [GAC], 2019) and by way of explanation for the strategy states: "Competitor countries in this sector recognize the long-term benefits of international education. They have upped their game, and to remain competitive, we upped our game too" (GAC, 2019).

In this regard, the new strategy certainly builds on the first International Education Strategy (Department of Foreign Affairs, Trade and Development [DFATD], 2014) where the language of competition is strong: the strategy aims to "maximize economic opportunities for Canada", engage with "new and emerging markets", attract "the best and brightest international students" (p. 5) and encourages "branding Canada to maximize success" (p. 10). The new strategy has three priorities. The first priority is promoting study abroad for Canadian students, the second, diversifying the source countries, disciplines and levels of study of international students coming to Canada. The third priority is support for Canadian educational institutions to "grow their export services and explore new opportunities abroad" (GAC, 2019). The first priority arguably holds promise but even study abroad is aimed at gaining 'new skills' in "key global markets", to keep our graduates competitive in the global marketplace. The second priority is a strategy to maintain the financial sustainability of student recruitment by avoiding dependence on a single country or region, and the third is all about marketing and branding. It does not need much more in-depth reading of these policies to see 'why we do what we do'.

Indeed, from a more critical standpoint, we scholars could ask ourselves, 'why ***do*** we do what we do?' in the face of the ongoing and even escalating commercialization and commodification of international higher education? What are the gains, if any, from critiques of internationalization of higher education on policy and practice? Has research on internationalization, and specifically, research that discusses and explores principled and ethical

internationalization approaches made any impact on how we think about and practice international education? What is the role of researchers in this context?

We take up this last question in this paper, in an effort to make meaning for ourselves as practitioner-scholars in the field, and to consider how our research may be useful to practitioners. Before we elaborate on how we will proceed, we clarify our use of the terms internationalization and international education without getting into a longer discussion of definitions. We align with the widely held understanding of internationalization of higher education as a process made popular by Jane Knight (2004), and in particular with the updated definition by de Wit and Hunter (2015): "the *intentional* process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, *in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society."* (p. 3, italics in original). In our view, this perspective is more oriented towards achieving educational outcomes, and thus, to our purpose in this paper. International education on the other hand has more divergent meanings, from comparative education, development education, global education to peace education (Gutek, 2006). Our use of the term follows Phillips and Schweisfurth's (2006) description of international education as domains of practice and fields of inquiry, recognizing that participants in the study we cite have more of an affiliation with such conceptualization of international education.

As the purpose of our paper is more about illustrating how research can inform practice, we are departing from a more traditional presentation of elements such as a literature review and a standard theoretical framework. We do employ, however, selected scholarly and policy documents to frame our discussion of 'principles to practice'. To understand rationales and orientations of internationalization of higher education, we will be informed by Stier (2004, 2010) and Andreotti, Stein, Pashby and Nicolson (2016). Next we will discuss principles and ethics for internationalization through a policy document authored by the Association of Canadian Deans of Education (ACDE, 2014), and Stein, Andreottiand Suśa's (2019) article on global ethics. We illustrate how this scholarship can provide analytical tools for identifying harmful impacts of internationalization as well as possibilities for principled practice by analyzing data drawn from one of our studies on critical internationalization. We conclude by articulating guidelines for practice that could move internationalization towards making a "meaningful contribution to society" (de Wit & Hunter, 2015, p. 3).

Ideologies and Orientations

In early scholarship on the topic, Jane Knight and Hans de Wit categorized rationales for internationalization as academic, economic, political and cultural (Knight & de Wit, 1995). As Knight (1999, p. 9) herself acknowledges, the four groups of rationales are neither distinct nor exclusive. In spite of the caution that these rationales overlap, and a lack of clarity about what constitutes these categorizations, the rationales are being employed by institutions to show that internationalization itself is an academic endeavor, and thus above critique.

Stier (2010) advances the discussion of rationales for internationalization by arguing:

> ideas surrounding internationalisation should not merely be discussed as rationales, but should be analysed as *ideologies*. Ideologies are more complex than rationales, and refer to a set of principles, underpinnings, goals and strategies which structure and permeate the actions and beliefs of educators, groups, organisations or societies" (p. 340, italics in original).

He identifies three ideological assumptions behind the internationalization of education, namely: idealism, instrumentalism and educationalism, and outlines as well their shortcomings. Stier maintains that despite an overarching recognition of the importance of the internationalization of higher education shared across these ideologies, the ideologies themselves are fundamentally different and this has "far-reaching consequences for how universities work with internationalisation in general and for pedagogical practice in particular" (2010, p. 340).

The first ideology, idealism, refers to the notion that internationalization is 'good *per se*' (Stier, 2004, p. 88, italics in original) and that the outcome of internationalization of education will *necessarily* be a more democratic and equitable world through increased international cooperation. Instrumentalism champions the perspective that education is a means towards other ends. The most significant element in this ideology is the strong connection between education and economic growth. Higher education becomes a commodity, positioning universities to be competitive in the global market place, vying for the business of students and faculty, and maximizing revenue for their institutions.

Stier frames the third ideology, educationalism, as being connected to life-long learning. While educationalism is presented as the most desirable ideology to drive internationalization, it should not be endorsed uncritically. The main critique, says Stier, is the risk of academicentrism, the assumption that 'our' ways of teaching, research, learning are superior.

Stier encourages us to reflect on the ideological nature of rationales, and to assess how societal and political ideologies are influencing internationalization in ways that undermine and contradict academic and educational values and principles of higher education. Even this framework, however, has its limitations in recognizing the multiple complexities within the categories of idealism, instrumentalism and educationalism.
We next discuss a different theoretical approach to this problem.

A Social Cartography Approach

In what is now considered a ground-breaking analysis, Andreotti et al. (2016) make a compelling case for social cartography in mapping the complexities of higher education as well as illustrating its uses for advancing possibilities for change. As they explain, their research project on Ethical Internationalism in Higher Education (EIHE) brought together over 20 partners in nine countries, all from "diverse disciplinary backgrounds, theoretical orientations, political perspectives, social locations and personal histories" resulting in a "rich tapestry of scholarly insights" (p. 3). In seeking a suitable methodology to bring together such a mix of diverse perspectives the team selected social cartography based on the work of Paulston (2009) to "identify the cracks and edges of existing positions" (p. 4).

Andreotti et al. (2016) provide three sample cartographies developed in the EIHE project: the juxtaposed imaginaries of the university, corporate/civic orientations, and articulations of internationalization recognizing that they are all embedded in the modern/colonial global imaginary.

The first cartography identifies and maps four social imaginaries of the university in a historical context making visible the evolution of orientations of the modern university and the ways in which these imaginaries co-exist and interface with one another, in complementary, competing and contradictory ways. They conclude that the civic and corporate imaginaries (nesting always within the modern/colonial global imaginary) are the most visible and relevant today, "producing unpredictable and at times contradictory and incoherent outcomes for staff, faculty, students and communities" (p. 7).

The authors next discuss the civic/corporate imaginary, mapping three discursive orientations - neoliberal, liberal and critical, and four resulting interfaces among them, the neoliberal–liberal; liberal–critical; neoliberal–critical; and neoliberal–liberal–critical. The neoliberal references the commodification of knowledge, teaching, research and service, with many examples of the forms it takes. The liberal orientation "promotes a commitment to the public good, civic engagement, representative democracy, equality, individual freedoms, a Keynesian orientation to economics, and a strong state role in welfare and re-distribution" (p. 8) and the role of education is tied to the development of 'good' citizens. The critical orientation, as its name implies, challenges and aims to disrupt forms of oppression that have become normalized in higher education processes and practices. It is aligned also with the civic imaginary in advocating for voices of marginalized peoples, but goes beyond the simple critique to action in seeking change.

The significance of this cartography is that it helps to make visible the interfaces between these orientations in what the authors call 'spaces of ambivalence where signifiers are used with multiple strategic meanings" (p. 9).

Carrying this analysis through to internationalization, the authors further discuss and provide examples of how the neoliberal-liberal-critical interfaces could be mapped, illuminating practices of internationalization. They present four "articulations of internationalization" (pp 9 – 11). The first, arising out of the neoliberal discourse, is internationalization for the knowledge society, with higher education serving economic growth and competitiveness, which is very clearly visible in both federal international education strategy documents (DFATD, 2014; GAC, 2019). The second articulation, internationalization for the global public good, is closely related to the civic discourse and the liberal ideals of democracy, inclusion and knowledge building.

The third, anti-oppressive internationalization is committed to "work in solidarity for systemic transformation towards social justice" (p. 11). Although this articulation challenges the other two, it still remains within the modern-colonial imaginary and so the authors present a fourth articulation, which drops the nomenclature of internationalization altogether to instead be named "relational trans-localism" (p. 11), "recognizing that interconnection and ethical

obligations exceed the borders of the nation state and the onto-epistemic grammar of modernity" (p. 11).

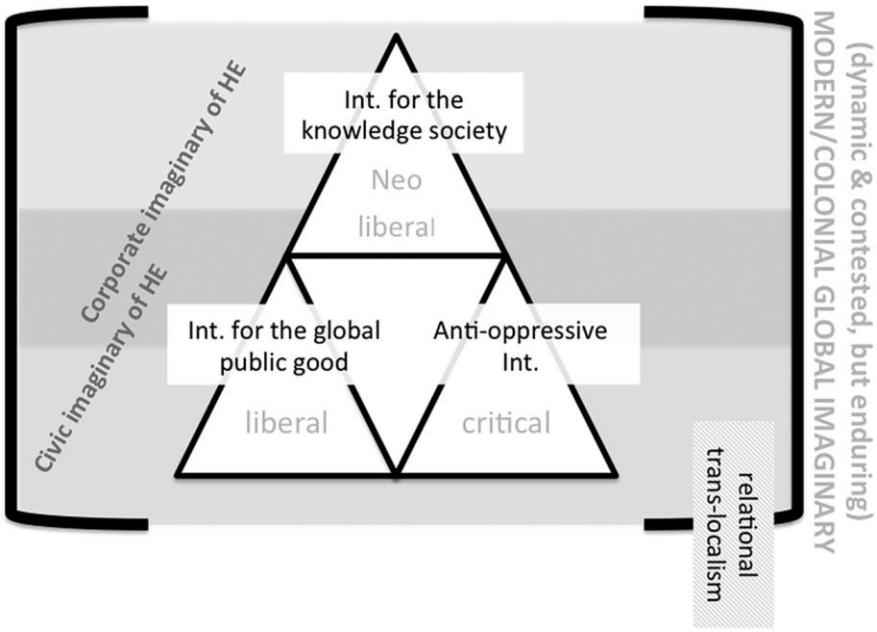

Figure 1. Articulations of internationalization (Andreotti et al., 2016, p. 10, Fig. 5)

Consistent with the authors' conclusion about the usefulness of social cartography in both making visible the complexity of higher education as well as "imagining and acting otherwise" (p. 13), we recognize the value of employing their cartography as an heuristic to understand our data in more complex ways.

The most apparent employment of Stier's and Andreotti et al.'s analyses is in the critique of current internationalization practices, but as we posed in our introduction, how does this critique support practice? In our original study on Sustainable Internationalization (Beck, Ilieva, Waterstone, Hill, Tzy, & Zhang, 2011) we developed a 'checklist'[1] that a Faculty could use to question and assess their own practices. We now seek to modify that list of questions, generated from our data and from the fresh analyses afforded by the new set of theoretical lenses, to refine guidelines for practice. We suggest that they could provide a framework for ethical practice similar to recommendations made in the ACDE Accord that we discuss below. Andreotti et al.'s theorizing identifies for us with greater clarity the incommensurability of 'doing' internationalization within a 'modern/colonial' structure. And yet, even within these impossibilities we see possibilities that could support faculties and practitioners to attempt the task of principled practice.

[1] We recognize the negative implications of the term 'checklist' as denoting a simplistic and often problematic approach to enacting complex processes and practices. Our use of the term in our original study referred to the opposite of what is implied in a checklist approach to internationalization. The checklist referred to a list of guiding questions in the environmental audit, prompting reflection and critical review, rather than a simplistic 'checking off'.

Principles and Ethics

In moving from critique to possibility we have selected the Canadian Deans' Accord on Internationalization (ACDE, 2014) and a recent publication by Stein et al. (2019) on global ethics in internationalization as being helpful in developing our guidelines for practice.

The Accord on Internationalization

The Association of Canadian Deans of Education, in their commitment to "national, public discourse on the importance of public education in developing and sustaining a civil society" (Association of Canadian Deans of Education [ACDE], 2006, p. 1), has developed a number of Accords that articulate principles and guidelines for the practice of education. The ratification of the Accord on Internationalization in 2014 by Faculties of Education across Canada was a significant statement as it followed the publication of, and was a challenge to, the first national strategy on internationalization.

The Accord on Internationalization promotes five principles, namely, equity, economic and social justice; reciprocity; global sustainability; intercultural awareness and respect, and equitable access. These principles are articulated to address concerns about the status quo of internationalization such as the impact of a market-driven economic orientation of internationalization, the rapid increase in student mobility affecting "the capacity of institutions to respond to service demands in ways that are socially accountable" (2), and the challenges faced by educational institutions through the increasing complexity, uncertainty, and inequity in social conditions. The Accord names risks associated with internationalization that are connected to the above concerns, which include the uncritical adoption of exploitative practices based in profit-seeking systemic exclusion, personal and social disruption, neo-colonial practices, and the risk to participants engaged in international activities. Among the many benefits of internationalization are the potential for "enriching and enhancing educational experiences for all students" (2) and, most importantly, the possibilities for systemic change. Implications for practice that arise out of these principles are further described, including desired outcomes, which provide some practical examples of how this Accord could be applied.

Global ethics

Stein et al. (2019) highlight the importance of attending to the ethical dilemmas that accompany the intensification of internationalization in Canadian universities and discuss how three ethical frameworks (liberal, critical and decolonial)[2] frame and respond differently to such dilemmas within the main areas of internationalization: international student mobility, the internationalization of curriculum, and study (and service) abroad. Stein et al. advocate for multi-voiced dissensual conversations and against a single ethical approach on these topics if we

[2] While the article by Andreotti et al. (2016) refers to three discursive orientations that circulate in discussions of the global imaginaries of the civic/corporate university: neoliberal, liberal, and critical, the "liberal" framework within the global ethics frames suggested by Stein et al. (2019) encompasses both "neoliberal" and "liberal" discourses.

are to engage meaningfully with the complexity accompanying internationalization activities and practices in various contexts.

The three frameworks reflect different assumptions within the field of global ethics defined as "a field of study that addresses international, institutional, and interpersonal efforts to navigate and negotiate complex dilemmas that are not bounded by local contexts or national borders" (Stein, et al., 2019, p. 25). A liberal approach to global ethics is "rooted in a global imaginary" which naturalizes a particular way of being and knowing associated with "the presumed political authority of nation states, economic inevitability of capitalist markets, epistemic authority of Western knowledge, and anthropocentric separation of humans from the earth" (p. 26) as if it were the only valid one. Such a universalist frame closes down possibilities for different visions on education and societal change and for diverse perspectives on subjectivity and relationality. Critical approaches question the universality of liberal global ethics and identify a set of unequal power relations dominant on a global scale as well as advocate for the redistribution of resources and the pluralization of knowledge traditions to be valued across societies. Yet, Stein et al. argue that critical approaches are articulated "from the edge of liberal frames" (p. 27) and do not offer possibilities beyond what is imaginable within liberal global ethics.

In contrast, a "decolonial approach to global ethics seeks to address the ambivalences, complexities, circularities, and complicities that are often involved in trying to imagine ethics 'otherwise'." (p. 27). This would entail denaturalizing universalistic Western frames which "need to be interrupted and decentred so that suppressed ethical frameworks can be regenerated and new possibilities for (co)existence can emerge" (p. 28). A decolonial approach "identifies a need for transitional practices, pedagogies, and engagements through which those who were socialized within a liberal global imaginary can work through not only the cognitive and material but also the affective and relational challenges of change" (p. 28). The authors then offer examples of the kinds of questions that scholars and practitioners interested in ethical approaches to the practices of internationalization would pose and attempt to address from each of these three ethical frameworks with respect to student mobility, the internationalization of curriculum, and study and service abroad. The questions Stein et al. pose could be viewed as guidelines that could be reflected upon in developing strategies for ethical internationalization in faculties and universities.

We set out now to apply these frameworks to revisit and discuss one of our studies on sustainable internationalization[3] that explored student, faculty and staff experiences of internationalization in one Canadian faculty. In line with Stein et al.'s (2019) compelling argument for engaging in multi-voiced conversations on the topic, we see it as one way to talk through possibilities for ethical internationalization where our focus is on principles that guide actions rather than the process of internationalization itself.

[3] We defined "sustainable internationalization" in our earlier work as epitomized by "ecological principles of interconnectedness and dynamic interactions which involve the recognition of power relations and diverse understandings [of internationalization] among students, faculty, and staff" in the context of higher education (Ilieva, Beck, & Waterstone, 2014, p. 879).

Revisiting Sustainable Educational Ecologies: Our Study

The study that we refer to and that we draw on for our discussion in this paper was one aspect of a faculty wide research project on Sustainable Educational Ecologies (SEE; de Castell, Egan, Beck, Ilieva, Waterstone, Nilson, & Patterson, 2010) where an interdisciplinary team of education researchers sought to research and develop theoretical and practical measures associated with the concept of educational sustainability investigated through the following themes: Sustainable Internationalization, Learning in Depth, Plants and People, Educational Delivery Systems, Place-based Pedagogy, and Learning Environments Research.

Together with another colleague we worked on the theme of sustainable internationalization with the aim of developing an environmental audit instrument, consistent with the other teams, that could assess the human, institutional, and educational costs and benefits of internationalization. Our data led us to develop a framework for a Faculty's approach to understanding principled internationalization, as well as forming a set of guidelines for practice that we now plan to revisit.

Methodology

The setting for the study was a Western Canadian university that has been actively involved in international activities for over 25 years, and is explicitly internationally oriented in its identity through claims made in its strategic vision. Within the faculty that was studied, international education had been a key program area in the previous 20 years with various educational opportunities for domestic and international students in undergraduate and graduate programs as well as pre-service teacher education programs.

We employed a qualitative dominant mixed methods design using an online survey, including forced choice as well as open-ended questions, and semi-structured qualitative interviews, to explore internationalization within this faculty. Survey participants included 125 students (representing 5 % of students enrolled), 34 faculty members (42 % of the faculty), 11 staff members (19 % of staff), and one administrator (13 %). The 13 interview participants included seven students (four graduate and three undergraduate), four faculty members and two staff members.

We first revised and administered an instrument used by the Universities Canada (UC, published as Association of Universities and Colleges of Canada [AUCC] to survey the status of internationalization of higher education in Canada (AUCC, 2007) and expanded the participant population from administrators to include students, faculty, and staff and sought to collect data on participants' perceptions and experiences relating to the meaning of internationalization, rationales and outcomes of internationalization, and teaching and learning. In our semi-structured qualitative interviews, we covered topics such as the understanding of internationalization, curriculum, pedagogy, personal/social outcomes, decision-making, participation in international activities, value of credentials and so on.

For the purposes of this paper, we have selected two of the main themes generated in the data analysis [the full data set is elaborated upon elsewhere (Beck et al., 2011)]. The first

references the harmful impacts of internationalization, and the second highlights the possibilities that our participants described.

Harmful impacts of internationalization

Our first finding refers to the commodification of educational activities and practices. The second finding refers to the containment of difference, the erosion of cultural diversity, and the inequitable power relations that were evident in descriptions of international education activities.

Commercialization/marketization of higher education

As referred to earlier, findings from the Universities Canada (AUCC, 2007, UC 2014) national surveys claim that academic rationales drive post-secondary education internationalization. When asked to select reasons for internationalizing, our own participants selected the so-called academic rationale: 'the preparation of graduates to be internationally and inter-culturally knowledgeable and skilled'. This finding could be seen as reflecting a liberal orientation (Andreotti et al., 2016) or an educationalist ideology (Stier, 2004), until we began to analyze the qualitative comments in the survey and the interviews.

A faculty member challenged the interpretation of an academic rationale for internationalization snapping, *"being a university you cannot promote this financial benefit, it will be politically incorrect, so you try to find other benefits" (F. Int. 2)* implying that we should be cautious of that finding. And we did find comments that supported another side of this story. In the faculty survey, some participants reported that getting 'bums on seats' or a "money grab" was the primary motivation for internationalization in the Faculty. Another provided a more detailed remark:

> *The internationalization of education is concerned with practices and policies implemented by academic institutions to promote their interests around the world. Most often, international education is undertaken in the service of generating revenue and acquiring influence (Survey-Faculty).*

In the survey question that asked participants to describe their understanding of current policies and plans in the area of internationalization, a Faculty member stated:

> *I think the Faculty is committed to increasing presence in the international education 'marketplace'. I am not sure there is much understanding of socio-political-ethical reasons for internationalization (Survey – Faculty)*

Faculty members made comments such as [internationalization is] "very uni-directional", and "marketing is a priority". There was one explicit comment directly critiquing what they saw as irrefutable evidence of a corporatizing university:

> *[we are an] increasingly commodified, corporatized university … marketing ourselves to most often more vulnerable populations, families and students in developing nations and calling it internationalization ... [this seems] parasitic (F. Int.2)*

Student comments in the survey added to the data that speak to the visibility and, indeed, apparent priority of income generation from their experience: "*[Internationalization is a] reification of education as a commodity" (Survey- Student).*

We were unprepared for the level of candour expressed by our participants, easily identifiable as what the ACDE (2014, p. 3) referred to as the "risk of exploitative practices emerging from an exclusive or primary focus on profit maximization", and the "risk of (neo) colonization". It is also clear that participants' observations on internationalization identify the corporate imaginary of higher education, and the neoliberal discursive orientation (Andreotti et al. 2016).

Some of the data reflect the interface of the liberal and neoliberal orientations. The Faculty survey comments had many such examples:

> *This phrase [internationalization] primarily means two things to me: 1. the learning opportunities and possibilities that emerge from greater international contacts and initiatives; 2. the complications and problematics, unintentional and/or intentional, that emerge from greater international contacts and initiatives (Survey – Faculty).*

We identified a strong presence of the critical orientation as well, as in the following observation reflecting the liberal-critical interface:

> *On the positive side, it means increasing our understanding and therefore improving our actions so as to be more respectful and effective vis-a-vis the students and others whom we work with in our diverse society. It can, however, take on a negative side when used as a tool for advancing the neo-colonial agenda, such as, preparing our students to work in "foreign" lands with the hidden agenda of changing values and ways of life so as to be more consistent with ours" [Survey - Faculty].*

We have found the cartography to provide more of an insightful analysis than the broader categories of ideologies that Stier (2004) discusses. The liberal-neoliberal interface in particular, makes visible the 'spaces of ambivalence' and the fluidity of experience of the participants.

One of the findings of our study was pervasive ignorance about internationalization which led in many instances to an endorsement of internationalization as "inherently good" (see Stier, 2004) or the common perception that it is inevitable and somehow must go on. In this instance, a faculty member critiqued this: *"We seem to start with the assumption that if it's something international we should do it" (Survey - Faculty).* Uncritical acceptance is an element of Stier's ideology of idealism.

Connecting the discussion of literature and data to the task we set ourselves, the naming of the harms and risks of internationalization has helped us to generate questions that may guide program development:

- What ideologies and discourses are influencing our rationales for internationalization?
- What are the ways in which a faculty is being coerced into prioritizing income generating activity over activities that are more aligned with social justice values and aims?
- How are educational values shaping international activities?

Inequity, difference and the containment of diversity

Some of the sub-themes that emerged from the data on the theme of equity, diversity and difference related to program and curriculum development, the monocultural and monolingual learning context, the problematics of study abroad and exchange programs, and the marginalization of international students who look and sound different from the dominant culture white students, staff and faculty.

Students and faculty critiqued the North American focus in course curricula. One faculty member called the curriculum's focus on North American content a "much too arrogant" overvaluing of what 'we' have to offer those who come to study (F. Int. 2). A student reported,

> *in the courses here students are not able to bring their culture into the learning environment, it is more just like the knowledge comes from the top to the bottom ... From the school to the professor to the students. (St. Int. 4)*

Linked to the overvaluing of North American content is the devaluing of international students, and their own background knowledge. This could be extended to include all students of diverse backgrounds. A comment from the faculty survey expresses the frustration felt about this:

> *We just never make use of the resources those [international] students bring … [we need to] STOP telling [international students] that they bring nothing of value to the table and START hearing them and GENUINELY putting their ideas into play. (Survey – Faculty)*

Faculty are aware that curriculum and program content are still much too focused on a narrow range of knowledge, and that the 'diversity' supposedly present by international bodies in a classroom remains contained within a dominant worldview.

One faculty member named international students as undergoing a "segregated experience" and another mentioned their invisibility: "*the students that we receive here and host here from international contexts, they are sort of invisible in my mind … They are not a part of our learning community*" (Survey – Faculty). But, marginalization is not only about the lack of representation of international students' experiences in curriculum: students are constantly reminded of their inadequacy. One student reported that her friend from China was "humiliated by her TA where the TA actually told her her English is horrible in front of the whole class" (St. Int. 2).

Students and faculty described and critiqued the monolingual and monocultural learning context, and the stigma attached to those who spoke English as an additional language. Some faculty pointed to the domination of English in both research and teaching, and how this limits possibilities for a reciprocity, especially when there is no effort to value other languages. This is a larger issue, related to the linguistic imperialism of English, and a legacy of colonialism supported by global consumer capitalism (Beck, Ilieva, Scholefield, & Waterstone, 2007). As our data, and research in other Anglo-dominant contexts suggest, institutional requirements,

criteria and evaluations continue to reinforce a narrow view of educated English (Jenkins, 2014; Murray, 2016).

There was a recognition that student mobility and exchange programs do not always result in increased cultural understanding. Participants questioned, for example, the assumption that just 'going there' will bring about a change in Eurocentric worldviews, or an in-depth knowledge of people from other cultural backgrounds. Some students characterized a study abroad program as a "very westernized experience" that risked providing a "*too superficial an acquaintance with the host culture, possible reinforcement rather than erasure of stereotyping*". This finding contradicts the facile assumption that study abroad can facilitate cultural understanding, which is the basis and goal of such programs.

Some faculty pointed at a deeper problem, the racial and colonial power imbalance that can be reinforced in such programs:

> *who benefits from study abroad?.... Students from this Canadian university speak of it being 'life changing' – but isn't this just once again, the work of people of colour being there for the enlightenment of white folks? [but] organized now in a global context rather than within the nation state" (F. Int. 2).*

This faculty member levels a deep critique at internationalization and study abroad programs in particular, pointing to the cultural dominance that can continue despite goals to the contrary.

These critiques, while making visible the ways in which international activities can 'go wrong', also illustrate that faculty and students, for example, are already engaging in the first stages of anti-oppressive practice (naming the harm). Accordingly, there are already faculty and students who understand the issues well and can be brought in to lead and engage in a movement to create change towards equitable and principled practices. The questions that they generate (as reflected in the data) include the following:

- Are the mobility activities of the faculty grounded in considerations of equity and mutuality?
- In what ways is the dominance of Western culture and English language addressed?
- How do study abroad programs address the potential for reproducing neocolonial attitudes, behaviours and practices?
- Is there an understanding of the experiences of international students, and how are their needs met?

Towards ethical and principled internationalization

Although the critiques of internationalization were more prevalent in our data, there were also examples of how the harms could be countered and even reduced. We will first discuss some of these examples shared in the open-ended survey comments and qualitative interviews and then feature some of their aspirations for strengthening their practice. We consider engaging with the questions these data generated as a first step in developing transitional practices and pedagogies in the context of the liberal global imaginary pervading university life to work

through cognitive, material, affective, and relational challenges (Stein et al., 2019) to enacting ethical internationalization.

Sharing practices

Some of our study participants shared examples of their pedagogy where they valued diverse knowledges, experiences, and multilingual resources. A staff member commented on how instructors in an in-service international teacher education program modified their curriculum in acknowledgement of the diverse experiences the students brought:

> *The people that are working with [the internationally educated teachers] … really try to understand their students …. I think our faculty gets a huge amount of credit for … saying, "No, we are not going to do the cookie cutter thing 'cause this isn't working.* [*Staff Int. 1]*

Likewise, a student appreciates a professor's conscious inclusion of international students' knowledge and experience in their classroom in specifically asking international students questions such as

> *"What was high school like in China?" …. all of a sudden it's like 'Hey, you are acknowledging that I have a different background, I have information to share' …. I think even something just as simple as that … it gives them a personality…. It is easier to talk to them after class"* [*St. Int. 6*]

A faculty member offered creative ways to acknowledge the multilingual resources that students bring into the class:

> *Every time I teach ... the undergraduate course [about ESL] … [I], frame the multilingualism that many students bring [as] a resource to all of us.... I always do ... the five minutes of a language lesson … so that they see classmates as knowing [for example] Mandarin. [F. Int. 4]*

A student also appreciated engaging in a classroom with the diverse knowledge and experiences that international students bring to the institution:

> *[in my PhD course] there was a student from Jordan…. It was so interesting hearing her perspective in our discussions because she had very different philosophies…it makes it much more heterogeneous and benefits the university. [St. Int. 7]*

The ideas shared above show the enactment of some of the calls for action in the Deans' Accord (ACDE, 2014), namely the importance to view the transnational knowledge of international students "as a social, cultural, and institutional asset that enriches the educational experience of all students, rather than as a problem" (p. 7) as well as the view that "multilingualism should be valued and encouraged" (p. 9). It seems to us as well that the practices enacted by some of our study participants show the co-existence of liberal, critical, and decolonial approaches (Stein et al., 2019) within this faculty by engaging with questions these authors pose as follows: "How can we encourage international students to share their knowledge in the classroom as a means of fostering epistemic pluralism and democratic deliberation?" (liberal approach); "How can we

ensure that diverse knowledges are not simply included in curriculum, but valued, supported, and rewarded?" (critical approach); "How can we make institutions into spaces of true epistemic pluralism, given the tendency to suppress knowledge systems that challenge not only Western epistemic hegemony but also dominant modes of ecological, relational, and economic organization?" (decolonial approach) (Stein et al, 2019, p. 36).

The points shared by these study participants, together with discussions in the literature on internationalization rationales and principles, lead us to suggest the following questions for our guidelines on internationalization:

- Are programs and curriculum developed to address needs identified by those being served?
- Does course content include and value diverse knowledge?
- Are students regarded as resources?
- Are languages other than English recognized and valued in a given faculty, program, course?

We came across data that illustrate how some faculty and students are very much aware of the need for deep respect, mutual engagement with international partners, and mutuality in international relationships. Such actions though not widely represented in the data, are in opposition to the "academicentrism" that Stier (2004) talks about which often involves "educated and enlightened people" from the West offering 'solutions' to the 'problems' of 'less developed' countries. As an undergraduate student reflected on a field school experience,

> *I felt very humbled [in Thailand]…. it was fantastic … and not necessarily to go and like "Oh, well, … I have something to give you" – it was just a learning experience [St. Int. 6]*

Speaking of a multi-year development assistance project, a faculty member states,

> *From what I understand …the] aim of this project had less to do with imposing curriculum/pedagogy on developing countries, and more to do with a cultural exchange in the context of education. … allowing people in different cultures to communicate and learn from each other in a low-pressure environment - is what will foster … more sustainable changes in beliefs about best educational practice [Survey - Faculty]*

In another example, a student recalls an exchange visit:

> *we had a group from Botswana come a few years ago to work with us and the knowledge and skills that they brought to dealing with … attrition…. [I]t wasn't a one-way where they came here to gather expertise from us, but they brought expertise. … We need to respect the knowledge and skills that other countries and other cultures bring to the picture. [St. Int. 7]*

These ideas connect directly to a desired outcome suggested for internationalization activities in the Deans' Accord for "ethical, mutually beneficial long-term relationships among project partners that result in richer and deeper understanding of education and educational practice" (ACDE, 2014, p. 10). They are also in line with some of the questions Stein et al. (2019) pose: "How can international service trips prompt students to recognize their relative advantage and

give back to the host community?" (p. 34, liberal approach); "How might we denaturalize assumptions about the superiority of Western(ized) higher education?" (p. 32, decolonial approach).

From these data and discussion, we added the following questions to our Guidelines:

- Are students and faculty able to engage critically with global issues?
- Do internationalization activities in the faculty encourage awareness and respect for other ways of knowing/being?
- Does a given faculty advocate for more reciprocity and mutual benefit with partners through its internationalization practices?

Desired practices

There are insights in our data that show possibilities for a more holistic, equitable and ethical approach to internationalization. In particular, data excerpts below are a collection of some of the hopes for a more equitable and ethical future in internationalization practices shared by participants in our study. Often, as in the quote below, these aspirations are based on principles of inclusiveness, reciprocity, and/or mindfulness that directly resist or counter an instrumental rationale (Stier, 2004).

> *It's more about respect than money ... It must be a genuine desire on the part of all of us to learn about ourselves and our neighbors and to widen our perspectives and thus become better equipped educators. [St. Int.7]*

Some of our participants were thoughtful about wanting to do more with their curriculum and pedagogies in relation to incorporating diverse educational traditions, scholarship and experiences. As a staff person asserted, "*[Internationalization] could mean … infusing the teaching with a variety of teaching methods that are not … traditional within the Canadian educational system. [Staff Int. 2]*. A faculty member recommended:

> *Internationalization to me means modifying your curriculum so that ... the scholarship of the world is available to students.... On every reading list in every course in the Faculty there should be non-Western/European authors. [F. Int. 4]*

These views reiterate the call for action in the Deans' Accord that "[p]edagogy and content should reflect the contributions of different populations and ways of knowing" (ACDE, 2014, p. 10). They also make us reflect on a question that Stein et al. (2019) pose: "What is needed to build enduring institutional capacity for teaching and research outside of Western knowledge traditions?" (p. 36, critical approach).

The Deans Accord reminds us that teaching and research should "involve reciprocal and equitable knowledge exchange" (ACDE, 2014, p. 9). Of particular significance for dialogicality in our relations seems to be a conscious effort to expand our knowledge of "the Other" as attested in a Faculty member's observations:

> *We have all these Chinese students go through our graduate programs and is there any increased understanding of Confucian ideas about education in the Faculty*

> *generally? … [We need to be] using social networking and on-line spaces to bring together scholars from around the world… Let's sort of use the web space in a way … that it is a thinking space. [F. Int. 4]*

Stein et al (2019) ask us to consider "How can we go beyond recognizing the effects of colonialism's epistemological dominance…?" (p. 36, decolonial approach).

Following these discussions, we added the following questions to our guidelines:

- How can we incorporate the lived curriculum of international experience and knowledge in programs and courses across the faculty?
- Can collaborative curricula be developed across a faculty?
- Can non-western pedagogical practices be recognized and incorporated in universities of the Global North?
- Are we providing international students with opportunities to participate in course content and contribute to the faculty
- Does a faculty community consciously make use of on-line and other technology to expand understandings of diverse scholarship?

Equally important avenues for subverting current harmful internationalization practices would be to think outside the box; "*[We need to] develop creative and transgressive strategies that benefit all students and faculty involved (e.g. at host and visiting institutions) as well as the local communities in which these exchanges occur. [Survey - Faculty]*. We discovered that some faculty could even be inspired to be transgressive

> *I haven't done this, but I would really like to …. [try] to get multilingual students to look in educational literature in their own language and bring that to class…. And it may be that … we build banks of resources with every class that we teach. [F. Int. 4]*

These hopes for internationalization to be enacted "otherwise" among some of our study participants made us wonder about how Western knowledge could be de-naturalized within a decolonial approach so that it doesn't foreclose "anything that would challenge its epistemic, moral, and other forms of authority" (Stein et al., 2019, p. 35). The first steps in this kind of decolonial approach is the capacity to listen.

> *The biggest portion of teaching is all about listening, respecting, appreciating and providing opportunity. … with international work it is very much like that. We have to be still, quiet, listen, watch, absorb and then find the answer for what would actually be productive in terms of what we have to offer. [F. Int. 1]*

The above views acknowledge powerfully the capacities we need to grow as we engage in international work in a meaningful and ethical manner. Likewise, attending to the relationships we develop and sustain in international work is essential. As a faculty member reflected,

> *A more ethical approach [to internationalization] would be how much of a long-term relationship are we invested in? …. [And] being responsive to the needs that are there [in the local community] rather than bringing our needs and imposing those or bringing our solutions and imposing those onto problems that might not be problems or might not be*

> *the urgent problems or questions or issues…. [Y]ou really need to pay attention to the basis of our relationships…. There is a reciprocity that needs to occur. [F. Int. 2]*

Thus, our data suggests that relationality within internationalization needs to be creative/nonlinear/non-reductionistic/dialogical by inviting reciprocity, allowing diversity to emerge, giving voice to different perspectives, and engaging meaningfully with both "here and there." Only then is a deep ethical stance, entailing transformation of power relations, a real possibility evidenced once again in the words of a participant:

> *When it is at its most powerful, international work can enhance all of us in different ways and so we each bring our strengths to that collaborative table but also because our political/social/cultural contexts are so unique, the things we draw on and gain from those relationships are always amplified in ways that are unpredictable….*
> *We have a moral obligation and a moral responsibility as a public institution, as an educational institution and as an academic and scholarly space, to model the kind of collaborative thinking and creative thinking that can help us deal with some of the issues that are of relevance to the world beyond our own sphere*
>
> *[F. Int. 2]*

These words speak eloquently to the unpredictable gains of internationalization if it is practiced dialogically and ethically. Such kind of ethical internationalization is what we should be aiming for.

Final Thoughts

We have shared an issue we have been wrestling with in our work as scholars, teachers, and mentors in an internationalizing university, namely, the role of research in advancing us towards more principled practices in internationalization. We reviewed some of the various ideologies, orientations and articulations of internationalization that are prevalent. We have shown how the social cartography mapped by Andreotti et al. (2016) enhances and expands on Stier's theorizing of how ideologies inform rationales of internationalization. Naming the realities of internationalization led us to considering approaches to principled internationalization, and, as Stier asks, provokes us into identifying what we want to achieve. This scholarship was very useful for us in revisiting data analysis from a prior study on sustainable internationalization and we illustrated this with a discussion of key themes.

What we believe our data confirms is that there are no neat clear-cut distinctions between these ideologies as people live them; rather there is a blurring of boundaries, as suggested by Andreotti et al. (2016). Internationalization on the ground seems to be varied and elusive to frame with the main exception being the undercurrent of neoliberal/instrumental ideology impacting all other experiences and understandings of internationalization. The data have shown how commercialization and marketization of education directly undermines the ability of a faculty, staff and students to engage in principled internationalization practices. Many participants in our study expressed views that convey the prevalence of their critical/anti-

oppressive stance and this would be a basis to build on and yet we need to acknowledge that being critical does not absolve us of our complicity in the marketization of internationalization through our participation in programs that depend on revenue from international activities. In addition, the data on shared and desired practices offers ideas of enacting internationalization and signals potential transitional practices that move beyond liberal approaches. In that regard our findings pointed to guidelines for practice and action to reduce the harms we identified and move towards more principled internationalization practices. These can be summarized as follows:

- Recognize, value and incorporate diverse knowledges, traditions, scholarship and experiences in curriculum and pedagogy
- Prioritize mutuality and reciprocity in relationships and activities
- Expand knowledge of institutional policies, engagement in policy generation, and broader participation in program design, development and delivery.
- Meet educational and social needs
- Provide support to faculty, staff and students to build capacity and engage in research and educational partnerships that are equitable and reciprocal.

In the appendix to this article we have gathered, in no particular order, the questions that were generated by the data in our study on experiences of internationalization and the recent literature we found helpful as we attempt to imagine some of the 'hows' of ethical internationalization. Some areas, like program development or curriculum and pedagogy, were front and centre in the experiences our study participants shared and thus allowed us to generate a sizeable number of questions. Others, such as student experience and research and teaching partnerships, while significant, were discussed in the data to a lesser extent and thus the questions we ask around them are not comprehensive. Further, the questions in the appendix are not exhaustive and do not even address some pressing issues around internationalization activities such as, for example, connections to Indigenous education or to sustainability that have been raised in discussions of ethical internationalization (see ACDE, 2014; Ilieva, Beck, & Waterstone, 2014; Stein et al. 2019). An important point, raised by a reviewer of this article, refers to the need to acknowledge the potential pitfalls and limitations of work done in good faith and the dangers of being hopeful especially within higher education institutions that are still deeply colonial in their structures and impact (Andreotti et al. 2016). Such matters demand much more extensive engagement with the theorizing that we draw upon here. Yet, questions like those we have featured generated from lived experience, can guide transitional practices towards internationalization that better align with the educational values we believe to be important, and that can move us more in the direction of engaging in internationalization , in the words of de Wit and Hunter (2015), as a process that results in quality education for all, and make a meaningful contribution to society. We hope these questions and guidelines can be an important tool in engaging thoughtfully in multi-voiced conversations about how to begin enacting principled internationalization in Canadian universities.

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Appendix

Guiding questions for practice.

Program development

- What ideologies and discourses are influencing our rationales for internationalization?
- What are the ways in which a faculty/unit is being coerced into income generating activity over activities that are more aligned with social justice values and aims?
- How are educational values shaping international activities?
- How do study abroad programs address the potential for reproducing neocolonial attitudes, behaviours, and practices?
- Are programs and curriculum developed to address needs identified by those being served?
- Do internationalization activities in the faculty encourage awareness and respect for other ways of knowing/being?
- What supports are being offered to all faculty, staff and students to build capacity and engage creatively with the ethical contradictions and dilemmas posed by internationalization?

Curriculum and Pedagogy

- Does course content include and value diverse knowledge?
- Are students regarded as resources?
- Are languages other than English recognized and valued?
- In what ways is the dominance of Western culture and English language addressed?
- Does a faculty community consciously make use of on-line and other technology to expand understandings of diverse scholarship?
- Are students and faculty able to engage critically with global issues?
- How can we incorporate the lived curriculum of international experience and knowledge in programs and courses across the faculty?
- Can collaborative curricula be developed across a faculty?
- Can non-western pedagogical practices be recognized and incorporated in universities of the Global North?

Student experience

- Is there an understanding of the experiences of international students, and how are their needs met?
- Are we providing international students with opportunities to participate in and contribute to the faculty?

Research and teaching partnerships

- Are the mobility activities of the faculty grounded in considerations of equity and mutuality?
- Does a given faculty advocate for more reciprocity and mutual benefit with partners through its internationalization practices?

INTERVIEWS

UNDERSTANDING INTERNATIONAL PROGRAM AND PROVIDER MOBILITY IN THE CHANGING LANDSCAPE OF INTERNATIONAL ACADEMIC MOBILITY (INTERVIEWED BY LAURA BAUMVOL)

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Distinguished Visiting Professor at the University of Johannesburg

Introduction

This article focuses on International Program and Provider Mobility (IPPM) which is an increasingly important but understudied aspect of Internationalization. This interview was conducted by Dr. Laura K. Baumvol with Dr. Jane Knight on September 2, 2019. References for further reading on IPPM are provided at the end of the article.

Professor Dr. Knight of the Ontario Institute for Studies in Education, University of Toronto and Distinguished Visiting Professor at the University of Johannesburg, focuses her research on the international dimension of higher education at the institutional, national, regional and international levels. Her work in over 70 countries brings a comparative, development and international perspective to her research, teaching and policy work. She is the author of numerous publications and sits on the advisory boards of international organizations, universities, and journals. She is the recipient of several international awards and two honorary doctorates for her contribution to higher education internationalization.

Interview

Ed Review: *How is the landscape of international academic mobility changing?*

Dr. Knight: During the last two decades there has been an exponential increase in all forms of international academic mobility – student and scholar, programs and providers, policies and regulations, and the universal exchange of knowledge, ideas, values and culture. The diversity in the modes and forms of mobility is unprecedented. It is no longer just students who are moving across borders, so are higher education programs and providers. This has brought new opportunities and innovation to international higher education and has also raised new issues and potential risks. At the same time, it has introduced a new lexicon to international academic mobility as more terms are being created to try to capture the evolution and many changes. All this points to the dynamism, responsiveness and innovation of the international higher education landscape; but it is also contributing to mass confusion and misunderstanding of the different forms of mobility.

Ed Review: *What kind of confusion are you referring to?*

Dr. Knight: To date there are four generic terms which are used in referring to international academic mobility. They are crossborder, transnational, offshore and borderless education. These terms are most often used interchangeably even though they mean different things to higher education actors and stakeholders. For many, transnational education is understood to cover higher education programs and providers moving across international borders. This differs from crossborder education which is wider in scope and includes student and scholar mobility, as well as program and provider mobility. Borderless, was once thought to include new developments in distance and online education but has since broadened and is used in a general sense to include any and all kind of academic mobility in terms of space, time, discipline etc. Offshore education is a well-known terms but landlocked countries do not see it being relevant to them. Thus, the terms are becoming broader in concept but less meaningful in practice. The challenge is to have clarity and a common understanding of the terms, without trying to standardize definitions - thus ignoring local context, policies and language orientation. One solution is to use the terms international program and provider mobility (IPPM) and International Student and Scholar Mobility (ISSM) to clearly delineate that these are two fundamentally different types of international academic mobility.

Ed Review: *What kinds of strategies does International Program and Provider Mobility include?*

Dr. Knight: International Program and Provider Mobility (IPPM) includes higher education programs and providers moving to the home country of the student to offer their programs and qualifications. This involves diverse strategies or modes such as international branch campuses, franchise programs, distance education, partnership programs and international joint universities. The common feature is that a sending country HEI/ provider offers its programs in a host country. Thus, the host country is the recipient -or a collaborating partner- with a foreign sending HEI/provider offering programs in the host country.

Ed Review: *Where and how has IPPM been increasing?*

Dr. Knight: The increasing enrolment rates and diversity of IPPM activities provides convincing evidence that it is necessary to focus more attention and analysis on this phenomenon. In 2019, according to the new report *'International Facts and Figures, 2019'* by Universities UK International there were 693,695 international students from 225 countries who were pursuing a UK program and qualification outside of the UK in 2027/2018. This is 1.5 times the number of international students studying in the UK. This is unprecedented and an indicator of the future growth of IPPM.

In terms of countries hosting IPPM, the enrolments are equally convincing. In 2016 for example, approximately 43 percent of local tertiary students in Mauritius were enrolled in some type of IPPM program. This means that without IPPM provision a hard number of local students would not have access to higher education. In Botswana, IPPM students represent about 30 percent of all HE enrolments. In countries with a long history of IPPM such as Malaysia, Singapore and Hong Kong between 10-20 percent of HE provision is through IPPM. In Dubai, higher education enrolments through IPPM is around 50%, primarily in international branch campuses (IBCs).

Unfortunately, the research and monitoring of these new IPPM developments is not keeping pace with the accelerated rate of change. While opinion and anecdotal evidence reveal the benefits and risks attached to this burgeoning field, there continues to be a significant lack of robust data and analysis regarding the different IPPM modes of delivery especially in host countries.

Ed Review: *Are there differences among countries in how they use the term IPPM?*

Dr. Knight: Actually, there is major confusion about how to describe and differentiate between IPPM modes such as franchise programs, international branch campuses or partnership programs. While it is important that each country uses terms that fit into the domestic higher education landscape, it is equally important that there is a shared understanding and use of IPPM terms across countries. The lack of a common understanding of the terms raises serious issues related to appropriate quality assurance processes, qualification recognition procedures, registration of new providers or programs, completion rates and the collection of program level information and enrolment data. In addition, the inconsistency in the use of terms also makes comparisons of IPPM provision, data, policies and research within and across countries challenging and often inconclusive.

Ed Review: *What is being done to bring some clarity to this misunderstanding?*

Dr. Knight: This has led to the development of a proposed Classification Framework for IPPM. An important feature is that IPPM is divided into two major approaches. The *Independent Approach* involves the foreign sending HE provider being primarily responsible for the design, delivery and external quality assurance of their academic programs and qualifications being offered in another country. This is often referred to as an export/import model. The *Collaborative Approach* is very different. It involves a foreign sending HE provider and host

country HE provider working together on the design, delivery and/or external quality assurance of the academic programs.

Ed Review: *Can you provide a brief elaboration of the modes for both the independent and collaborative approach?*

Dr. Knight: The *Independent IPPM Approach* includes three modes: franchise programs, international branch campuses and self-study distance education. A franchise arrangement can be described as a program which is offered by a foreign sending HEI to students in the host country. The foreign sending HEI/provider has primary responsibility for the curriculum design, external quality assurance of academic programs and awards the qualification. An international branch campus is described as a satellite bricks and mortar campus of a sending country HEI which offers a selection of their academic programs and qualifications to students in a foreign host country. The sending country parent institution provides curriculum, ensures external quality assurance, and awards the qualification**.** There is no question that the number of IBCs has been increasing over the last 15 years. In 2005 there were 137 IBCs operational in 2005 around the world and by 2015 there were 249. The self-study distance education IPPM mode involves a foreign distance education HE provider offering their academic programs directly to host country students. Self-study is a fundamental part of the description as it means that no local academic partner is involved in designing the curriculum, ensuring quality and accreditation of programs, or awarding qualifications.

The *Collaborative IPPM Approach* includes three modes: Partnership Programs, International Joint Universities and Distance Education with a local academic partner. Partnership programs are described as academic programs which are jointly designed, delivered and quality assured through collaboration between partner HEIs/providers in host and sending countries. In these types of programs the qualifications can be awarded by one, both or multiple partner HEIs. There are countries where awarding a double/multiple degree is illegal. South Africa is one example and other countries are considering this because of the integrity and qualification recognition issues based on double counting the credits of one program for two qualifications- one by each partner. Partnership programs represent the majority of IPPM activity in terms of actual numbers of programs (perhaps not enrolments). While partnership programs can be labelled as the fastest growing category of IPPM, it can also be described as the 'messiest category' given the challenges attached to governance issues, qualification recognition and double counting of credits.

International joint universities are a rather interesting development in IPPM. A joint university is described as an HEI co-founded and established in the host country involving both local and foreign sending HEI/ providers who collaborate on academic program development and delivery. Qualifications can be awarded by either or both host and sending country HEIs. Important to note is that an international joint university is a newly established entity in the host country. It is not an international branch campus or a franchising university. The newly created joint university can be a public or private university and is guided and regulated by both host and partner country policies and regulations. International joint universities require close

collaboration and joint governance policies. The 22 IJUs operating around the world differ significantly with respect to mission and vision, funding models, curricular design, joint research and targeted students. That being said, this is a new dynamic mode of IPPM which bears further attention and analysis.

Distance Education with local partner academic collaboration is not a popular mode of IPPM. It can be described as a foreign distance education HEI/provider which offers programs to host country students in partnership with a local academic HEI partner. Curriculum can be jointly developed and the qualification awarded by one or both partners. External quality assurance is provided by foreign sending HEI/provider or both partners.

Ed Review: *New developments in international academic mobility can involve both potential benefits and risks. What are they for IPPM?*

Dr. Knight: The possible benefits of IPPM are many and diverse. They include the potential to increase access to higher education, diversify program offer, internationalise the curriculum and teaching/learning process, offer new pedagogical approaches, share graduate supervision, exchange students and staff, decrease brain drain, and perhaps assist politically unstable and failing states to rebuild higher education programs and institutions.

But there are potential risks as well which much be considered. They can include low quality provision, inappropriate curriculum and pedagogy, sustainability, competition with local HEIs, duplication of program offers, qualifications not being recognised, and commercialization. As with all new developments there are twists and turns in the road and many pitfalls to avoid. However, there are also new opportunities and prospective benefits. It is critical that IPPM developments be informed by research and analysis.

Ed Review: *How extensive is IPPM provision within Canada and by Canadian higher education institutions abroad?*

Dr. Knight: Unfortunately, there is no national source of information or data on the IPPM activities of Canadian universities and colleges or those of foreign providers operating in Canada. One reason is the relatively small scale of incoming and outgoing IPPM activities in Canada, Nevertheless, it is still a significant gap in our knowledge and also a trend which is likely to increase given the troubled world in which we live and the potential for further barriers to international student mobility. More data gathering and research is imperative on IPPM activities by Canadian HEIs.

Ed Review: *What kind of research on IPPM is necessary?*

Dr. Knight: There are a number of topics, issues and challenges that need to be investigated. An important step is a mapping of existing provincial and institutional policies to enable, guide and regulate outgoing and incoming IPPM activity. There are a broad range of issues related to policy development including registration and licencing, quality assurance and accreditation procedures, availability of domestic scholarships for local students registered in foreign

programs, joint and double degree qualifications, funding mechanisms, governance of joint institutions and programs among others.

In comparison to student and scholar mobility, IPPM is a relatively new area of study in international education. A rough and modest estimate would suggest that there is 20 times more research on student mobility than IPPM. This needs to change. Macro issues which merit further investigation include the rationales and expected outcomes driving host and sending countries/institutions to pursue IPPM opportunities. Other questions include what are the academic, social, cultural, political and economic impacts of IPPM? Which higher education actors and stakeholders have the most to gain or lose from the growth in IPPM? Are there certain disciplines that are more appropriate for IPPM than others? How does IPPM contribute to shaping students' identities? Will independent IPPM provision become commercialised and affordable only by the elite? Will quality standards fall? What sort of governance and partnership models are more appropriate for collaborative IPPM provision?

Because IPPM focuses primarily on the design and delivery of academic programs across borders there is an enormous amount of research to do on issues related to curriculum design and the teaching/learning process. Can the academic sector be confident that imported programs are relevant to the needs, context and labour market of the host country? What are the implications both positive and negative of foreign faculty teaching or co-teaching classes? In partnership programs, how are credits counted, qualifications awarded and foreign, joint or double degrees recognised? What procedures are in place for co-supervision of students? How do learning outcomes address the issue of students' local and global competencies? These are but a few questions. The next generation of international education policy analysts, researchers and scholars, both in Canada and around the world, need to be convinced of the need for closer scrutiny and research on IPPM developments.

For further reading on IPPM

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ADVANCING INTERNATIONALIZATION AT HOME FROM DIFFERENT ROLES: AN INTERVIEW WITH DR. JOS BEELEN

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University of British Columbia

This interview was conducted via video. Watch the video by scanning the QR Code in your mobile device or using the following link: *https://journals.lib.sfu.ca/index.php/sfuer/article/view/1105/694*

Introduction

The SFU Ed Review Journal interviewed Dr. Jos Beelen for this Special Issue on Internationalization of Higher Education. The interview was conducted via video[1] by Dr. Laura Baumvol.

Dr. Beelen is Professor of Global Learning at The Hague University of Applied Sciences. He leads a research group that explores internationalisation at home, particularly the skills of lecturers to develop and teach internationalised curricula. Action research is a key method for this research theme. Another research theme is the continuum of internationalisation, from primary to tertiary education. Jos has published a range of articles on the implementation of internationalisation at home, both from educational and organisational, systemic, perspectives.

Dr. Beelen is also a Visiting Professor at Coventry University and a senior trainer for the European Association for International Education (EAIE). From that association he was the recipient of the 2018 President's Award for his contribution to internationalisation at home.

[1] Video edited by Mehtab Chahal

Transcription of the Video Interview

Ed Review: *My name is Dr. Laura Baumvol and I am here interviewing Dr. Jos Beelen: professor of global learning at The Hague University of Applied Sciences and a prominent researcher in the field of International Education. This interview is about the development and future directions of internationalization at home around the globe the first question I am going to ask Dr. Beelen is: What are some of the highlights of your career in the field of international education over the last decades?*

Dr. Beelen: I have known several shifts in my career. My original background is in classical Archaeology and I started out teaching that. Then I became a policy adviser for internationalization at the head of an international office and I started to realize that whatever we tried to send our students abroad, our efforts remained limited to just a few percent. So that's where I became interested in internationalization at home. Then I moved on to become a researcher and a professor, which is my current job. And I think one of the highlights in my career has been to receive the award by the President of the European Association for international education for my contribution to internationalisation at home, so that really led me to believe that I made some contribution to the field.

Ed Review: *What are your research topics as a professor of Global Learning at The Hague University of Applied Sciences?*

Dr. Beelen: As a professor of Global Learning at The Hague University of Applied Sciences I lead a research group and maybe I should tell you how that works in a Dutch University of Applied Sciences, that is predominantly focused on teaching and not on research. But since about 20 years we have research groups consisting of lecturers that are part-time researchers. For example, two to three days a week and the idea of that system is that these lecturers bring the outcomes of their research back into their departments, back into teaching practice. And some of the topics that we research in my research group, the continuous pathway for internationalization, which is based on advice by the Education Council of the Netherlands, to consider internationalization a continued from the beginning of primary education all the way up to the end of tertiary education. And what we are interested in finding out is how we can make that a meaningful pathway and where the connections are between the different phases that students engage with internationalization in and also with intercultural communication, because our experience until now is that we start from zero, when students enter higher education, we tend to not talk about what they have already learned although we know that in the Netherlands secondary schools are very active in the field of internationalization. A second topic that we research is the implementation of internationalization at home or, in other words, the internationalization of teaching and learning and we look at that as an educational process, so what does it mean to make that a reality in teaching learning and assessment. But we also look at it from the perspective of a systemic issue, how does the university organization deal with it, which stakeholders are there, which are their roles and, of course, ultimately, how can we make those roles and that engagement more effective. And a third topic is the skills of lecturers to

facilitate internationalized learning. We know that across the world that is one of the major obstacles in internationalization: the lack of engagement and the lack of skills of academics. And one of the ways in which we research is through action research bringing the discussion on internationalization into the individual programs of study and they're together with lecturers research what is specifically relevant internationalization for that context, so make it context specific. A lot of our research is therefore qualitative.

Ed Review: *Which issues have you dedicated yourself to and what is your role in the European Association of International Education?*

Dr. Beelen: I've been involved with the European Association for International Education for about 15 years. First in the expert community internationalization at home, which I was a member and then the chair. That's been going on for about 15 years. Then a long-barrel along with that I was a trainer we noticed that international officers needed skills and approaches to kick-start internationalization at home. And let me say that I do not consider internationalization at home the responsibility of the international office. Internationalization at home is about teaching and learning and I think therefore cannot be the responsibility of the international office but it should be that of departments and programs of study. But still international officers, because there is the word international in internationalization at home, find the issue of internationalization at home on their desks and how should they react to this, where are the limits of their responsibilities, and how can they work with other stakeholders to kick-start the process. Those are issues that we looked at in those training courses, which in a different shape continue up until today.

Ed Review: *Please provide us with a historical background of Internationalization at Home in Europe.*

Dr. Beelen: Internationalisation at home started in 1999, when Bengt Nilsson, also called the father of internationalization at home, moved from the University of Lund in Sweden to the University of Applied Sciences in Malmö, which is barely 20 kilometres further on, but was a very different world, because Bengt Nilsson could not send his students abroad just like he was used to, because the new University didn't have international partners. So he had to start looking for international and intercultural learning experiences within the city of Malmö and he called that internationalization at home. And internationalization at home had the potential to reach beyond this small percentage, the small minority of mobile students. So this really resonated with many others in Europe who also recognized that their big efforts to internationalize really resulted in very small effects on this minority of students. So universities outside Sweden also engaged with the internationalization at home: Finland, Norway, the Netherlands, and Flanders. Flanders is the Dutch-speaking part of Belgium, the northern part. And what these countries in this one region have in common is that they have relatively small populations with small languages and are therefore stimulated to look across borders. What we also saw was that the larger countries with the larger languages were much slower to follow and that is, to some extent, still the case although now we see for example in Germany and in Austria that they are quickly

making up in this and we see initiatives for internationalization at home developing. The same is true for Central and Eastern Europe. That was initially not part of this internationalization at-home movement but is now also starting to work on this.

Ed Review: *From your point of view, what are some key concepts in relation to internationalization at home? You might be familiar with the discussion about the similarities and differences for between internationalization at home and internationalization of the curriculum.*

Dr. Beelen: We used to focus on those discussions, but not so much nowadays, because we recognize that internationalization at home and internationalization of the curriculum are, to a large extent, overlapping. What they aim for is to make internationalization benefit all students in a planned way, in a purposeful way, and to move beyond the mobile minority. So, there is a large overlap and you might also find the two terms, internationalization at home and internationalization of the curriculum, within the same document. As far as comprehensive internationalization is concerned, internationalization of teaching and learning is of course just a component of that, but a very important one and maybe the most important one. And then I may quote John Hudson who coined the comprehensive internationalization by saying that comprehensive internationalization starts with the curriculum.

Ed Review: *What is the importance of Internationalization at Home in international education?*

Dr. Beelen: For me, the importance of internationalization at home is that it has the potential to reach all students. And we should consider internationalisation and internationalisation at home as tools to make students achieve their skills and their competencies that they need to function in a globalized world as professionals and as citizens. That means that internationalization at home or internationalization, for that matter, are not aims in itself, but they are tools towards better transversal skills, employability skills, *et cetera*. There is also the aspect that goes beyond professional skills or competencies and that is that internationalization, internationalization at home also contributes to global citizenship.

Ed Review: *What's the rationale behind the updated definition of Internationalization at Home that you developed along with Dr. Jones in 2015?*

Dr. Beelen: The reason that Elspeth Jones and I wrote up this definition of internationalization at home in 2015, was that we thought the original definition of internationalization at home, which was something like anything except outgoing mobility, was not very helpful because it was more about what internationalization at home was not then about what it was. So although we knew that it is not a good idea to add yet more definitions to the field, we felt that a bit more extensive definition could be helpful and what we wanted to stress in that definition was, first of all, the integration of internationalization in the curriculum, so stress that it is not a separate or added-on module but it is really integrated into teaching and learning. We wanted to stress the aspect of purposeful and, for us, that means ultimately that international and intercultural perspectives are embedded in learning outcomes and therefore, if everything is okay, also in assessment. So that

purposeful character that moves beyond activities is quite important because it stresses that we need to look at outcomes first and then design our activities on the basis of that. And the third aspect that we wanted to stress was the focus on all students.

Ed Review: *What's the current status of Internationalization at Home in different regions of the world? For instance, in the Global North versus the Global South or in North America versus Europe?*

Dr. Beelen: We currently see that internationalization at home is on the move, it is very much a context specific topic. And by that I mean that it is specific to disciplines, so internationalization at home in a teacher education program is very different from internationalization of an engineering program. So it is very much dependent on the academic discipline, but it is also very much dependent on the region of the world that you were in. To a large extent, internationalization at home, internationalization of the curriculum are global developments, but they are very specific to regions as well. So, for example, in Latin America where mobility is limited because of socio-economic reasons, there is a lot of engagement with foreign languages. We see internationalisation at home developing in South Africa and one of the key aspects there is that, in order to collaborate with European universities, many universities are looking at online collaboration between South African and European students. Internationalization at home is not so much seen in Asia yet and maybe we will never see it there because it is perceived to be a Western concept that may be less applicable in non-Western contexts.

Ed Review: *How do you see the future development of Internationalization at Home?*

Dr. Beelen: The future of development of internationalization at home, I think, is dynamic. If you look at the discussions, for example, in university world news, we now see that the effects of student mobility are being discussed in terms of footprint. So you now see these calculations about what student mobility across the globe contributes to CO_2 emissions. And it may be that if in the future there will be limits on mobility, internationalization at home becomes more important. You can also argue that there is an importance for internationalization at home when for other reasons mobility is limited, for example, through geopolitical reasons, and then we can still internationalize by online collaboration. That's why, I think, collaborative online internationalization, learning virtual mobility, and there are, there's a range of different terms, will play an increasing role in profiling internationalization at home.

Ed Review: *Finally, what is your future research agenda?*

Dr. Beelen: The future research agenda, that my group will work on, is further insights into how we can build on what students have already learned, formally and informally, when they enter university, learning experience with an international in an intercultural character that they already had. My university, The Hague University of Applied Sciences, is the most diverse University in the Netherlands, so we have a wealth of backgrounds among our walls, which we can benefit from. And building on those experiences is one of the things that we want to do better and we want to understand better. A next topic is the role of educational developers in

internationalization of the curriculum. So, we've seen a shift over the past years, of internationalization being about mobility and being considered the property of the international office, to internationalization increasingly being internationalization of the curriculum that should be owned by academics. And now we need to think about how we can systemically and sustainably support academics in becoming the owners of internationalized teaching and learning and therefore educational developers, meaning the people who are specialized in designing curricula, in writing learning outcomes, in designing assessments, should be more involved to work on this together with academics. But, then, educational developers in many cases have come in through the educational door and have not been engaged with internationalization so much. So what can we do to make their contribution to internationalization possible? And finally, that's a new term, at least I don't know if it is something new but it is a new term is the decolonization of the curriculum, which is quite big in Western Europe now. I think that decolonization of the curriculum is about looking at the curriculum from different perspectives and that tunes in very well with what we were doing already because you can argue that internationalized education is about bringing in different perspectives on your local reality, showing that the way you do it locally is not the only way to do it. So we will look at what decolonization means for us and how we can make it merge with internationalization of the curriculum, as we were already practicing that whether there are similarities or differences. And I think this research agenda will keep us busy for a number of years to come.

Ed Review: *Thank you very much Dr. Beelen for your insights on topics of International Education. I am sure the audience has appreciated this interview.*

ARTICLES

CRITICAL CONTENT FOR TEACHER EDUCATION: IMPLICATIONS FROM CULTURAL INTERPRETATIONS IN CLINICAL DIAGNOSIS

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Abstract

This autoethnographic study explores our experiences as postsecondary researcher-educators with a particular focus on our team teaching experience in a teacher education course at Western Vancouver University, located in Metro Vancouver, British Columbia (BC), Canada. We have introduced a case study of a Japanese temporary resident family with a toddler to our teacher candidates of BC. This case study was based on an interdisciplinary analytical lens: educational sociolinguistics and clinical psychology, which examined the case of the child having been diagnosed with mild autism in the BC's medical system. The authors introduced this multicultural pedagogical content in higher education in order to cultivate critically internationalized analytical lenses of the teacher candidates. Our critical analysis of this clinical case suggested more than what the medical diagnosis had claimed. This contribution aims to 1) problematize the lack of societal awareness and the legitimacy of such scholarly inquiries, and 2) explore what impacts such critical multicultural contents may bring to teacher education in our multilingual and multicultural society.

Keywords: teacher education, plurilingualism, clinical diagnosis

Introduction

This brief contribution explores our experiences as postsecondary researcher-educators with a particular focus on our team teaching experience to foster the teacher candidates' critical perspectives of internationalization in a teacher education course at Western Vancouver University, located in Metro Vancouver, British Columbia (BC), Canada. For teacher candidates in this sociocultural and socio-institutional context of BC, the instructors (the authors of this contribution) initiated a class activity to provoke the candidates to examine their perspectives of internationalizing their pedagogical practice by developing and inquiring into their own understanding about the cultural and linguistic diversity amongst their future students. Canada is an officially bilingual country, committed to the social importance of immigration and Indigenous cultures (Germain & Dyck, 2011). As a bilingual nation, French immersion education is widely observable. At the provincial level, in the province of Québec, French is the official language and the dominant language for social communication. New Brunswick and Manitoba also have relatively stronger constitutional protections on French language. According to Statistics Canada (2016), the Canadian population (over 36 million) identifies English (58.1 %), French (21.4%), immigrant languages (22.3%) and indigenous languages (0.6%) as their primary family languages. This linguistic image drastically changes when the focus is placed on Metro Vancouver. While English remains the main language spoken for 57.1% of the population, immigrant languages represent 44.7% (Statistics Canada, 2016). With this linguistic and cultural diversity, English Language Learner (ELL) consulting and support members of each municipality of Metro Vancouver have been exploring ways to accommodate the ever-developing social heterogeneity. This situation is evident, for instance, in the public education practice in BC. There is no common framework of the support system for English as an Additional Language (EAL) students across BC, contrary to an enormous population of K-12 children who speak EAL in BC. The framework is limited to the brief references at a policy level within the BC Curriculum, and the provincial funding to ELL service supports at municipalities. This fact may or may not be valued as creating a strategic approach for accommodating local implementations of the ELL accommodation practice, promoting the autonomy of each local practice. Regardless of this question, it is a fact that each school district has its own system, commitment and resources in terms of supporting newly immigrated and temporary resident children. In the area of assessment, ELL Standard in K-12 has just been published by BC Ministry of Education in 2017. The first author participating the ESL Assessment Consortium, a community outreach initiative by University of British Columbia, where ELL facilitators, coordinators and teachers from 13 local school districts, and local scholars regularly meet, this gap between social needs and available structure is socially evident and rationalizes the need of relevant scholarly work such as this contribution.

The authors as postsecondary educators have introduced a case study of a Japanese temporary resident family with a toddler to teacher candidates of BC. The purpose of this case study was for the teacher candidates to gain critical understanding about multiple cultural and language backgrounds in order to deepen how they understand the diversity of the population

they are dealing with. This case study was based on an interdisciplinary analytical lens: educational sociolinguistics and clinical psychology; the case focused on a child having been diagnosed with mild autism in the BC's medical system. This example case of a temporary resident child was introduced in order to provide the teacher candidates with a locus of inquiry into one unique aspect of the diversity in the local community. In other words, the case was a pedagogical resource to internationalize our teacher education practice at a postsecondary level. In this context, internationalization refers to critically engaging with linguistic and cultural diversity in our local community through making familiar ideas of the multilingual and multilingual children *unfamiliar*. Understanding of children such as the one in the case study seems yet to be adequately explored and deepened in order to support their growth in a new land. Since Metro Vancouver is a highly multicultural community, there are wide ranges of social structures (e.g. schools, social services, street signage) that are, *seemingly,* adequately functioning and well examined. Nonetheless, the totality of these socio-institutional norms such as clinical diagnosis and support procedures and systems seems to often be constructed in a social imaginary (Thompson, 1984). Social "imaginaries are patterned convocations of the social whole. These deep-seated modes of understanding provide largely pre-reflexive parameters within which people imagine their social existence—expressed, for example, in conceptions of 'the global,' 'the national,' 'the moral order of our time" (James & Steger, 2013). The actual characteristics of immigrants, and the needs of them may often be perceived by the public as if well taken into consideration. This problem requires society's urgent attention due to the fact that such an issue can manifest in many areas of the social infrastructure, including educational and clinical assessment practices. Many multi-lingual/cultural children and their parents are overlooked in the marginal space of potentially culturally insensitive professional practices, whether educational or clinical, and in the gap between predefined and established disciplines of scholarship. This case study of a Japanese family as a multicultural material that provides a critical lens for teacher training represented such a fracture in human knowledge and our social system. This contribution aims to 1) problematize the lack of societal awareness and the legitimacy of such scholarly inquiries, and 2) explore what impacts critical multicultural content may bring to teacher education in our multilingual and multicultural society. We see this type of critical content as a complex, multifaceted, personal as well as political phenomenon.

Critical Content for Teacher Education: Cultural Interpretations in Diagnosis

The following text is a brief summary of a case study of a Japanese temporary resident family in Vancouver, BC. We introduced this study to our teacher candidates as a locus for inquiries about pluricultural young learners. We aimed to facilitate the candidates' skills for becoming educators *as critical thinkers*.

Story of Ken

Ken is a Japanese-born boy who moved to Canada with his parents when he was 12 months old. In Canada, his pediatrician referred him for a developmental assessment at the age

of 18 months, and then he was diagnosed with mild autism in BC at the age of 30 months. The following is a documentation of the examination of Ken by a medical doctor at a medical assessment centre in BC:

Ken kept holding on to his mom sitting in a couch in the dim light of the empty room they had just entered, with one table set in front of them. Within less than a minute of the doctor giving him some toys to play with, she started to interact with him. Showing him a toy to draw his attention, and when he tried to reach the toy, the doctor said, "No eye contact," for the assistant to hear for the record. The doctor was making eye contact with Ken as she, seemingly, was playing with Ken. Concurrently, she made another loud utterance of 'No eye contact'. She repeated these actions several times while she implemented all sorts of short, rather micro, tasks, as per her agenda. The session was interrupted several times as Ken ran to the door to go outside.

For some tasks, the doctor asked the parents to interpret her instruction as precisely as possible. As the parents interpreted her instruction into Japanese, the doctor said, "Don't tell him what to do. But say as I say." Mother responded, "We are not telling him that [what to do]." This interaction happened twice during the session. Afterwards, Ken worked energetically with the young female speech pathologist in the second session. To note, the doctor claimed that cultural differences would not be considered for collecting data for assessment, providing an example of Ekman's theory of Universal Emotions and facial expressions (i.e. Certain characteristics of facial expression of a particular type of emotion are universal, and not with cultural variation.). The speech pathologist, on the other hand, worked together with the parents to interpret the assessment guidelines in terms of cultural norms in Japan and the meanings behind each of the assessment criteria.

His daycare educators, occupational therapists in BC, and the medical doctor in Japan who conducted Ken's three year-old developmental assessment, did not find concerns at all. The parents began to feel that Ken might be delayed or unique, but were not sure. For them, it was initially a heartbreaking experience, but was later digested as a good resource for their better parenting.

Analytical Framework: Medical and Social Models of Disability, and Plurilingualism

Medical and social models of disability

The medical model of disability considers disability as a personal medical condition to be treated or rehabilitated (Smart, 2009; Smart & Smart, 2006), and even assessed via objective/structured tests or interviews. In contrast, the social model of disability claims that the *disability* is a socio-contextual condition that is defined by the lack of suitable environmental settings for the individual's way of life. In the social model, therefore, the disability would be understood through assessments of environment where the individual exhibits *disabled* behaviour. This model enables us to shift our analytical focus from biological personal dysfunction to environmental, social, and/or cultural barriers when understanding how the individual suffers from the *disability*.

In most human sciences perspectives, the individual's life functioning is considered to be influenced by personal and environmental factors (Maron & Shlik, 2014; Rogers, Renoir, & Hannan, 2019; Wender & Veenstra-VanderWeele, 2017). The personal factor includes emotion, cognition, perception, brain function, gene, or any other phenomenon that are not visible and easily overlooked or misunderstood. As frequently mentioned in the Diagnostic and Statistical Manual of Mental Disorders fifth edition (DSM-5; American Psychiatric Association, 2013), people would be diagnosed as having mental or developmental disorders when those personal factors or symptoms "cause clinically significant impairment in social, occupational, or other important areas of current functioning" (p. 50). Because of this background, researchers have made many efforts to describe and disseminate how individuals with mental and/or developmental disorders differ with personal factors (Minor, Plumb, Schell, & Pham, 2011; Pineda-Alhucema, Aristizabal, Escudero-Cabarcas, Acosta-López, & Vélez, 2018; Velikonja, Fett, & Velthorst, 2019), and such differences should not be overlooked (Okumura et al., 2019).

In terms of awareness and diagnosis of disorders, Mitchell et al. (2019) conducted an interview survey with participants who were identified as ADHD in their adulthood and reported that the most frequent explanation (64%) for the absence of ADHD diagnosis in childhood was the existence of supportive adults (e.g. family members or teachers who provided additional external structure to organize the child's life) and the child's strengths (e.g. strong intellectual functioning, extroversion, attractiveness). They also reported that 29% of interviewees identified the increases in environmental demands (e.g. increased workload, safe driving) to be related to their post-childhood ADHD symptoms. These results suggest that environmental factors can influence an individual's disorder; this is the main claim of the social model of disability.

The aim of diagnosis can be described in two ways: the medical and social model perspectives. In the medical model of disability, a diagnosis of a certain disorder comprises a starting point of medical care, helps medical staff to briefly understand a patient's medical condition, and notices what medical treatment would work. Some medications or neuro-physical rehabilitations would be implemented to gain *normal* mental or physical functions. The role of diagnosis is to commit to these treatments to help patients through attenuating the impairment.

In the social model, on the other hand, a diagnosis of a disorder would usually be required to start available support in the workplace, school, community, and/or any other everyday-life environment. Some accommodations or environmental controls, usually based on applied behaviour analysis, would be implemented to make fair and reasonable situations for the patient to achieve social/cultural standards. The role of diagnosis is to let everybody know that the person is struggling with invisible impairments and unfair situations.

The overview of the above two perspectives are shown in Table 1. These two perspectives have the same purpose but different means of treatment. In clinical practice, both of the models are often valued uniquely by each practitioner.

Table 1
Overview of the medical and social models of disability

	***Medical* model**	***Social* model**
What is the purpose of care?	*The relief of burden and the enhancement of quality of life for an individual (recognized as a patient).*	
What is the nature of disability?	*Loss of normal physical or mental functioning.*	*Environmental, societal, political, or cultural barriers.*
How can the disability be treated?	*Medical treatment such as medication or physio-neurological rehabilitation.*	*Community activity such as accommodation or universal design.*
Who is the agent of solution?	*Patients and medical professionals such as doctors, nurses, or clinical psychologists.*	*Patients, policy makers, and community members such as relatives or school staff.*

Plurilingual lens for pragmatic behavioural analysis

This study is fundamentally anchored in a framework of plurilingualism, plurilingual and pluricultural competence (Coste, Moore, & Zarate, 1997, 2009; Marshall & Moore, 2018), in combination with social and medical models of disability. An analytical framework anchored in plurilingualism favours individuals' multilingual and multicultural competences over the social contact with multilingual and multicultural contexts (Moore & Gajo, 2009); however, this view is far from excluding a researcher's attention to social context. This is a matter of perspective. With plurilingualism, researchers can choose to focus on individual competence rather than the social context as a locus of inquiry. The authors "will favour the terms plurilingual/pluricultural over multilingual/multicultural ... when speaking about an individual's competence (Haseyama, Moore & Kato, 2017, p.3). In this contribution, the authors further favour a lens of "pluri-translanguaging [, which] refers to the multiple and flexible ways individuals shuttle between their languages and semiotic resources to negotiate effective communication and the interpretation of meaning in specific situations" (Haseyama, Moore, & Kato, 2017, p. 3). With this perspective of plurilingualism, we, the authors, see individuals' languages and cultures interrelated in a complex way with attention to their lived experiences and social trajectories (Marshall & Moore, 2018).

Marshall and Moore (2018) have recently advanced the ideology of plurilingualism to accommodate more of the personal qualities such as individual agency through a lens of ontology, epistemology, and time and space.

> The holistic conceptualisation of plurilingual and pluricultural competence emphasises the interconnectedness of linguistic and cultural repertories and the agency of individual as learners, its situatedness within an ecology, its sensitivity to changeable conditions and dynamic aspects over time, along life paths and social trajectories, and constraints and opportunities in educational contexts. … Through this lens, a person's languages and cultures are not viewed as separate and compartmentalised but instead are seen as interrelating in complex ways that change time and circumstances, and which depend on individuals' biographies, lived experiences, social trajectories, and life paths. (p. 22)

This philosophical point of view represents a critical foundation of human social conduct understood through inquires of relationship amongst ontology, epistemology, and time and space, where language can be seen as recursive social agency (Marshall, 2005, 2007, 2014). Language is a large part of an individual's cognitive skills. Language and thought are inseparable (Akbar, Loomis, & Paul, 2013; Chomsky, 1993; Doll & Boren, 1993; Maynard, 1997), where thought can be produced with individuals' biographical, personal repertoires of knowledge. Hence, it is critical to understand individuals' biographies, lived experiences, social trajectories, and life paths in order to understand their linguistic competence.

Not only the personal repertoire of linguistic and cultural knowledge and skills, but also one's lived experiences and social trajectories are all significant resources to make meanings of one's self as a language user. This competence is complex, dynamic and interwoven agency of each child who is learning and exploring a new language and social norms in the real world. Hence, these individual complexities should be given consideration in terms of any everyday practices: oral communication, communicative gesture, and self-expression and -regulation. Our oral communication and language learning are often pragmatic (Narita, 2012; Derakhshan & Arabmofrad, 2018; Rose, 1997). These everyday practices of an individual should be the subject for clinical examination when they are to be assessed. In such everyday practices, pluri-translanguaging practice are often observable amongst plurilingual children. This complexity in the individual competency of multilingual/cultural children is a critical locus for discussion in order to create more logical and sufficient assessment practice. In this contribution, we will favour the plurilingual/pluricultural lens over multilingual/multicultural one in order to consider this integrated stance to focus on an individual's competence.

The interdisciplinary lens for teacher education

This interdisciplinary theoretical lens for the authors is a tool for practical analysis of a social phenomenon in child development and clinical practice in a socioculturally diverse community for teacher education. The clinical approach of the two models of disability can be enhanced with a plurilingual approach. A plurilingual approach enables researchers to take into consideration the interconnectedness of an individual's linguistic and cultural knowledge and

skills in their cognitive functions. The authors believe that this consideration to individuals' cognitive functions can enhance the validity of the medical model of disability.

This plurilingual lens is also pedagogical. "A plurilingual view of competence also carries a strong focus on language awareness, and on teaching and learning that recognises 'the plurilingual nature of classroom interactions ... in multilingual settings" (Marshall & Moore, 2018, p. 22). It is "a theoretical–pedagogical lens through which educators analyse teaching and learning spaces" (Marshall & Moore, 2018, p. 22), where we have applied a lens of the social model of disability to further analyze the sociocultural space (= social context) where plurilingual children live and are clinically assessed. Through usage of the theoretical-pedagogical nature of plurilingualism, we aimed to provide the teacher candidates with a critical multicultural content that would provoke their critical thinking such as pedagogical theorization of multicultural and multilingual phenomena in teacher education.

Research Design

This study's methodological construct is fundamentally informed by autoethnography (Allen-Collinson & Hockey, 2001; Doloriert & Sambrook, 2011). According to Ellis (2004), autoethnography is "research, writing, story, and method that connect the autobiographical and personal to the cultural, social, and political" (p. xix). This study is our collective researcher-educator autobiographical inquiry – a collective autoethnography. What each of us has written is already influenced by our own analytical lenses. We, the authors, are the core *participants* of data collection. We inquire into what we wonder in ourselves. We examine our own multiple voices as researcher-practitioner-educators. By doing so, we challenge dominant understandings of the dilemmas temporary residents of BC are experiencing socioculturally, socio-institutionally as well as socio-politically.

The first author, Koichi Haseyama, has his scholarly focus on multilingualism and multiculturalism in early childhood education. As an international visiting scholar from Japan, he has been teaching in the teacher education program at Western Vancouver University. Koichi is a father of two children with his Japanese wife, and they are temporarily living in Canada. The second author, Fumito Takahashi, is clinically-trained in the treatment of children with neurodevelopmental disorders and their parents, and is now a researcher focused on better understanding behaviours of aggressive youth. Due to his clinical practitioner identity in the context of postsecondary education, his desire is to disseminate fair and respectful concepts of children and adolescents, and prevent *disability,* in terms of social model. Our posture as practitioner-educators lets us favour the idea where voices of both the researched and researchers are valued. According to Marshall, Clemente, and Higgins (2014), "authorial reflexivity" refers to "how [researchers] best want the voices of their participants, the contexts of their studies, and their own voices as authors to be interwoven" (p. 13). With our being personally motivated due to our related own backgrounds, this collective autoethnography is a form of our ultimate 'personal' inquiry that challenges an unveiled socio-political concern amongst temporary residents and immigrants in BC, Canada. Through this autoethnography, we desire to make a

sociocultural contribution to this multicultural and multilingual local community. On behalf of international residents, we aim to raise our voices to tackle the aforementioned issues through the lens of this critical multicultural phenomenon, used as a study material for teacher education.

The ethical procedure to obtain and use the data in "Story of Ken" had complied with the code of research ethics set by the first author's affiliated postsecondary institution, and consent was gained from the parents of Ken.

The Beginning of Inquiry: Linguistic and Cultural Competence, Human Relationship, and Physical Environment

The following is our analytical account where our interest in the interdisciplinary inquiry has emerged.

At the time of his clinical assessment, Ken had been raised predominantly in the Japanese language and culture. This factor provides him with a cultural and linguistic distance from Canadian norms in early childhood. In other words, his plurilingual competence was rather limited to a Japanese context. This environment includes his lived experiences with his Japanese daycare teachers, songs, toys, picture books and so on so forth. The people and materials at the assessment centre might have been quite unique to Ken. It may have been that he had never seen the toys, and did not know how they would work. With a plurilingual lens, we see individual's prior knowledge as an asset for individual agency (Moore & Haseyama, 2016). Ken's limited prior experience with these toys can significantly influence the outcome of these experiments. Also, he had never seen or had time to get to know the doctor. For young children, trust is a foundational psychological asset for their agency (Erikson & Erikson, 1998); however, it was not appropriately addressed in the experiment/assessment. Ignoring the social environment of the child's life trajectory, this medical model of disability lacks a critical lens to observe the child's cognitive and communicative competence.

Authenticity of the physical environment, and a certain level of relationship between the child and the adult play critical roles in clinical assessment of young children, in addition to the complexity of a personal repertoire of linguistic and cultural knowledge and skills. According to Donaldson (1978) in her investigation on the egocentric nature of small children, using police and thief dolls, the children proved to be in fact highly capable of decentering themselves. This is contrary to the results from Piaget's (1977)[1] famous 'three mountain problem,' also aiming at the examination of children's egocentrism. Donaldson referred to this experiment using a model of three mountains with distinctive objects on the peaks as being far away from realities in nature. Donaldson's outcome was due to the fact that she used socially authentic materials, which she claims to be a critical factor for the children to *make sense of the situation*. Furthermore, Donaldson (1978) claims children have ability to *sense the situation*. Donaldson (1978) suggests that *in everyday situations* young children understand what is happening without accompanied

[1] Piaget's Three Mountain Problem: Children are asked to identify the viewpoint of a doll looking at a model of three mountains with surreal items on summits on a table in order for the researcher to examine the children's egocentrism.

verbal information. This becomes a different story if a child is in a dim room with a randomly-set table and nothing else, which looks far different from her home or childcare. This situation may have the effect of a police interrogation room wherein doctors the child has never met before have the main goal of completing a series of tasks in a short amount of time according to their agendas for medical assessment. These kinds of pragmatic concerns should be alleviated as much as possible in order to gain more accurate implications. We can also design a comprehensive tool to assess the environmental factors of the examination to measure the validity of the assessment practice.

The case of Ken, who was a young child with his uniquely lived experiences in multiple languages and cultures, was a critical incident, that was, "an event that stimulates the individual to restructure their understanding of the nexus between language, culture and identity" (Nunan & Choi, 2010, p. 6) for us as professional-scholars, which has triggered our interests in the interwoven analytical lens of the medical and social models of disability critically evaluated and supported by an analytical tool of plurilingualism.

Practice-Based Pluricultural Knowledge

The analytical account described in the case study of cultural interpretations in clinical diagnosis is fundamentally based on our pluricultural multiple identities (Norton, 1995, 1997, 2013) as scholars, foreign residents and educator-practitioners in BC. We have also been professionals and scholars in the same fields in a foreign country - Japan. We have been encountering young children in such situations both in Japan and Canada. With this common background of ours, we have brought a pluricultural lens to examine an interdisciplinary area of scholarly-professional inquiry: clinical child development and plurilingualism in early years for clinical assessment, especially for people who may feel that such studies are culturally distant and difficult to see the scholarly and professional values of them.

An instance similar to Ken's can be observed in the case of a four-year-old North American child and his parents, who were recent immigrants to Japan, entering a supplemental international preschool in Tokyo. The child went to both this English-instruction preschool and a local Japanese nursery concurrently for 6 months since their immigration to Japan. With his Anglophone parents, the child was referred to a speech therapist after the scheduled developmental assessment administered by the local municipality. After a series of correspondences and observations of the child between the therapist, the school teacher and the nursery staff, he became no longer suspected of a disability, as assessed by a physician, according to the mother of the child. Such a story is common in the authors' professional practice in clinical and educational settings with children in Japan. Diagnosis can be revisited and take months to scrutinize with multiple stakeholders in the child's life. One important aspect is the extent of social contexts the clinical assessment explores in order to investigate the competencies of a child. This sample practice in Japan shows more comprehensive and rather sensitive steps taken to assess the child's development. This approach allows more inclusive views on each child (and their family) through which the child is more *heard* and understood.

Informed by the analytical lens of this contribution, a comprehensive observation that pays attention to the child's lived experiences and social trajectory is critical especially for plurilingual children, since their repertoire of linguistic and cultural knowledge and skills is unique and plural, and their plurilingual agency enables each child to navigate in order to cope with particular social norms through particular social continuums (Moore & Gajo, 2009).

By contrast, in BC, as seen in the case of Ken, a 40-minute session with a doctor and a speech pathologist could officially assess a pluricultural child, although this practice may not apply to all of the assessment cases. Prior to this final assessment, Ken had been referred to an audiologist for an assessment, and his doctor requested for a behavioural questionnaire be collected from his childcare facilities. Despite his doctors' assessments, it was difficult for us, the authors, to identify any specific concerns. Autism spectrum disorder is a dimensional mental disorder; therefore, a positive diagnosis can be made and validated relatively easily. When valuing the social model of clinical diagnosis for this mental disorder, assessment is social-context oriented. One of our personal experiences with a speech pathologist in BC represents how far such a view on a child's developmental assessment can be socioculturally expanded in order to adequately understand the child. The speech pathologist has culturally interpreted some of the assessment criteria with a Japanese immigrant parent of a child for assessment. There are many differences in communication between Canadian and Japanese cultural norms. We as Japanese authors, born and raise in Japan, believe that we, Japanese people, often do not hug or blow a kiss, even for intimate communication. The speech pathologist actively discussed with the parents to find culturally equivalent behaviours (or with socially similar values in nature) for hugging and blowing a kiss. In other words, the pathologist has culturally diversified her assessment tool, because the necessary sociocultural contexts for observing the child's behaviours were not immediately accessible to her.

Pre-Service Teacher Education for Multicultural Society

The pluricultural knowledge from our professional practice can become a powerful asset to foster diverse critical lenses for pre-service teachers especially in BC. Those lenses include, but are not limited to, critical awareness-raising of the danger of a single story (Adichie, 2009) in professional practice, and an educator's analytical attentiveness to child, family, school and community.

In the course with the teacher candidates, Adichie's TED Talk (2009): The Danger of a Single Story has been engaged and explored in the inquiries of social equity and equality, cultural representations, and critical pedagogy. Adichie (2009) claims:

> Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity. (17:27)

When an immigrant child has a unique repertoire of linguistic and cultural knowledge and skills, they navigate them uniquely to make sense of the situation, make meanings of interpersonal actions, and pragmatically cope with the social needs to survive situations. The case of Ken may

have been arguably about cultural (mis)interpretation. It may have been about the inappropriate physical setting of his assessment. It may have also been about infrastructural limitations of clinical assessment in BC (e.g. time and professional resources allowed by the current governmental system). It may have also been about the doctor's well-intended objectives for the child's future. For example, a diagnosis could provide potentially-needed support for the child. As both of us are professionally experienced postsecondary researchers (the first author being an assistant professor in global early childhood education with expertise in languages and cultures, with over 20 years of experience in school settings, and the second author being a certified professional in clinical child psychology as well as an associate professor in the discipline), if we desired, we could collaboratively criticize the medical system with scientific evidence, and even malign it and the clinical practitioners. We could argue the invalidity of assessment by taking a critical stance on environmental factors such as the facilities unfriendly to children. We could also blame the doctor's own interpretive ethical standards. Or, we could claim her clinical conduct as her practice highly favouring the social model of assessment.

Can we deny or validate any of these above claims in absolute terms? Or should we? In the case of each and every individual's experiences, consideration of all diverse stakeholders is critically essential. We need to develop our understanding of one's story through jointly examining and negotiating the multiple voices of multiple stakeholders through a more dialogical investigation (Miyazaki, 2005, 2009, 2011, 2014). However, this social process may not be *doable* in every situation. In such cases, all we can strive for may be our possible best practice based on the available resources. Given this fact, if we consider "appreciation of ambiguity" as a higher level of cognitive competency (Imaginative Education Research Group [IERG], 2019), study materials, such as the story of Ken, can cultivate ontological and epistemological inquiries in teacher education. These critical inquiries will humanize our scientific knowledge. They will equip teacher candidates with a mindset and skills to scrutinize, restore, maintain, protect and enhance human dignity in this modern society with the complex, dynamic, interconnected and 'messy' ideology of the socio-institutional power and system.

Critical multicultural study materials facilitate an educator's attentiveness to child, family, school and community. In multicultural regions of Canada, Metro Vancouver in particular, cultural diversity is ever developing with intensely wide-ranging factors such as heritage languages and community (Duff & Li, 2009), 1.5 generation's academic and home languages (Asher, 2011), the multiple foreign language courses in the BC curriculum (9 languages as of May, 2019), cultural consultant positions within school boards, and multilingual landscapes. Where the dominant language in public school system is English, home languages and communal linguistic landscapes are diversified extensively. Today, we are no longer able to claim any language or culture in particular being the mainstream in this community. Heterogeneity is arguably becoming the mainstream, albeit with the persistent societal dilemma of populations marginalized at the socio-political and socio-institutional levels.

We live in a diverse society with complex variations in cultures and languages that are interconnected through personal relationships and social agency (i.e. language as a recursive

social agency). Teacher practices such as assessment in classrooms, pedagogical approaches, study material designs, and theoretical understanding of young learners in our school system should all take into account what we can learn from the case of Ken, the Japanese temporary resident of BC. It is not about blaming the single-culture-oriented clinical benchmarks. It is not about ignoring the intention and skills of the doctor, or the feeling of Ken's parents. It *is* about deeply inquiring into the pedagogical assessment tools in classrooms for cultural sensitivity. It *is* about developing our future BC educators' mindsets and skills for cultural inclusion with critical attention to not only the child in their classrooms but also their family and the culturally unique community they lives in. In order to closely look at children's discourses and lives in and out of school (Gee, 2013; Hull & Schultz, 2002), we can gain benefit from focusing on one's plurilingual competence as a locus of inquiry, as part of an informative and learner-oriented practice in teacher education. This practice helps future educators recognize the critical elements of their students' individual lives and the multiple sociocultural contexts (i.e., home, school, local communal groups such friend families with the same cultural heritage) through which the students navigate on a daily basis.

Teacher candidates worked on developing these analytical lenses on individual competency through the critical multicultural content, where the teacher candidates were locally exposed to a global phenomenon. The connection between the global and local was explored by the candidates through the internationalized pedagogical practice designed and implemented by us, the internationally-trained postsecondary researcher-educators. By exploring our own repertoires of multicultural knowledge and skills in both scholarly and professional practices, we believe that we have uniquely internationalized our teacher education.

Conclusion: Implications for Interdisciplinary Scholarly-Professional Inquiries as Teacher Education Resources

This contribution has introduced a critical intersection of multi/plurilingualism and clinical assessment of young children from a sociocultural perspective. Through this perspective, multifaceted discussions emerged amongst the teacher candidates in the classroom, engaging them in the complex relationship and roles of the stakeholders in the case of Ken, a Japanese temporary resident child. Those discussions were our pedagogical objective in teacher education. We utilized our scholarly and professional views, and in situ experiences of critical internationalization in global and local communities in order to facilitate this learning of the teacher candidates. Through our international repertoires of knowledge and skills, we have created the critical multicultural content. The usage of such a critical event as study material for teacher education provided pre-service educators with loci for critical analysis of social interaction, individual agency, and the interconnectedness of the two from a holistic viewpoint. This holistic perspective played a critical role in internationalization processes of teacher education in our classroom that could accommodate individual and social needs in our globalized community in BC.

Further examination of multicultural cases such as Ken's will inform teacher education practitioners (i.e. researcher-instructors at postsecondary institutions) of how critical perspectives can be cultivated, facilitated, inquired and explored amongst teacher candidates. Multiple layers of social structures (e.g. medical practices, educational practices, professionals' intentions, family and child life, culture and languages of individuals) are interconnected in the coexistence of sociocultural, socio-political, and socio-institutional areas of human conducts and social agency in the complexity of our globalized modern world. In our multilingual and multicultural society, such critical perspectives are indispensable in many fields of professional preparation such as educational, clinical and vocational education and training. This wide application is inevitable in our society since our life is multifaceted and interconnected with diverse social structures and the agency of other social members. Therefore, further inquiries into other cross-disciplinary areas with languages and cultures are in order. For teacher education, postsecondary educators can take advantage of further scholarly inquires into languages and cultures in relation to other areas such as cognitive science (e.g. cultural variation found on Ekman's facial expressions and emotions as universal categories [Sato, Hyniewska, Minemoto, & Yoshikawa, 2019]), business conventions (e.g. plurilingual practice in international trading [Haseyama, Moore, & Kato, 2017]), and classroom pedagogies (e.g. plurilingual voices in dialogic pedagogy [Haseyama, 2017]). When K-12 educators' work is seen as not only to teach subjects but also to facilitate the healthy growth of young citizens, who will become social actors in our socioculturally complex communities, it is crucial for teacher candidates to be equipped with critical thinking skills with which they can problematize social concerns, address culturally complex issues in as many facets of society as possible, and lead the society to continuously become a better place.

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QUESTIONING GLOBAL CITIZENSHIP EDUCATION IN THE INTERNATIONALIZATION AGENDA

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Abstract

The present paper provides a reflection on global citizenship education (GCE) in the internationalization agenda. With that aim, the internationalization of higher education (IHE) is discussed from a critical perspective, mainly informed by postcolonial and decolonial studies. More specifically, the paper addresses GCE issues related to criticisms that have been raised against it in terms of (1) its different educational approaches, (2) its cosmopolitan bias with its (3) ideological frame of the so-called "global citizen". Some alternatives to mainstream approaches to GCE and IHE are offered in the conclusion, based on the contributions of Stein (2017), Andreotti (2015) and Fiedler (2007), who advocate for the otherwise approach and/or postcolonial learning spaces.

Keywords: global citizenship education; critical internationalization; global citizenship otherwise; postcolonial learning spaces

1. Introduction

> *Who speaks? For what and to whom?…The histories, traditions, societies, texts of 'others' are seen either as responses to Western initiatives – and therefore passive, dependent – or as domains of culture that belong mainly to 'native' elites. (Said, 1989, p. 212)*

Said's questions and reflections can represent an invitation to think about the desirable citizen aimed by global citizenship education (GCE) and therefore by some internationalization programs, since the desirable citizen aimed by GCE can be found in the objectives and practices of internationalization programs (Khoo, 2014; Stein, 2017) In other words, GCE has become a goal of the Internationalization of Higher Education (IHE). Internationalization is seen by some as an effective means of developing global citizens (Gacel-Ávila, 2005; Braskamp, 2008) though the "product" of such GCE is arguably a member of Western elites (Jorgeson, 2010) mostly guided by imperialist motivations of saving/colonizing the Other (Andreotti, 2014). In this context, the Other, the one who is racialized/Indigenous, is often seen as inferior to the Self[1] according to 'universal' (i.e. European/Western) values of humanity (Stein, 2017). Because of this universal outlook, many authors see GCE as a contested conception (e.g. Jorgenson, 2010; Khoo, 2014; Andreotti, 2014) which can be detected in and have an intersection with different purposes and actions of higher education (Khoo, 2014), especially in the form of contemporary IHE.

Although the development of a global citizenship is often cited as a goal of IHE, the term itself lacks research on its epistemological and ontological underpinnings (Stein, 2017). Jorgenson (2010) explains that though the basis of GCE has existed for many years in higher education programs in the form of "global education", "peace education" and "volunteer and study abroad", more recently, there seems to be a trend to respond to concepts and issues of citizenship from a global perspective (p. 26).

However, postcolonial critiques question the universalist discourse of GCE in the grounds that it does not only mask privilege and certain conformity (Khoo, 2014), but also serves the production of insiders and outsiders (Jefferess, 2008). One implication of that critique is that not *everyone* can be a global citizen. In the same line and as put forward by Vavrus and Pekol (2015), globalization (and we could add, IHE) does not benefit all nor does it benefit some in the same ways.

This paper offers a reflection on the GCE aimed by contemporary internationalization discourse as highlighted in IHE agendas. For doing so, we first provide a critical perspective of

[1] It is important to mention that the categories Self and Other, as well as Global North and Global South, are not thought from a binary perspective in this text. Instead of seeking some sort of "essence" in each of these categories, we agree with Hall (1997) that "'difference' matters because it is essential to meaning: without it, meaning could not exist" (p. 234). We understand that such difference is constructed upon discursive structures (as the permanent use of stereotypes) which meet the interests of power and colonialism. Hall also highlights that binary oppositions tend to be unneutral, what Derrida (cited in Hall, 1997, p. 235) would see as two poles: one as the dominant one, while the other pole includes the other within its field of operations.

IHE from a postcolonial view (e.g. Finardi, 2019). Then, we discuss some aspects of GCE related to the maintenance of coloniality and imperialism. We argue that GCE in the IHE agendas contributes to maintain the status quo of colonialism. Last but not least and by way of conclusion, we highlight some alternatives to the hegemonic patterns, i.e. the potential colonial approaches to GCE, such as suggested by theorists for a "global citizenship education otherwise" (Andreotti, 2015; Stein, 2017) in postcolonial learning spaces (Fiedler, 2007). We believe that such alternatives to the mainstream GCE approaches might help the dialogue between the Global North and the Global South.

2. Critical internationalization

Some of the effects of globalization on education are evidenced in the expansion of internationalization and transnationalization of higher education. Bernheim (2018) distinguishes these two processes by linking the former to an academic motivation for academic international cooperation with an emphasis on horizontal and supportive relations while the process of transnationalization would be linked to an economic agenda and the view of higher education as a service or commodity, precisely what de Sousa Santos (2018) warns us against and what we want to challenge. Some of the criticism raised against contemporary Internationalization of Higher Education (IHE) is actually directed at what Bernheim (2018) refers to as transnationalization. Nevertheless, because an analysis of this distinction is outside the scope of this paper, we will adopt the term IHE to refer to both processes though we acknowledge Bernheim's distinction.

The view of education as 'colonization of the mind' is addressed in this paper by the adoption of a postcolonial approach for the unlearning of colonial ideologies and as a possibility of dialogue with the excluded "Other" of Western civilization. By doing so and in line with Andreotti (2011), we assume the potential of postcolonial theory to disrupt parochialisms to prompt significant shifts in thinking and practice in education in general and particularly in global citizenship education (GCE), in our case through internationalization actions.

Another assumption of this paper is that postcolonial theory may enable a reflection upon pedagogical processes present in the process of IHE, defined as the integration of an international, intercultural and global dimension in the offer of education, research and services of higher education institutions (Knight, 2003), and in the education for global citizenship, thus leading to a disenchantment with the epistemic privilege of modernity (Mignolo, 2002) that informs part of the view of IHE.

We assume an ecology of knowledges and the potential of postcolonial theory to engage with the voices in the other side of Sousa Santos' abyssal lines whereby some knowledges are visible by making other knowledges invisible, thus producing what Sousa Santos (2018) calls the end of the cognitive empire with the coming of age of epistemologies of the South with their visibility of the knowledges produced in the other side of the abyssal lines. Based on that assumption, we propose to look at the role of higher education institutions in general and the process of IHE and GCE in particular as an arena for this reflection.

The process of IHE, sometimes seen as a synonym to GCE, has positive and negative impacts that affect countries and regions differently, yielding more benefits to the countries/institutions of the so-called Global North[2] (Sousa Santos, 2011) and in the Northern Hemisphere (Vavrus & Pekol, 2015) than to those in the Global South such as countries in Latin America and the Caribbean (Meneghel, Camargo, & Speller, 2018).

In the preface of the book *English in the South*, Menezes de Souza (2019) reminds us of the distinction made by Marginson (2007; 2010) between *globalization* as interconnectedness on a planetary scale and *internationalization* as cross-border mobility tracing back the origin of these issues to colonization and imperialism. Still according to Menezes de Souza (2019), postcolonial theory sees the resistance and opposition to previous colonial inequities occurring more effectively not by merely challenging what was previously said but instead by opening spaces for new voices to be heard. This is precisely what we intend to do in this paper.

This means that more than changing what/how something was said, it is important to hear voices from more *loci* of enunciation since it is where *one is speaking from* that becomes significant. In that sense, denounced by Menezes de Souza (2019), the latter occurs within a hegemonic process of globalization that establishes inequities among knowledges, cultures and languages in relation to other non-hegemonic knowledges, cultures and languages.

Sousa Santos (2010) denounces an institutional *crisis* in the realm of higher education whereby the notion of hegemony and legitimacy of higher education is questioned. Menezes de Souza (2019) further explains that the *crisis of hegemony* is a challenge to the traditional role of the university as the locus of production of knowledge and represents a demand for this to be substituted by the production of instrumental knowledge. Moreover, the need of universities of the South to emulate and promote links often resulting in subservience to universities of the North may result in a *non-critical convergence* of these two conflicting demands: universities in the South become *locally* hegemonic by functioning as non-hegemonic in relation to a *foreign* hegemonic institution in the North. This non-critical convergence is often seen as a local solution for the local crisis of hegemony of many higher education institutions in the South, such as those in Brazil (e.g. Piccin & Finardi, 2019).

When this happens, universities of the South are positioned as *consumers* rather than as *producers* of knowledge. In regards to the *crisis of legitimacy*, universities of the North solve their *local* problem of legitimacy by extending their recruitment of fee-paying elite international students, whereas universities of the South, undergoing a similar crisis of legitimacy and access, may not be able to solve their local problem by extending access to the number of incoming international students on the same scale. Indeed, according to Lima and Maranhão (2009), referring to the process of IHE in universities of the South, the aforementioned authors claim that the IHE in Brazil follows a passive model precisely because it is not able to attract international students as universities in the North do.

The difference in models, approaches and benefits yielded by IHE points to the need to

[2] The terms "Global North" and "Global South" are used in this paper as Sousa Santos (2011) refers to epistemological North and South, not necessarily geographic.

see this process not as a solution to the crises of *hegemony* and *legitimacy*, but rather as a *critical educational proposal* for non-hegemonic, bottom-up globalization which welcomes the diversity of an ecology of knowledges in what Sousa Santos refers to as non-hegemonic cosmopolitanism. Indeed, as will be discussed in the ensuing section, one of the aims of this paper is to create a space for the reflection on possibilities of non-hegemonic, non-universalist and non-naive cosmopolitanism and GCE/IHE, referred to some as critical IHE (Finardi, 2019).

3. Global Citizenship Education (GCE)

According to Sousa Santos (2018, p. vii), we live in a period in which social inequality and discrimination are becoming politically acceptable. In this scenario, the discourse of responding to "global problems" through education has led to the imperative of "global responsibility" which affects educational theory and practice (Pashby, 2014). In order to decrease global problems, defenders of international education, such as some practices of global citizenship education (GCE), claim it to be a "remedy for widespread cross-cultural misunderstanding, prejudice, global ignorance, and failed international policy" (Zemach-Bersin, 2007, p. 17). However, this type of education might reinforce colonialist discourses of essentialization and exclusion expressed in forms of identity formation/reinforcement or processes of identification (Jorgenson, 2010).

In this section, we address global citizenship discourses in internationalization from three perspectives: (1) the approaches to global citizenship education (GCE), based on Stein's four global citizenship positions (2017); (2) the original aims of cosmopolitanism together with current critiques, mainly in relation to GCE; and (3) the ideological "who", i.e. the subject aimed by GCE. Further, we move on to reflect about possible alternatives to those discursive practices that have been maintaining the status quo in the area of GCE/IHE.

3.1. Different approaches to global citizenship education: Sharon Stein's contributions

As an institutional goal of Internationalization of Higher Education (IHE) (Khoo, 2014; Stein, 2017), global citizenship lacks a further discussion on its conceptions and groundings. This gap in the literature is perceived by Sharon Stein (2017) who analyzes global citizenship discourses. She claims them to be more "versatile, flexible and open to resignification than notions of national citizenship" (p. 174) and maps those discourses in a social cartography of four global citizenship positions, namely, the: (1) entrepreneurial, (2) liberal humanist, (3) anti-oppressive and (4) otherwise. It is important to mention that the first two positions are considered by the author as the mainstream approaches to global citizenship, and they are "difficult to disentangle, as the line between them is blurred in the different forms of capital (material, moral, cultural) that are accumulated by the global citizens they imagine" (Stein, 2017, p. 187).

Considering the potential coloniality of each position, the author asks each of the four positions the following questions: "*what are the frames of reference within which global citizenship is conceptualized? And who inhabits the position of the global citizen, and who does not?*" (Stein, 2017, p. 177).

So, in the first position, the entrepreneurial position, Stein (2017) explains that global citizenship is often conceptualized in terms of students developing financial acuity and human capital so they can become more competitive in the global market. That global citizenship position is based on neoliberal ideas of individuals taking responsibilities and risks that once belonged to institutions and governments. Furthermore, it claims that every person – from the Global North or South – should become an autonomous entrepreneur whose accumulated capital and efforts will benefit both themselves and their countries. The problem pointed by Stein (2017) is that such position puts everyone as "equally morally obliged to make utility-maximizing choices in all areas of their life, and suggests that one's ability to succeed in this is unaffected by one's raced, gendered, and classed social positions" (p. 179). Another problem refers to the kind of extractive relations developed between the desirable global citizens and their target impoverished communities. The latter are expected to provide economic value to the former's ability to reproduce themselves and their wealth. Stein (2017) identifies the colonialist discourse and ideology in this first global citizenship position once it excludes the Other, the South, who/which is not considered to be a global citizen.

The second global citizenship position presented by Stein (2017) is that of the liberal humanist position, whose premises take for granted that humanity shares universal (i.e. Western) knowledge, values and experiences. It also assumes that difference can be overcome and the Other can be understood and accessible. In this position, the Other is seen as someone to be helped by/through the benevolent intervention of global citizens, usually Western elite (or middle-class) white subjects. One of the problems is that

> when students understand themselves as benevolent actors granting knowledge, humanity, resources, or rights to those they perceive to lack them, and leading the way toward universal human evolution, they simultaneously affirm the supremacy of their own knowledge and values, and absolve themselves of any complicity in harm. (Stein, 2017, p. 185)

Although the anti-oppressive position does not receive as much recognition and material support as the two first positions in the past, Stein (2017) argues that it has been receiving more attention from a growing number of scholars and students. This position criticizes the first two approaches for their depoliticized and ahistorical discourses that tend to reproduce inequalities inherited by colonialism. The anti-oppressive position frequently questions the entrepreneurial one for its emphasis on the pursuit for capital accumulation, and it also interrogates the liberal humanist position for its tendency to reinforce the 'universal' (i.e. Western) knowledge (or the visible in Sousa Santos abyssal lines), values and the supposed benevolence of the imagined global citizen (Stein, 2017, p. 191). The author highlights that the anti-oppressive position also presents limitations such as "presuming that there is a 'pure' space outside of contamination by Eurocentrism" (Stein, 2017, p. 193), and, quoting Moallem (2006, cited in Stein, 2017, p. 193), that scholars and activists will lead the rest of the people. Another limitation of this third position concerns the risk of reproducing the "assumption that Self and Other are preconstituted positions that subsequently meet within a field of (uneven) relations" (Stein, 2017, p. 193).

The last global citizenship position analyzed by Stein (2017) is the Otherwise position based on decolonial studies which criticize the Euro-supremacy and coloniality. Instead of trying to elevate the Other to a more equal position as the Self (as the other global citizenship positions attempt), running the risk of the reinforcement of those colonial categories, the Otherwise position

> would invite students to engage at the edges of what is possible or knowable within the existing imperial global imaginary, and create experiences wherein they become dissatisfied with the available possibilities. It is at that space that something "otherwise" becomes possible, though is never reassured, and the risk of relapsing back into the comfortable positions and frames of reference is high. (Stein, 2017, p. 196)

This fourth position does not clearly define the goals and outcomes of being in a relation with alterity while unlearning the dominant values and stereotypes that modernity has framed. Nonetheless, Stein sees such limitation as potential once "the otherwise positions holds open the space in which previously suppressed or unimaginable possibilities might emerge" (2017 p. 198). Further, we discuss such possibilities in order to think of alternatives to the models and practices of GCE in IHE agendas.

It is important to highlight that the desirable entrepreneurial-liberal humanist individual mentioned above meets the Euro-supremacist genealogy of 'universal' humanity whose conditions of existence are found in the notion of cosmopolitanism (Stein, 2017). Stein explains that the exemplars of this type of cosmopolitanism are usually Western subjects, and that such universal view of humanity tends to disavow the Other. The author emphasizes that the "result of this deracinated, universalizing vision, even if unintended, is that through it some can be deemed less human, or at least, lesser humans, than others, thereby potentially reproducing patterns of imperial dehumanization" (Stein, 2017, p. 80). Stein also argues that those assumptions that constitute the "imagined purposes and possibilities of both entrepreneurial and liberal humanist global citizenship tend to reflect the imperial global imaginary" (Stein, 2017, p. 189). This imperial global imaginary threatens the transformative possibilities of IHE in general reproducing prejudicial ideas.

In the next subsection, we analyze the critiques on current cosmopolitanism practices in relation to GCE/internationalization.

3.2. Cosmopolitanism: its original principles and its current discursive practices

Cosmopolitan conceptions of global citizenship could be naïve and uncritical when they presume that everyone can be a global citizen once they live on the planet (Jorgenson, 2010). Dower (2010) considers that much of global citizenship discourses focus on the ethical cosmopolitanism that emphasizes moral standing of individuals' obligations and rights.

According to van Hooft and Vandekerckhove (2010), during the construction of national identities, the term cosmopolitanism was historically denounced as being against the love of one's country or patriotism. In its origins, the term cosmopolitan, rather than being a term of praise, was used to describe individuals who had no loyalty to the community or nation to which

they belonged having insufficient concern for their own compatriots or ethnicities and too much interest in the lives and cultures of foreign peoples.

More recently, this concept has been used to highlight the global outlook of people who participate in the possibilities afforded by contemporary globalization with an apparent lack of local roots and as such, missing the concept of "citizenship" present in the original term, "cosmopolitan". A cosmopolitan individual is not just one who feels at home in a globalized world, traveling and enjoying the cultural products of a global market. A cosmopolitan is a *citizen* of the world implying a commitment and responsibility towards all peoples of the world.

Broadly conceived, cosmopolitanism refers to both ethical and political commitments to embrace the whole world refusing to prioritize local, parochial or national concerns and in that it is aligned with critical IHE views (Finardi, 2019). In a globalized world, these ethical and political responsibilities do not stop at national borders or at the boundaries of identity, whether these are religious, ethnic, linguistic, racial or traditional. Indeed, a cosmopolitan outlook differs in fundamental ways from those expressed in any form of chauvinism, nationalism, intolerance of difference or towards foreigners, racism, imperialism and ignorance of other cultures.

Instead, contemporary cosmopolitans are suspicious of nationalism, all forms of chauvinism, and even patriotism refusing to see national economic and military interests of their country as more important than universal values such as human rights, global justice and the protection of the global environment. Cosmopolitans respect basic human rights and acknowledge the moral equality of all peoples and individuals showing benevolence to all others irrespective of race, caste, nationality, religion, ethnicity or location. Yet, it is precisely this "naïve" view of equality and benevolence that we want to question here, as Andreotti (2015) argues, on the grounds that this view may reinforce rather than solve the inequalities between the Self and the Other or between the North and the South.

Cosmopolitans advocate a commitment to justice in the distribution of natural resources and wealth on a global scale. However, we question how this distribution of natural resources and wealth can be achieved without recognizing the imbalance in its distribution and this is precisely what we want to propose, that is, the creation of spaces to think about alternatives that have not been suggested by naïve cosmopolitan discourses in the realm of GCE/IHE.

Cosmopolitans refuse to give their co-nationals any priority in their concerns or responsibilities at the expense of more distant others which perhaps explains why they have earned the despise of radical nationalists. In the same vein, they have earned criticism on the grounds that viewing all human beings as equals is not helpful to make them so. Such attitudes do not arise fully formed in the hearts and minds of cosmopolitans. They need to be developed and nurtured through processes of education and reflection and that is where popular GCE/IHE enter the picture with their salvationist discourse.

Cosmopolitan discourses in GCE are also discussed by Camicia and Franklin (2014) who see some problematic issues regarding citizenship education when analyzing the curriculum in the Philippines and the United Kingdom. In their curriculum analysis, Camicia and Franklin (2014) find an interplay between neoliberal cosmopolitan and democratic cosmopolitan

discourses. They conclude that students are being prepared to join a global community, however the meaning of global citizenship is "complicated by a tension and blending between neoliberal and critical democratic discourses" (Camicia & Franklin, 2014, p.15). The authors explain that citizenship education is based on the idea of a citizen who is a member of local and national communities, an idea that contradicts cosmopolitan views that are universalist rather than national. Indeed, this idea is challenged by the concept of cosmopolitan citizenship and the proposal of critical approaches that harness an awareness of power relations by the suspicion of Western discourses as an attempt to transform citizenship education into imagined consensus. In this sense, education plays an important role in constructing and maintaining such consensus or as we claimed in the beginning of this paper, "colonizing minds". As denounced by Bhabha (2010), imagined consensus serves to perpetuate power relations for the domination of the Other.

3.3. The ideological frame of the "global citizen"

The discussion on global citizenship education (GCE) demands a deeper analysis on its main objectives, i.e. the desirable citizen/subject aimed by GCE. In this section we argue that such imagined global citizen is Western/Northern and meets colonialist and neoliberal depoliticized neoliberal discourses.

Andreotti (2014) questions whether and how global citizenship education (GCE) addresses the economic and cultural aspects of the inequalities in power relations and wealth/labor distribution in a complex world system and we believe that addressing these issues from a cosmopolitan view of IHE are also lacking. She also warns us of the dangers of a GCE that promotes a "new civilizing mission", encouraging the new (Northern) generations to project their beliefs as universal and reproduce power relations such as those of colonialism, in an attempt to save/educate/civilize the world (Andreotti, 2014, p. 22). Based on the contributions of Dobson[3] (2005; 2006 cited in Andreotti, 2014) and Spivak (1988; 1990; 2003; 2004 cited in Andreotti, 2014), Andreotti analyzes a global citizenship campaign called "Making Poverty History" and introduces the idea of soft and critical global citizenship education.

Following Dobson's assumption that the global citizen is the one who has the chance to traverse from the local to the global, and Spivak's contributions regarding the epistemic violence of colonialism, Andreotti (2014) distinguishes the soft from the critical global citizenship education. She explains that the soft type attempts to impose to the Other, namely, the Western/Northern ways of life, education, beliefs and values, reinforcing the power relations between North and South, as well as the naturalization and legitimacy of Northern supremacy over the South. On the other hand, critical global citizenship education aims at empowering

[3] In the book about citizenship and the environment analyzed by Andreotti (2014), Dobson (2003) contributes to the debate about how to achieve a sustainable society, which is arguably, the upmost mission of the knowledge produced in HE. He distinguishes between ecological citizenship and environmental citizenship and though he does not think that environmental citizenship is the solution to a sustainable society, he regards it as an underexplored one. He reminds us that though environmental problems do not confine themselves to the boundaries of nation-states, citizenship is most often thought of precisely in terms of those boundaries. The author goes on to question whether the language of citizenship can be enlisted beyond the state.

individuals to think critically about their cultures and actions, taking ethical responsibility towards the Other, regardless of where that Other belongs to or comes from. Andreotti considers that educators should make more informed and critical decisions regarding approaches, so that they do not "run the risk of (indirectly and unintentionally) reproducing the systems of beliefs and practices that harm those they want to support" (Andreotti, 2014, p. 30).

Balarin (2014) emphasizes that the problem of GCE is not that it does not take into account the social injustice that globalization helped to reproduce. She considers that such problem is seen from a normative perspective, focusing on changing individuals' beliefs through education (Balarin, 2014, p. 48). In other words, the normative perspective focuses on individual agency instead of global social and political structures and how they affect citizenship. The author also highlights that the material reality in which marginalized people live contradict the discursive ideals of the so-called global citizen. Regarding the latter, she explains that both global citizenship and GCE discourses were developed in a context of social change, of a globalized world, which redefined the notions of boundaries of states, populations, economies, and identities. As a result of those changes, there has been pressure to promote democracy and cohesion through citizenship education in societies that have experienced social fragmentation. So, in order to respond to those new demands, the literature on GCE tend to focus on models of citizenship that could address the different (and hybrid, e.g. Mendes & Finardi, 2018) identities that are emerging from a complex and globalized world. However, one of the great changes pointed by the author concerns the neoliberal globalization and the role of the state in this process, and therefore, the role of education:

> The new forms of structural social exclusion that emerge in the context of globalisation, particularly as seen in the developing world, pose serious challenges for the promises and prospects of a new kind of global citizenship. Here it is important to highlight that destitute populations around the world are not always lacking in formal citizenship rights, on the contrary, they might be part of countries that formally grant such rights in their own constitutions and which subscribe to international agreements on human rights, the environment, etc. and which, at this formal level, might comply with the normative requirements of desired forms of citizenship….They might also attend to schools with curricula that, again at the formal level, promote the kinds of knowledge and pedagogy that are linked to a global citizenship imagination. However, in practice, that is in citizens' everyday lives, these rights and ideas are not enacted, in part because of the very weak institutions that exist in some countries, but I think also because of the weakening of the state as a mediator of social conflicts and social differences in the context of a neo-liberal globalisation that generates a very individualised and fragmented imagination of citizenship. (Balarin, 2014, p. 54)

Balarin (2014, p. 54) concludes that, just like coloniality was the hidden Other of modernity, the marginal citizen is the hidden Other of global citizenship. Based on the findings of research developed in Lima - Peru, the author also argues that this marginalized hidden Other of global citizenship tends to believe in the depoliticized neoliberal discourses which defend

individual effort over the welfare state and its social policies. So, one of the challenges posed by GCE would involve reflecting on how the de-politization of education serves to justify private service as a necessary strategy (Balarin, 2014, p. 58). It requires thinking GCE not only in terms of what kind of global citizen is aimed, but mostly in the role of education as a mediator between state and society.

Regarding the ideological aspects of GCE, Pashby (2014) analyses the "who" aimed by GCE, i.e. the "citizen" aimed by GCE, and argues that such subject is the European citizen of the liberal nation-state. According to her findings, the global citizen should work in order to promote a "liberal democratic notion of justice on a global scale by 'expanding' or 'extending' or 'adding' their sense of responsibility and obligation to others linearly through the local to national to global community" (Pashby, 2014, p. 118). Similarly to Stein (2017), Pashby (2014) also identifies humanistic discourses and colonialist assumptions in the GCE principles.

After discussing some of the main issues regarding IHE and GCE, in the next section we discuss some possibilities to those that do not attempt to reinforce Western 'universal' epistemologies and ontology. Considering that GCE has become one of the goals of the IHE (Khoo, 2014; Stein, 2017), we take into account the power relations between the Global North (as the Self) and the Global South (as the Other) to think about alternatives to the hegemonic patterns, or otherwise.

4. Alternatives to hegemonic patterns of GCE: GCE otherwise and postcolonial learning spaces

As we have argued so far, there are unbalanced forces in the relations between the Global North (Self) and the Global South (Other). The mainstream forms developed by IHE and GCE are rooted in the same problem, namely: the heritage of colonialism that has divided the world into unequal imaginary poles. In such imaginary, there is a dichotomic relation between those poles, represented by the so-called "dominant" Global North, and the "submissive" Global South. In the context of the IHE and particularly GCE, the latter seems to be passive, waiting for the aid of the former, which is the active part in this imagined relation (Andreotti, 2015; Stein, 2017). As Andreotti (2015) states:

> I have focused my research efforts on trying to articulate how and why humanity has been divided between those who are perceived to be leading progress, development and human evolution; and those who are perceived to be lagging behind. I have recently started to articulate this problem as the result of the violent dissemination of a dominant modern/colonial global imaginary based on a single story of progress, development and human evolution that ascribes differentiated value to cultures/countries that are perceived to be *behind* in history and time and cultures/countries perceived to be *ahead.* (p. 222)

Thus, our claim in this paper is that it is not possible to address such problems inherited by colonialism through the same scopes that have reinforced it. On the other hand, we do not want to follow some educational theorists who advocate the "there is no alternative" discourse (Marginson, 2006; Pashby, 2014). As Souza Santos (2007) has already pointed out, there are

alternative possibilities to those inherited by colonial modernity, even if the latter made them invisible through abyssal lines. We must question whether we can or cannot perceive non-hegemonic pedagogies, approaches and epistemologies. However, Andreotti (2015) highlights that exposing colonial hierarchies and dichotomies does not solve the problem.

Furthermore, Andreotti (2015) argues that this colonial modern imaginary is naturalized and defines what is considered to be intelligible. The author also explains that, for us to think of *"*ourselves as more knowledgeable, educated, ingenious, sanitary and evolved dispensers of rights, schooling and democracy, we have inevitably needed others who embody the opposite characteristics" (Andreotti, 2015, p. 225), as in the Self/Other or North/South divide.

So, based on the contributions of Spivak (2004, cited in Andreotti, 2015), Andreotti considers that the dominant part of this global imaginary, the Global North (Self), should first admit the complicity in the harm/impoverishment of the Other, the Global South. Secondly, it is necessary to interrupt the satisfaction with these desires of supremacy/superiority. According to Spivak (2004, cited in Andreotti, 2015), education plays an important role in such change of mentality once imparting knowledge might change people's mindsets and behavior.

On the previous section, we discussed the Otherwise global citizenship position presented by Stein (2017) who addresses some important aspects of this approach. One of those concerns the interdependence of both parts, instead of the total dependence of the Other on the Self. Another aspect of the otherwise position is the claim of unlearning the colonial categories of knowing and relating. In other words, we should abandon the colonial frames that have shaped our mindsets and relations in order to make space for relations "in ways as-yet unimaginable" (Stein, 2017, p. 199).

The attempt to think otherwise in ways as-yet unimaginable does not offer any kind of guarantees, as Stein (2017) reminds us. In line with her, we see this as potential for relating to alterity/ the difference. That last issue invites us to think the possible "as-yet to be" spaces. In the context of internationalization and GCE, we attempt to conceive such spaces based on the dialogue of Fiedler (2007) with postcolonial studies.

Fiedler (2007) argues that educators should take the risk to create a crisis in education, otherwise it is not possible to re-think nor re-create new possibilities and alternatives to the heritage of colonialism. According to the author, educational approaches such as development education and intercultural education have already "paved the way for the opening up of sites of enquiry where assumptions and perceptions can be challenged and critiqued from a global and social justice perspective" (Fiedler, 2007, p. 51). To the author, the aforementioned approaches pursue the development of critical thinking, which is crucial to engage the difference.

Thus, the history of the engagement between "us" and "them", or the "Self" and "the Other", etc. needs to be critically analyzed (Fiedler, 2007). Postcolonial theorists such as Homi Bhabha (2010) have stated that the colonial discourse is constructed on stereotypes of the Other, reinforced by translations and representations of the Other as "primitive", "inferior". Fiedler (2007, p. 54) points out that the encounter of those uneven parts, colonizer and colonized, has not been an "equal dialogue between partners but as a process in which the superiority of the

colonizer's own culture was generated, established and reinstated over time". Fixed in representations imposed by colonialism, the colonized had to "write back" from a place of non-existence (Fiedler, 2007).

So, the Third Space proposed by Bhabha is not simply the opportunity for the encounter of the unbalanced forces of colonizer and colonized. Rather, it is the space of hybridity, where they negotiate their difference. Fiedler (2007) defends that education should promote and create postcolonial learning spaces where "identities and difference are constantly negotiated and re-written" (p. 56). According to the author,

> such postcolonial learning spaces would facilitate a process in which the fixed nature of Western ideas and concepts such as identity, culture, knowledge or meaning are questioned by positive notions of hybridity and diversity. They could become 'third spaces' were all knowledge is questionable and at the same time they could be 'imaginary homelands', providing the safety of the familiar without lying about the constructiveness of such spaces. As imaginary homelands they are as real as they are constructed. (Fiedler, 2007, p. 56)

We believe that international programs/universities/curricula that involve GCE should create third/alternative spaces as postcolonial learning spaces that promote the negotiation of difference instead of its celebration. Moreover, international education must attempt to think otherwise, in as-yet to be relations, more equal, respectful and balanced, perhaps in that coming in between the origins of cosmopolitanism and current GCE/IHE practices.

5. Conclusion

In this paper we offered a problematization of global citizenship education (GCE) in the Internationalization of Higher Education (IHE) agenda. For doing so, we discussed IHE from a critical perspective, considering both postcolonial and decolonial analyses. We also provided a debate on some important issues regarding GCE, especially with respect to its educational approaches, cosmopolitan discourses and neoliberal ideological frames. We attempted to demonstrate how colonialism operates to maintain a global imaginary and how education plays a key role in the reinforcement of the status quo, especially regarding the maintenance of hegemonic discourses of a desirable global citizen to be achieved by IHE.

We presented some alternatives to the mainstream approaches of GCE proposed by theorists informed by postcolonial and decolonial studies. Stein (2017) defends that educators should take the risk of the otherwise approach: that means moving towards the unknown, the yet-to-be relations that are unimaginable at the moment. Likewise, Andreotti (2015) considers that, in order to interrupt the colonial desires of supremacy/superiority, GCE must help people's reflection on their own satisfaction and complicity with the maintenance of the status quo. In other words, GCE should invite the Self (the Global North) to critically think about one's position of privilege in relation to the Other (the Global South). The author considers education as a potential means to change people's behavior and in that she is aligned with the cosmopolitan

objectives that she criticizes once cosmopolitanism sees GCE as a way to change people's behavior by nurturing the virtues espoused by this framework.

Finally, in line with Fiedler (2007) we highlighted the third space proposed by Bhabha (2010) as a possible postcolonial learning space to negotiate the difference that both the Self (the colonizer) and the Other (the colonized) carry as hybrid subjects. As a provisory conclusion, we understand that IHE and GCE might help the dialogue between the Global North and the Global South. We also understand that historically the encounter of those parts has generated violence once they were/are in uneven power relations. In order to attempt to destroy such colonial structures, we believe that educators should be critically informed about the GCE approaches they intend to adopt and the consequences of their choices. Furthermore, the Self/Global North/colonizer must recognize themselves as hybrid subjects just like the Other they try to fix and colonize (Bhabha, 1996).

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INTERNATIONALIZATION AT HOME, COIL AND INTERCOMPREHENSION: FOR MORE INCLUSIVE ACTIVITIES IN THE GLOBAL SOUTH

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Abstract

This study aims to explore the concept, benefits, challenges and activities related to Internationalization at Home (IaH), defined as the integration of international/intercultural dimensions into the formal/informal curriculum in domestic learning environments (Beelen & Jones, 2015), as an alternative for more inclusive activities in higher education, within the process of internationalization. The study also offers a review of studies carried out mainly in Brazil by a Brazilian research group. Considering the importance of information and communication technologies (ICTs) in current practices of education and international exchange, this study explores possibilities of approaches such as COIL (Collaborative Online International Learning), allied with the Intercomprehension approach (IA) to suggest the development of more multilingual and inclusive activities, which foster IaH as an alternative to current and hegemonic internationalization practices. The paper concludes with some suggestions for the incorporation of such approaches, assuming that IaH should be prioritized in the internationalization agenda once it caters for a larger audience and, as such, is more inclusive and democratic.

Keywords: internationalization at home, internationalization, COIL, intercomprehension

1. Introduction: Globalization and Internationalization

Internationalization of higher education (IHE), defined by de Wit, Hunter, Howard, and Egron-Polak (2015) as the process of "integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff and to make a meaningful contribution to society" (p. 29), is one of the most echoing phenomena in the last decades, acting as both an agent and a consequence of globalization (Amorim & Finardi, 2017).

As a complex phenomenon, there is no consensus around the definition of IHE, once it has various meanings in different contexts (Robson, Almeida, & Schartner, 2018) and different impacts depending on the geopolitical location of higher education institutions and the language spoken/adopted in each country (e.g.: Finardi, 2019b). Regardless of this caveat, the expansion of education around the world (in general) and IHE (in particular) is increasing, fueled by global policies such as the "Millennium Development Goals" (MDG)[1] of United Nations (UN), "Education for All" (EFA)[2] of Unesco, and the "World Conference on Higher Education" (WCHE)[3] of UN.

IHE can be understood as the expansion of academic activities beyond national borders and, in that interpretation, it has become an increasing concern of agents related to the provision of services in the higher education area (e.g.: de Wit, Jaramillo, Gacel-Ávila, & Knight, 2005). As a consequence/agent of globalization, IHE can also be interpreted as the change in the flows of people, goods, information and languages, with consequences in contemporary societies in general and in education in particular (e.g.: Finardi & Rojo, 2015; Finardi & Csillagh, 2016).

The clashes between local and global values promoted by globalization (Guimarães, Amorim, Piccin, Finardi, & Moreira, 2019) are interpreted in IHE as a need to glocalize[4] as an alternative to current hegemonic practices of IHE (Patel & Lynch, 2013). An example of such clashes is the choice of the language(s) to be used as a medium of instruction at universities (e.g.: Taquini, Finardi, & Amorim, 2017). On the one hand, there has been an increasing movement of "anglicization" of higher education (Knight, 2011a; Ljosland, 2015), with a wide adoption of English as the academic lingua franca (Jenkins, 2014, 2015) while local and non-hegemonic languages struggle to survive in the academia (Ricento, 2006; Shohamy, 2006; Wright, 2016). Examples of such movement can be found in studies about academic publications (and their languages), which show that though Brazil is placed 13th in the global ranking of publications, it does not have (a big) impact in the academic world, because most Brazilian publications are written in Portuguese – a language which is considered non-hegemonic in the academic world (e.g. Finardi & França, 2016). Another example of anglicization is the increasing number of courses offered in English at Brazilian universities, as shown in the Guide[5] to English as a

[1] More information at: https://www.un.org/millenniumgoals/
[2] More information at: http://www.unesco.org/new/en/jakarta/education/education-for-all/
[3] More information at: https://unesdoc.unesco.org/ark:/48223/pf0000189242
[4] It refers to both global and local aspects/values in the internationalization of higher education.
[5] More information at:
https://www.britishcouncil.org.br/sites/default/files/guide_to_english_as_medium_of_instruction_2018-19.pdf

Medium of Instruction in Brazilian Higher Education Institutions 2018-2019, published by the British Council (BC) and the Brazilian Association for International Education (FAUBAI).

The language of academic production also plays a key role in these clashes (Finardi & Csillagh, 2016). Hamel (2013) showed the bias involved in the scientific production, circulation and indexation in the world, when it comes to the choice of language(s). Furthermore, Finardi, Santos and Guimarães (2016) showed the importance of languages in IHE in general, and Finardi and França (2016) showed the correlation between languages and academic production in Brazil, claiming that the academic visibility and impact of Brazilian research is seriously affected by the language in which most of this production is circulated.

Whether the emergence of modern internationalization is related to the end of public support to finance higher education in neoliberal times (e.g.: Finardi & Rojo, 2015) or a wish to expand the ability to research (and to produce relevant knowledge in a global scale), higher education institutions around the world and in Brazil are increasingly concerned about becoming "internationalized" (e.g.: Vieira, Finardi, & Piccin, 2018). Other motivations to internationalize include the wish to promote intercultural skills in the local academic community, or still to increase the visibility and competitiveness of higher education institutions in the global scenario (to make profit).

In the European context, internationalization has been expanding rapidly, especially after the implementation of the Bologna Process (BP) in 1999, in which the autonomy of universities was challenged. This process affected the decision-makers in higher education (Bianchetti & Magalhães, 2015; Albuquerque et al., 2019), mainly because of decreasing public funding (Altbach & Knight, 2007; Knobel, 2012; Manços & Coelho, 2017) and the choice of the language(s) of instruction (Knight, 2011a; Hamel, 2013; Martinez, 2016; Baumvol & Sarmento, 2016).

The BP became a new paradigm for the conceptualization, organization and operation of the higher education enterprise in Europe, since it allowed the transfer of credits among the member universities in order to promote, according to Bianchetti and Magalhães, (2015): a) the compatibility of systems of education; b) student and staff mobility; c) employability of graduates.

In the Brazilian context, despite national efforts in the form of public programs and calls such as the Science without Borders [SwB][6], the English without Borders [EwB], the Languages without Borders [LwB][7] (Finardi & Archanjo, 2018) and, more recently, the CAPES PrInt Call [CPC][8] (Guimarães, Finardi, & Casotti, 2019), internationalization is an incipient process (Nicolaides & Tilio, 2013; Amorim & Finardi, 2017).

The EwB program was initially launched in 2012 as a complementary program for SwB to develop English language proficiency in Brazilian university students, through the offer of three (free of charge) activities: online courses, face-to-face classes (English for Academic

[6] More information at: http://www.cienciasemfronteiras.gov.br/web/csf-eng/
[7] More information at: http://isf.mec.gov.br/
[8] More information at: https://www.capes.gov.br/cooperacao-internacional/multinacional/programa-institucional-de-internacionalizacao-capes-print

Purposes [EAP] and English for Specific Purposes [ESP]), and proficiency exams (TOEFL). Two years later, EwB was renamed LwB to include other languages: English, French, German, Spanish, Italian, Japanese and Portuguese as a Foreign Language (PFL)[9]. CPC was launched in 2017 and represents a shift in public funding for IHE, since (unlike SwB) it aims to promote the internationalization of graduate programs in Brazilian universities. These programs are summarized in Table 1.

Table 1
Internationalization Programs in Brazil (government-funded)

Program	Beginning	End	Purpose	Audience
SwB	2011	2016	Mainly academic mobility	Mainly undergraduates from STEM[10] areas
EwB	2012	2014	Development of proficiency in English and preparation for SwB exchange experiences	Students and staff of public universities
LwB[11]	2014	Present	Development of proficiency in English, German, French, Italian, Spanish, Japanese and Portuguese as a Foreign Language (PFL)	Students and staff from LwB member institutions (public and private)
CAPES PrInt Call	2017	Present	Internationalization of graduate programs	Members of selected graduate programs in a few Brazilian universities

Source: Authors

Therefore, this study aims at exploring the concept and implementations of Internationalization at Home (IaH), through bibliographic research. It also suggests best practices for IaH, in order to promote a more inclusive internationalization. Innovative approaches to be jointly developed with IaH strategies, such as Collaborative Online International Learning (COIL) and the Intercomprehension Approach (IA), are also discussed, with the purpose of fostering more balanced and inclusive internationalization activities.

1.1. Criticism of Internationalization

Authors such as Knight (2004) and Altbach and Knight (2007) suggest that internationalization is seen as a set of policies and practices that higher education institutions develop to deal with the current global academic context. In that sense, there are various indexes to measure the level of internationalization of a given institution: number of publications along with foreign researchers, number of international students in local campuses, number of foreign lecturers[12] and researchers, just to name a few (Robson, 2018).

However, according to Finardi and Guimarães (2017), these indexes, especially those of rankings, are not adequate to capture the reality of universities in the Global South (De Sousa Santos, 2011) in general, and in Brazil in particular, because they use criteria which favor the

[9] Portuguese as a foreign language (PFL) was included to foster incoming mobility.
[10] STEM: Science, Technology, Engineering and Mathematics.
[11] LwB is no longer offered in the same format as when it was launched. In the beginning, universities received direct funding from the federal government , while now they have to manage their own funding to keep the program running.
[12] It refers to professors in higher education.

institutions from the Global North, located mainly in English-speaking countries, or the ones which adopt English as the medium of instruction (EMI) as shown in Finardi (2017) in a comparison between Switzerland and Brazil. Examples of such criteria include the number of publications in English or publications coauthored with researchers from the Global North.

Another criticism that has been raised against internationalization is made by Vavrus and Pekol (2015), who claim that this process benefits more universities in the Global North than those in the Global South. Likewise, Lima and Maranhão (2009) claim that Brazil has a passive internationalization for it sends more academics abroad than it receives in local institutions, thus, financing universities of the Global North.

Leite and Genro (2012) indicate that globalization (and internationalization) promoted the commodification of education, due to policies created for the evaluation of higher education, which are aligned with concepts of hegemony, imperialism and neoliberalism. These authors discuss the emergence of a new form of imperialism (benevolent imperialism) to create strategies connected to the Bologna Process, in order to design a common area of higher education in Latin America, the Caribbean (LAC) and the European Union, sustained by hegemonic interests.

Indeed, regarding the IHE in the LAC region, Bernheim (2008) distinguishes between IHE and transnationalization of higher education, linking the former to an academic motivation for academic international cooperation with an emphasis on horizontal and supportive relations, and the latter to an economic agenda and the view of higher education as a service or commodity. According to Streck and Abba (2018), in the Latin-American context there is still a strong colonial heritage, which (in education) translates into the adoption of transnationalization models, with their acritical import of supposedly capable and redeeming proposals, often treating IHE as a synonym of development. Moreover, the aforementioned authors claim that IHE can be used to either perpetuate/reinforce the colonization heritage, or to free the colonized from this heritage.

Therefore, hegemonic countries generate consequences in non-hegemonic ones (Garson, 2016), because they can promote models and values which deny public spaces and affect democratic subjectivities (Leite & Genro, 2012), through inter-agency relations, accreditation procedures and networks of evaluation agencies (with institutional indicators at the global level).

1.2. Internationalization and Mobility

As previously stated, IHE has become a relevant theme in the globalized world, often equated with academic mobility, as defined in the myths (Knight, 2011b) and misconceptions (de Wit, 2011) around IHE. However, academic mobility serves a small part of IHE in academic communities throughout the world, whether because of the high costs associated with it, or due to the high level of requirements for funding and transfer of credits involved in academic mobility programs.

In addition, international academic mobility is considered one of the most "visible" internationalization activities (Altbach, Reisberg, & Rumbley, 2009). One can see international mobility as the geographical displacement of students, faculty or researchers, to a foreign higher

education institution (HEI), for a certain time, to develop academic activities (Wang et al., 2014). Currently, it is estimated that 2.5 million students are studying out of their home countries, and it is expected that in 2020 this number should reach 7 million students (Altbach, Reisberg, & Rumbley, 2009).

Academic mobility can arguably represent an internationalization strategy which goes beyond personal development, and scientific/cultural progress for the institution and region (Souza Júnior, 2010). However, it is remarkable that such activity serves a small part of the academic community. In Brazil, according to the UNESCO Institute for Statistics (UIS)[13], 52,515 students participated in a program for academic mobility abroad in 2016.

According to UIS, this figure represents only 0.3% of higher education students in that year (UNESCO Institute of Statistics [UIS], 2016). As such, academic mobility is arguably an activity that benefits only a few, perhaps even more so in developing countries such as in Brazil, just as some critics claim that internationalization benefits more the North than the South (De Sousa Santos, 2011; Canagarajah, 2013; Vavrus & Pekol, 2015; Stein & Andreotti, 2016, 2017).

Considering the end of the SwB mobility program and the current political/economic scenario of Brazil, it is possible to claim that few people can afford the costs associated with international academic mobility. Besides the economic limitation to finance academic mobility, many Brazilian students cannot meet the requirements for mobility programs, especially in terms of foreign language proficiency (in general) and in English (in particular). Indeed, this was one of the greatest challenges of the SwB program (Altenhofen, 2013; Finardi & Archanjo, 2018) which was addressed, to some extent, by the creation of the LwB program, whose direct financing by the Brazilian Ministry of Education (MEC) was cancelled in May 2019.

For many students, especially the ones in the Global South and in Brazil, where the authors of this study work (in a federal university), mobility is a distant reality. Therefore, the authors understand that internationalization needs to be more inclusive, expanding its focus beyond academic mobility, to promote internationalization for everyone, and not for a small part of the academic community (de Wit et al., 2015). As such, the potential of some approaches such as Collaborative Online International Learning (COIL) and the Intercomprehension Approach (IA) are explored by Finardi (2019a) as an alternative to more inclusive internationalization activities, and such approaches will be briefly discussed here.

1.3. Internationalization at Home (IaH)

An alternative for promoting inclusive IHE activities which has been gaining worldwide visibility is the concept of "Internationalization at Home" (IaH), which, according to Beelen and Jones (2015), consists of an intentional integration of an international and intercultural dimension into the formal and informal curriculum, for all students, within local/domestic learning environments.

IaH is about actions and initiatives that take place on campus, in the academic community, in the classroom, as well as in the incorporation of international, intercultural and/or

[13] More information at: http://uis.unesco.org/

global dimensions into the content of the curriculum, learning outcomes, and teaching methods (Leask, 2015), to promote internationalization in local campuses. Among the possible activities of IaH, one can mention the internationalization of the curriculum, the inclusion of aspects related to intercultural and international dimensions into the process of teaching/learning, relationships with local ethnic groups, welcoming international students at local campuses, the presence of foreign lecturers, etc.

As an alternative to current IHE models, IaH has gained attention in the academic area, becoming an increasingly explored and inquired topic. A bibliographic search of related terms in Portuguese and English using the terms "internacionalização em casa" OR "internationalization at home" AND "ensino superior" OR "higher education" in the Google Scholar search engine (considering the last 10 years) shows a significant increase in the publications about this topic, as shown in the figure below.

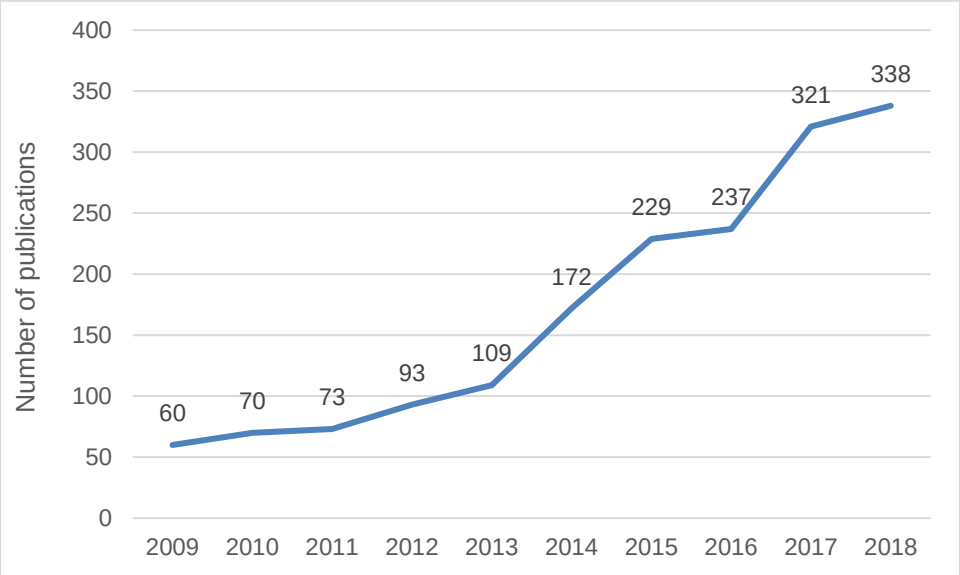

Figure 1. Number of publications about IaH between 2009 and 2019 (Source: Authors).

Considering this trend and the objective of this study, we aim to explore ideas around IaH, looking for alternative practices for the promotion of internationalization beyond international mobility, expanding the impact of internationalization initiatives within the context of higher education institutions [HEIs] (in general) and in the context of Brazil (in particular). With that aim, the next sections explore two approaches to more inclusive and multilingual practices involved in IHE that may prove relevant.

1.4. Internationalization, languages, and the affordances of the COIL and Intercomprehension approaches

Due to the centrality of language (Spolsky, 2004) to education in general and to internationalization of higher education in particular (e.g.: Finardi, Santos, & Guimarães, 2016), and following the suggestions in Finardi (2019b), some approaches are discussed in this

subsection as possible alternatives to be jointly developed within IaH actions, so that local needs can be considered in the face of global demands.

The Collaborative Online International Learning (COIL) approach was developed at the State University of New York (SUNY)[14] and its designers propose the use of information and communication technologies (ICTs) to promote international learning experiences (which can be considered "virtual mobility"), especially for students who do not have the opportunity or resources to participate in academic mobility programs which demand geographical displacement. A recent study carried out by Hildeblando Junior and Finardi (2018) analyzed 23 COIL experiences, concluding that though COIL may be an interesting alternative to academic mobility (in the form of virtual mobility), this approach should be used to expand the use of languages (beyond English) and approaches to incorporate the Intercomprehension Approach.

The Intercomprehension Approach (IA) was developed within the context of the European Union to promote multilingualism among speakers of similar languages such as the romance languages (French, Italian, Spanish and Portuguese, for instance). Doyé (2005) states that IA is a form of communication in which each person uses his/her own language and understands that of the others. In other words, it is the ability to understand other languages without having previously (and intentionally) studied such languages, and without extraordinary effort (European Commission, 2012).

Various authors discussed the possibilities, limitations and recommendations for the use of IA, such as Meissner (2010), De Biase (2013), Araújo e Sá and Simões (2015) and De Oliveira (2016). These studies indicate that IA can be a relevant approach for countries which use romance languages (as in the case of Portuguese, in Brazil), especially for the promotion of multilingualism. Indeed, Finardi (2017) claims that this approach can be used to counteract the hegemonic use of English in Brazil. In addition, IA can give space for other romances languages such as French, Spanish and Italian, because the teaching of these languages was jeopardized by educational reforms that made English the mandatory foreign language in elementary education in Brazil.

In addition, IA can be seen as an alternative (or complementary activity) to the use of a lingua franca (LF), because a "non-critical" use of a LF (Doyé, 2005) can have serious consequences related to issues related to linguistic imperialism, insufficient communication, devaluation of the mother tongue, and the impossibility of using a LF without the ideologies and practices associated with that language.

2. Materials and Methods

For the purpose of finding relevant bibliography to compose a corpus for analysis, the authors used the Google Scholar search engine to find articles published in 2019, using the expressions "internationalization at home" OR "internacionalização em casa" AND "higher education" OR "ensino superior" – yielding 144 results. The first criterion for the exclusion of articles was their titles – those which were not directly connected to the main theme of this study

[14] More information at: http://coil.suny.edu/

were removed from the corpus, yielding 37 articles. A second criterion included the relevance of the studies according to their abstracts – relevance of studies was determined by the presence of definitions of IaH, the implementation of IaH activities in the context of higher education institutions, the year of publication, and keywords (in titles and abstracts) such as: internationalization, universities, research, staff, mobility, experiences, activities, curriculum.

After reading the abstracts of these remaining articles, 10 of them were chosen, according to their relevance for this study. Among the 10 articles that compose the corpus, 5 of them explore concepts and implementations of IaH and the other 5 represent case studies of specific IaH activities. A discussion of IaH based on the 5 conceptual articles is offered first, followed by a systematic analysis of the case studies (of specific activities) presented, considering best practices in IaH.

3. Results and Discussion

As mentioned earlier in this study, IaH is a topic which has increasingly been discussed in the higher education area. Table 2 presents the 5 publications chosen, which explore the concepts and implementation of IaH.

Table 2
Concepts about IaH

Authors	Title	Concept of IaH
Weimer, Hoffman, & Silvonen, 2019	Internationalisation at home in Finnish higher education institutions and research institutes	The dimensions, processes and international/intercultural activities implemented in higher education for the development of intercultural competences, for all students and staff. IaH focuses on the people who do not participate in international mobility programs.
Harrison, 2016	Internationalising the curriculum: internationalization at home and engaging academic staff	Activities to offer opportunities for students who do not participate in mobility (so that they can have similar benefits), including the ability to understand different points of view and improve the skills for intercultural interaction and critical thinking
Almeida et al., 2019	Understanding internationalization at home: perspectives from the global north and south	IaH definitions are not clear. The singularity of this concept (IaH) is based on the epistemology of equity that is embedded in IaH
Panajoti, 2019	Intercultural dialogue for internationalization at home: the case of Albanian universities	Attention to the internationalization of the experiences of students and staff at the local campus, which outnumber the people who participate in mobility
Nghia, Giang, & Quyen, 2019	At-home international education in Vietnamese universities: impact on graduates' employability and career prospects	An alternative to mobility, in which students can acquire international and intercultural elements integrated to the formal and informal curricula, while staying at their home country

Source: Authors

The authors observed the centrality of the inclusive aspect of IaH within the concepts presented in the articles chosen – such aspect aims to promote intercultural experiences which are beneficial for all. Some other aspects related to IaH highlight the possibility of getting results

similar to the ones provided by international mobility, without the need of displacement. Therefore, one can see the notion that international and intercultural competences can be equally developed through IaH activities, allowing all academic community (not a small part of it, engaged in international mobility) to be in contact with intercultural experiences (Weimer, Hoffman, & Silvonen, 2019). As such, IaH is arguably a means, rather than an end in itself. It is an instrument to reach the goal of providing students, in their educational process, with international and intercultural skills, which are relevant for the globalized world in which we currently live. The benefits and challenges of IaH were summarized in Table 3 below.

Table 3
Benefits and Challenges for IaH

Authors	Benefits of IaH	Challenges for IaH
Weimer, Hoffman, & Silvonen, 2019	It offers global perspectives in study programs for all students and includes international and intercultural perspectives in the standard curriculum; diversity in the classroom is integrated to learning; opportunities for virtual mobility; purposeful integration with foreign students.	Teachers think that they are internationalizing the curriculum when they use English as a medium of instruction. Teachers need to be trained for the multicultural classroom, with an intercultural pedagogical training; students need intercultural skills to facilitate interaction with other students
Harrison, 2016	The development of the ability to use multiple points of view; improve the skills for intercultural interaction and critical thinking	Many students do not feel comfortable in the interaction with foreign students
Almeida et al., 2019	It promotes the equality of access to international university experiences (since most students do not participate in mobility); also integrates foreign students	Lack of governmental acknowledgement; lack of engagement of educators.
Panajoti, 2019	The adoption of IaH strategies would benefit universities, making the students competent for a more connected and diversified society	IaH cannot be understood without the internationalization of the curriculum, which includes a relevant role for teachers in this process. IaH is more demanding than mobility because it requires efforts from universities, staff and units – especially teachers.
Nghia, Giang, & Quyen, 2019	It helps students to develop human capital, expand social networks, improve the cultural understanding, improve the adaptability of the career and develop a professional identity; it contributes for the development of contextualized employment competences in students	Decide the level of the internationalization of the curriculum; the skills and the availability of teachers who are familiarized with international practices and standards; the academic skills and learning styles of students, resources, facilities and services for academic support

Source: Authors

A recurring theme in the comments about the benefits of IaH is the integration promoted by its activities for international students at local campuses – "participants view IaH as a mechanism that should support the social integration of diverse individuals in higher education" (Weimer, Hoffman, & Silvonen, 2019, p. 31). The interaction with people from other realities and cultures, promoting conversations with other knowledge and people, can be said to be beneficial for the education (in general) and for IHE (in particular). This interaction is also important to expand knowledge and perspectives for each field of education worldwide – to understand how occupations function around the globe, for instance. For this reason, one can see

that IaH (through activities which promote the interaction with international students) can promote critical thinking and important skills to adapt to cultural diversity.

An IaH activity suggested by Harrison (2016) is the "positive use" of international students at local campuses as a resource for teaching, where they can act as promoters of IaH at the host institution. Accordingly, Weimer, Hoffman and Silvonen (2019) suggest that local students act as tutors of international students at local campuses. Consequently, international students should be encouraged to share their cultural experiences, and lecturers should promote the production of knowledge in partnership with such students, since the interaction with foreigners is a possibility for the development of intercultural skills, so that academic partners can develop mutual trust for dealing with people from various cultural backgrounds (Harrison, 2016).

At the same time, this intercultural exchange should not be limited to international students at local campuses, because online learning environments can also be used to foster intercultural skills. In fact, information and communication technologies (ICTs) in the digital age can be very useful in IaH because they can promote international experiences (Almeida, Robson, Morosini, & Baranzeli, 2019) through online activities for learning and online collaboration (Nghia, Giang, & Quyen, 2019).

Weiner, Hoffman and Silvonen (2019) recommend the use of online courses with students from different countries (as an IaH activity), who perform joint tasks and get together through web conferencing systems, much in the same format as suggested in the COIL approach. The aforementioned authors also suggest that HEIs promote the participation of international lecturers in local courses, with the use of web conferencing tools.

Another IaH activity mentioned in the analyzed studies is the internationalization of the curriculum, so that such curriculum should be remodeled according to "real world" problems and global perspectives (Harrison, 2016). For Panajoti (2019), an internationalized curriculum should promote intercultural skills in the processes of teaching and learning. Nonetheless, when dealing with an internationalized curriculum, some lecturers might think that it is simply about teaching with the use of a different language of instruction, as in EMI or Content and Language Integrated Learning (CLIL), when in fact such curriculum deals with the adaptation of the content to be taught (Weimer, Hoffman, & Silvonen, 2019), in order to expand the views of students beyond the ones they have in their own cultures/countries.

Consequently, IaH comes along with challenges. In the studies analyzed here, one can see a lack of engagement and training of faculty and administrative staff to deal with multicultural aspects, as well as a lack of knowledge about the topic of internationalization. One of the challenges mentioned in the studies is that the sole contact with cultural diversity is not enough for students to develop intercultural skills – it is necessary to establish measures to ensure engagement and interaction (therefore, the role of the lecturer is essential). Lecturers should be aware and prepared to promote cultural interaction.

Concerning the challenges discussed above, the authors recommend training sessions, so that faculty members can understand and implement IaH. Other ways to promote IaH would be

evaluating lecturers in relation to the use (or not) of IaH activities and reward lecturers who implement innovative strategies for IaH (Weimer, Hoffman, & Silvonen, 2019).

One of the studies analyzed also mentions challenges related to the discomfort of students when participating in workgroups with international students (whether online or face-to-face). One of the concerns is that foreign students may hinder the performance of workgroups, due to difficulties in communication related to languages, and due to the fear of disagreements related to cultural differences (Harrison, 2016).

Therefore, the authors of the present study noticed a lack of preparation of students and faculty to deal with cultural differences and language barriers. For this reason, one suggests the inclusion of intercultural perspectives in the formal curriculum to prepare students for intercultural contact, the implementation of language courses for all academic community with the inclusion of multilingual approaches such as the IA, and the creation of mandatory courses on intercultural communication for all careers (Weimer, Hoffman, & Silvonen, 2019). The proposals presented by the authors cited in this study are just some of the many activities related to IaH that could be implemented in HEIs. In the following table, five case studies from 2019 are analyzed, looking for the best practices in IaH.

Table 4
Case Studies

Authors	Title	IaH Activity	Instrument	Conclusion
McCollum et al., 2019	Overcoming barriers for implementing international online collaboration assignments in Chemistry	Online collaborative tasks, pair work activities	Video conferencing software	Students were successful for overcoming barriers
Lee & Cai, 2019	Evaluation of an online "internationalization at home" course on the Social Contexts of Addiction	Online interactive course about cultural differences. The final assessment was evaluating an article written by colleagues from other countries	Moodle Platform, discussions forums, lecturers from various countries	Development of awareness concerning the different social and cultural contexts; students recognized the universality of their field of knowledge; changes in opinions about their own cultures and societies
Carlson et al., 2019	Nursing students' perceptions of peer learning through cross-cultural student-led webinars: a qualitative study	Presentation of online seminars; groups of 10 students with (at least) two members of each country	"Zoom" platform for audio and video interactions	Learning based on the interaction among students was better than expected; this activity created new opportunities for internationalization, without compromising individual and institutional financial resources
Machado, 2019	Os MOOCs como possibilidade para internacionalização da	Use of Massive Open Online Courses (MOOCs)	Educational environments available through the web	Establishment of meaningful learning, development of attitudes and professional knowledge through interaction; intercultural competences; development

	educação superior em casa[15]			of cognitive and non-cognitive skills.
Hyett et al., 2019	Trialing virtual intercultural learning with Australian and Hong Kong allied health students to improve cultural competency	Students enrolled in three different courses, in two universities. Blended learning: face-to-face and online classes	Not specified	Development of intercultural skills using experiences out of the "comfort zone", in which students learn during intercultural experiences and interactions

Source: Authors

In all the IaH activities analyzed, there was interaction among students from various nationalities, brought together by information and communication technologies (ICTs). As previously discussed, technologies are important tools for IaH. Technology-based activities could promote equal access to internationalization opportunities, for all students (Beelen & Jones, 2015) and we think that they can be used in a COIL format together with IA to potentialize these benefits.

Considering limitations to academic mobility/displacement (such as decreasing funding and restrictive migration policies – e.g. Wright, 2008), advances in ICTs created more options for IaH in the form of virtual academic mobility. As such, ICTs can promote more opportunities for all students to get involved with colleagues and lecturers who are located in geographically distant areas, in order to produce knowledge and raise intercultural awareness and skills (Bhat & McMahon, 2016). Like mobility, IaH initiatives that use ICTs have the potential to facilitate experiences for a transformative and intercultural learning experience, in order to build intercultural competencies fostering employability in increasingly globalized and cosmopolitan societies (Hyett et al., 2019).

The interactions in these virtual exchanges can happen through discussion forums (text, audio or video) and evaluation activities which should be jointly developed, promoting exchange of knowledge. However, one of the studies analyzed by the authors indicates that online interaction (by itself) among students is not enough – "faculty presence and direct instruction has been found to be essential to depth and quality" (Lee & Cai, 2019, p. 375). It is essential for the success of IaH that educators understand and value the cultural diversity of students across courses and classrooms (Hyett et al., 2019).

It was possible to verify in the studies analyzed that IaH activities can be developed to promote online collaborative interaction and virtual academic mobility among participants of different countries, fostering the development of intercultural skills, without the need to participate in international academic mobility. Therefore, by integrating this type of activities into classes and curricula, lecturers can create a favorable learning environment for the internationalization of institutions and for educating global citizens. Moreover, one of the assumptions of this paper is that when virtual mobility activities in the form of COIL are

[15] Title in English: MOOCs (Massive Open Online Courses) as a possibility for the internationalization of higher education at home.

expanded with the use of the IA, the inclusion of more languages, peoples and knowledge can be potentialized.

4. Final remarks

Considering the objective and results of this study, we suggest that IaH is a relevant alternative for HEIs to integrate international and intercultural perspectives into the experiences of students, whether they occur through virtual collaboration or at the local campus, especially because IaH can serve a larger part of the academic community. When IaH is expanded through the use of virtual mobility (in the form of COIL) and the use of the IA, the audience can be significantly expanded to other languages and knowledges.

For the purpose of IaH implementation, the use of technologies for interactive collaboration among students from different countries, within a formal curriculum, with constant intervention of educators, is seen as a token of good practice. Taking this into account, it is necessary to develop more research to analyze and develop IaH activities which are more inclusive and comprehensive.

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INTERCULTURALITY AND INTERNATIONALIZATION: APPROACHES FROM LATIN AMERICA

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Abstract

The article aims to analyze the constructs of interculturality and internationalization based on a theoretical framework that is rooted in sociology and political economics (internationalization) and in sociology and decolonial studies (interculturality) and to understand the contributions of critical interculturality to the development of an alternative notion of educational internationalization. Methodologically, this work is constituted as a qualitative study, of the descriptive and exploratory type, using bibliographic sources. In the first and second part of the article, the main approaches and debates about interculturality internationalization of higher education that take place in Latin America, are discussed. In a third part, these two approaches are analyzed in dialogue, emphasizing similarities between them. Finally, the main contributions of critical interculturality to the development of an alternative process of educational internationalization are presented, highlighting the importance of prioritizing inclusion, of establishing relationships under conditions of equity and an expanded epistemic field.

Keywords: Latin America, interculturality, internationalization, coloniality

Introduction

Internationalization and interculturality are two concepts that are currently in vogue, both on a national level in universities, government ministries and companies, and on an international level in NGOs, financial agencies and development agencies, As with other terms that have become widely used in the field of education, such as innovation, entrepreneurialism and quality, few debates in the academic field aim at understanding these terms from a critical perspective. Generally speaking, academics and entrepreneurs who benefit from being in hegemonic centers of knowledge, are the ones who control and influence the discussion of these terms. A limiting and normative framework to develop an innovative, entrepreneurial, internationalized and intercultural education of quality emerges from discourses produced in these hegemonic centers of knowledge. The present article therefore intends to analyze these two central concepts (internationalization and interculturality) from an alternative and critical perspective, based on a theoretical framework produced by Latin American authors in the field of social sciences and education, and to understand the contributions of interculturality from the critical standpoint to develop an alternative internationalization[1].

This paper is based on findings that emerged within a qualitative study, of the descriptive and exploratory character. From a descriptive perspective, it aims at presenting the main aspects of a given phenomenon, namely internationalization, its context, its problems and its challenges. Within this paper, a new perspective is investigated and consolidated while establishing ties between different concepts and approaches hence its exploratory nature.

Theoretically, the main approaches to interculturality and internationalization of education, as they were developed by Latin American authors are discussed. Work by of Walsh (2010, 2012), Tubino (2004) and Cruz Rodriguez (2013) is used in order to examine the concept of critical interculturality. This is part of a relatively long history of discussion on interculturality in Latin America (Fornet-Betancourt, 1994). The contributions of Perrota, (2016), Abba (2018), Beneitone (2014), and others are then used to analyze discourses around the phenomenon of internationalization. These two notions are then analyzed in dialogue, in order to emphasize their similarities. Finally, the main contributions of critical interculturality to the development of an alternative educational internationalization are presented.

A look at interculturality in Latin America

The concept of interculturality originated in the 1980s based on the formulation of Indigenous educational policies in Latin America[2]. It was then reclaimed by the ancestral peoples like the Aymaras and Quechuas in the Andean Region and, more generally, by social and

[1] Part of this article was originally presented at the first conference on Shaping Sustainable Futures for Internationalization in Higher Education, organized by the Ontario Institute for Studies in Education (OISE) at the University of Toronto (June 24-25, 2019).

[2] An example of these policies is *bilingual intercultural education*, which replaced *bicultural bilingual education*, recognizing that a human collectivity never becomes quite bicultural, due to its global character and integration of culture, and to its historical and dynamic character (Walsh, 2010, p. 80; quote translated from Spanish by the authors).

political movements associated with ethnic, racial and linguistic demands (Cruz Rodríguez, 2013). It was therefore taken up as a motto in the fight to ensure the recognition and rights of ethnic groups, races and cultures that have been subordinated within a totalizing and hegemonic system.

There is actually no single definition of the concept of interculturality as this would go against its meaning. A universal definition in literature on the topic would ignore the variety of contexts that characterizes interculturality, and would also reinforce the existence of a monocultural society, thereby asphyxiating all kinds of differences (Cruz Rodríguez, 2013; Tubino, 2004). In every country and in every region, there are, to a certain extent, relations of dominance between cultures that materialize in different ways and according to different historical contexts. Since interculturality is a concept used to describe different contexts and with different interests, its comprehension is broad and heterogeneous. Three perspectives will therefore be presented below in an effort to synthetize their use and current meaning, as they were proposed by Walsh (2010, 2012) based on a dialogue with other authors, such as Tubino (2004) and Cruz Rodríguez (2013).

The first perspective is *relational interculturality*, which views it as an exchange between cultures, namely, between people, practices, knowledges, values and distinct cultural traditions (Walsh, 2012, p. 63)[3]. From this perspective, it is assumed that interculturality has always existed in Latin America since there have been relations and contacts between cultures, for instance between Indigenous peoples and the descendants of Africans with the white, mulatto and creole society. According to Walsh (2012), the problem with this perspective is that it conceals or minimizes the conflictual character of these relations and the background of dominance that enables and sustains them, as it limits interculturality to contact and relations covering up or leaving the structures of society – social, political, economic and also epistemic – that position the cultural difference in terms of superiority and inferiority (p. 63)[4].

Due to the limitations of this perspective, according to Walsh (2012), the need arises to expand and problematize it based on the situated political, economic, ideological and cultural underlying intentions in diverse contexts. Therefore a second perspective is formulated, called *functional interculturality*, which recognizes cultural diversity and purposefully adopts interculturality as a driving force of established social structures (Tubino, 2004). Its name derives from its functional character within the hegemonic system; it presents interculturality as compatible with the matrix of existing neoliberal models. This perspective derives from the old multicultural logic which sought to promote interaction, coexistence, tolerance and equality among cultures. Inspired by multiculturalism, functional interculturality thus recognizes difference in a neutral, objective form, regardless of contextualization. It is worth highlighting that, according to this type of logic, the relation among cultures is determined by their majoritarian and minoritarian character where the minorities must adapt to the liberal structure proposed by the majority, eliminating their particularities and assimilating those of the majority.

[3] Quote translated from Spanish by the authors.
[4] Quote translated from Spanish by the authors.

In effect, functional interculturality therefore goes against the inherent principles of an intercultural approach.

As mentioned above, Walsh (2012) emphasizes that cultural diversity and its social recognition are used to fuel strategies of domination, where the objective is not to create equitable and egalitarian societies based on the promotion of social justice and equal access to common rights, but to control the ethnic conflict and preserve social stability in order to attain the economic goals of the neoliberal model of capitalist accumulation.

From this perspective, inclusion is presented as an essential mechanism to promote social cohesion; i.e., it is a matter of managing the cultural diversity inherent to a given population so that it does not become a source of threat and insecurity. Policies promoted by some international agencies such as the United Nations Procurement Division (UNDP), the Inter-American Development Bank (IDB) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) illustrate what is meant by functional interculturality. One of these policies is the recognition of linguistic diversity, and the inclusion of regional languages in the scholl curriculum without considering the global political motivations and implications.

The third perspective is termed *critical interculturality* and suggests that the central problem is not diversity or difference in itself, but structural, colonial and racial dominance, and their relationship with capitalism. While the previous perepective was presented as functional to the prevailing model of society, critical interculturality calls for questioning the social order, in order to transform it and to unsettle the conditions of inequality in which minorities live. Another aspect that can be emphasized when it comes to critical interculturality is that differentiation among cultures is determined by their dominant/subordinate character. It is important to reflect on the fact that these unequal relations are a legacy of colonial domination or coloniality. The latter is affirmed as a pattern of power founded on the idea of race as an instrument of hierarchization, of dominance and of social control. In this context, critical interculturality is a call of and from people who have suffered an historical submission and subalternization, from their allies and from the sectors that fight with them for social refounding and decolonization, for the construction of other worlds (Walsh, 2012, p. 65)[5].

In this sense, when Walsh (2010, 2012), Cruz Rodríguez (2013) and Tubino (2004) argue for critical interculturality as a "bottom up" construct, they view interculturality as a political, social, ethical and epistemic proposal rising from the bases that were rendered subaltern due to the imposition of European colonial power in Latin American countries. In this way, Indigenous peoples, peasants, women, and Black people, among other minorities, become protagonists of their own history, and begin to tell it with their own voice. In spite of differences in terms of the excercise of power and domination, there is a common experience of exclusión and subjugation. Respectively, there are also various ways of resisting and creating movements for transformation such as the Zapatista movement in México, the landless peasant movement in Brazil and the feminist movement against feminicides in Argentine.

[5] Quote translated from Spanish by the authors.

In contrast to a relational interculturality perspective, which takes an objective interest in relations among cultures and promotes one-directional learning, critical interculturality views relations between cultures as constantly changing because cultures themselves change over time in relation to one another. According to Tubino (2004) cultures are situational realities, dynamic, historical subjects that are self-defined by the relations with others (p. 155)[6]. When Paulo Freire (1989) stated that no one is alone in the world since each person is a being in the world, with the world, and with others, he offered us with a view of identities as changing, as always being constructed in dialogue with others and with the contexts in which they emerge, and, ideally, under equal conditions. Oliveira (2015) identifies parts of Freire's work that recognize the formation and expression of cultures amid certain social and political situations, thereby characterizing it as one of the original sources of critical interculturality. Candau (2009) also puts into perspective the major impacts of Freire's work, relating them with critical interculturality. The long period of exile, specially his work as consultant in the field of education to the World Council of Churches in Geneva allowed him to experience different ways of living and interpreting human existence in the world.

In addition to education, one of the most fertile fields of interculturality in Latin America is theology. Fornet-Betancourt (1994, p. 78) emphasizes how opening one´s mind to the way other peoples and cultures interprete and live their relations with transcendence, with the other and with nature enables the generation of another kind of rationality. By integrating popular songs, oral traditions, local and regional stories and legends in its reflection, one goes beyond the borders that traditionally separate disciplines towards a more complex and inclusive type of transdisciplinary rationality. Theology started to dialogue not only with academic disciplines such as sociology and anthopology, but with knowledge generated within the community´s religious experience. Preiswerk (2011) identifies some aspects of this type of rationality in the Latin American theological education: it is contextual, ethical-political, critical and liberating, relational and intersubjective; plural, multipolar and inclusive; decentered; unprecedented; inter and transdisciplinary and intersubjective. For him, interculturality, contrary to multiculturality, does not limit itself to confirm diversity but intends to build bridges and exchanges in the midst of variety, without the intent to homogenize and without attempting to integrate the diverse to the dominant model (p. 427)[7].

So far we have analyzed three theoretical perspectives on interculturality discussed in the literatura in Latin America namely: relational, functional and critical. We have argued for the relevance of a critical approach to interculturaly emerging from the struggles of segments of the population that suffer within coloniality, a concept that stands for the objective and subjetive conditions of domination expressed in relations of power, race, gender and class relations (Moraña, Dussel, & Jáuregui, 2008). Next we shall take a look at the internationalization of education literature, where different points of view on this topic will be presented and analyzed.

[6] Quote translated from Spanish by the authors.
[7] Quote translated from Spanish by the authors.

A look at internationalization in Latin America

This section aims to put in perspective theories about the internationalization of education, understanding internationalization as a phenomenon that is currently more developed within the sphere of higher education, but which is also more and more present at other educational levels, as for instance elementary education (Streck & Abba, 2018). Paying close attention to these specific terms enables us to reflect on the fact that *higher* education might very well imply that there is a *lower* kind of education, and vice-versa. In this sense, analysing, from a critical perspective, the vocabulary used to describe educational systems reveals the colonial discourses that influence our perception and categorization of knowledge and also opens avenues for a new kind of epistemology.

In this sense, Mignolo (2010) called attention to the epistemic colonization produced by the colonial, modern and eurocentric matrix of power. This matrix controls knowledge and its geopolitical placement in the modern world. Therefore, Mignolo (2010) poposes a decolonizing grammar which allows rewriting world history from a critical perspective. This grammar encompasses the vocabulary, the syntax and the semantic as key elements of knowledge that corroborate for the constitution of epistemic (de)colonization. Anothet mechanism for deepening and expanding the (de)colonial turn is border thinking as a subaltern epistemic perspective. In border thinking western knowledge and subjectivity coexst with other forms of knowledge and language, other forms of living one's gender and other memories and believes that nevertheless remain within relations of domination and exploitation. In this way, border thinking also allows connecting the projects that resulted from the colonial wounds and enhances their protagonism based on different colonial histories of oppression.

There are many interpretations, readings and analyses of scientific studies about internationalization, performed in different parts of the world (Didou Aupetit & Escobar, 2014; Guimaraes-Iosif & Pollom Zardo, 2015; Knight, 2012; Morosini, 2006; Kehm & Teichler, 2007). However, few studies elaborate and discuss concepts and theoretical /analytical frameworks which address the challenges, paradoxes and limits of internationalization (Stein et al., 2016). The very concept of internationalization has changed since it was initially formulated (Altbach, 1989; de Wit, 1995; Knight, 1994; Teichler, 1999), and requires critical reflection (Brandenburg & de Wit, 2011; Stein, 2017).

Furthermore, research on this particular topic conducted in and documented from the hegemonic centers of knowledge establish an exiguous dialogue with research taking place in other regions, as, for instance, in Latin America (Abba, 2018). On this crucial point, Beneitone (2014) highlights the fact that the theoretical debate on internationalization comes from a few authors who work in contexts outside Latin America, and that it is therefore essential to ask whether contributions are generated *Desde el Sur* (From the South) to define internationalization.

In an effort to address this question, we take the theoretical contributions of Perrota (2016) as reference. This author, based on her studies on Mercosul, identifies three trends to internationalization while analyzing this phenomenon in the context of regional integration. First, the idea of *internationalization of the status quo* reinforces and feeds a hegemonic model

of internationalization without questioning it. As Perrota (2016) explains it, this hegemonic model comes from the framework of a world economic order that has bestowed a central value on knowledge, and that, at the same time, has started to surround it, to privatize it, and consequently to concentrate it (p. 18)[8]. In other words, education and knowledge become goods that can be traded on the international market.

The second trend Perrota (2016) highlights is based on the idea of *revisionist internationalization* which, in some ways, is close to the first idea described above. It questions some aspects of the hegemonic model of internationalization through a revision of its policies and practices. The third and last trend is referred to as *rupturist internationalization*. As its name suggests, this trend proposes a break with the hegemonic model of internationalization through a critical process of denunciation. Rupturist internationalization is characterized by solidarity, a respectful process of internationalization, based on horizontal relations of interuniversity cooperation, which do not ignore the leitmotiv of the university: being a space for the production and circulation of critical thinking, in the complex balance between the local, national and regional needs and the contribution to the advancement of knowledge (Perrota, 2016, p. 53)[9]

According to Perotta, the first two tendencies (status quo and revisionist) are close to the model of hegemonic internationalization, while the rupturist trend is similar to the model of solidary internationalization. Other theoretical contributions dedicated to constructing alternative analytical categories regarding internationalization are of importance to be mentioned here; among them are the concepts of solidary internationalization (López Segrera, 2007, Perrota, 2016), necessary internationalization (Abba, 2018), endogenous internationalization (Didou Aupetit, 2017; Taborga, López, Oregioni, & Abba, 2013), and non-hegemonic internationalization (Oregioni, 2017).

What characterizes these theoretical productions and brings them together is the identification of two perspectives of the process of internationalization of education. On the one hand stands the hegemonic perspective, together with the commercialization of education, which is expanding daily as a consequence of the power relations exerted by transnational corporations and international agencies such as the Organization for Economic Cooperation and Development (OECD), the World Bank, the World Trade Organization (WTO), and others. This perspective is thereby ruled by the geopolitics of knowledge, which establishes an arbitrary hierarchy between the States located in the North, where the hegenomic centers for the production of knowledge are located, and the States that belong to the colonial periphery subordinated to this production of knowledge.

On the other hand, another perspective presents itself to critically overcome the mercantile and hierarchical vision of knowledge. This alternative comes from counter discourses emerging in the South, not so much as a geographic space, but as a metaphor where suffering and oppression are consequences of the dominant capitalist system (Sousa Santos, 2006). An internationalization process coming from the South, constructed on a democratic base (Cunha,

[8] Quote translated from Spanish by the authors.
[9] Quote translated from Spanish by the authors.

2016), considers that education is a fundamental student right and should be experienced by as many human beings as possible.

In the following part, a dialogue between the approaches proposed for each of the central topics of this work (interculturality and internationalization) will be presented in order to identify bridging points that could bring these two approaches together. The intention is to develop the understanding of internationalization as a complex phenomenin immersed in a world that comprehends a great cultural diversity.

Approaches in Dialogue

Comparatively, we believe that the approaches presented above have three main similarities that deserve to be emphasized in the context of an analysis of interculturality and internationalization in the field of education. The first of them is that the classifications by Walsh (2010, 2012) and Perrota (2016) were elaborated as ideal types, as analytic categories based on a theoretical corpus that is rooted in sociology and political economics (internationalization) and in sociology and decolonial studies (interculturality). However, both authors acknowledge that, in reality, these categories may appear in a hybrid form, depending on the complexity of the context. For instance, an educational project may adopt certain aspects of critical interculturality and, at the same time, present traits of functional interculturality. The same goes for internationalization. In a given university, the institutional mission may be characterized by the rupturist trend, and its practices may promote the development of experiences with characteristics of an internationalization that promotes the status quo of the hegemonic trend. This process allows us to identify and analyze the different approaches in a given context of study, and how institutions and professionals deal with tensions and conflicts in the process of internationalization.

The second similar aspect is that both proposals present three possibilities that could emerge from their implementation in relation to the current social, cultural, educational, political and economic hegemonic model. As can be seen in Table 1 below there is a wide range of possibilities for combining these types of internationalization and interculturality. As proposed in axis A, we see the functional carácter of internationalization and interculturality, related to the maintenance of a given situation, without any kind of change or modification. Axis B presents on the one hand a revisionist relation regarding the hegemonic model (internationalization), and, on the other, a neutral concept of the relation between the different cultures (interculturality). Finally, the proposal of axis C at the same time as it questions/criticizes the model in force, presents itself as an approach with a potential to construct an alternative to this model.

Table 1.
Analytical proposals: Interculturality and Internationalization

Axes	Interculturality	Internationalization
A	Functional	Of status-quo
B	Relational	Revisionist
C	Critical	Rupturist

Developed by the authors based on the contributions of Walsh (2010, 2012) and Perrota (2016).

The third similarity between these approaches is the fact that they all originate in Latin America. As mentioned previously, the production of knowledge in the countries of the South presents an epistemological challenge to the hegemonic perspectives produced by the North, imposed as universal, and assumed as rational global truths (Lander, 2015; Sousa Santos, 2004). In this sense, through the dialogue with knowledge produced in other regions, a plural and heterogeneous form of knowledge can be constructed. In the case of Latin America, it is the first space where a non ethnocentric and alternative horizon surfaces, for instance through (de)coloniality and Buen Vivir (Good Living), (Quijano, 2014)[10], which present themselves as *other* paradigms in the face of Eurocentric modernity.

Having defined conceptually the approaches about interculturality and internationalization, and identified certain points where both meet, we will next present the main contributions of interculturality in its critical approach to the developoment of an alternative form of internationalization.

How can critical interculturality contribute to the development of an alternative internationalization?

Analyzing the topic of internationalization of education and looking specifically at universities, a few questions arise, such as: who are the students who enter these institutions? Once they have entered, who are the students who achieve internationalization? In seeking answers to these questions, we present statistics/numbers that can support this analysis and provide some answers to these questions.

Beginning in 1950, a massification of higher education at the international level occurred. In the period between 1975 and 1995, enrollment in higher education at the international level doubled going from 40 to 80 million students, although access to this level of education is still selective and unequal (Torres, 2010). The statistical report of CEPAL for 2016 informs that the coverage of higher education in Latin America increased in the quintile of the population with

[10]Towards the end of the 20th Century, victims of the capitalist and colonial system began to resist the patterns of dominance and exploitation that the latter used for its reproduction. This resistance (re)signified social existence, giving it a new historical meaning (Quijano, 2014). In this sense, Buen Vivir, a term coined by the indigenous population in the 17th Century, is a contribution produced in Latin America, which refers to a complex of social practices guided toward the democratic production and reproduction of a democratic society, another form of social existence with its own, specific historical horizon of meaning, radically alternative to global coloniality of power and coloniality/modernity/Eurocentricity (Quijano, 2014, pp. 19-20; quote translated from Spanish by the authors).

higher incomes (11%), while in the quintile of lowest incomes, the increment was 2% (Comisión Económica Para América Latina y el Caribe [CEPAL], 2017). If we add to this analysis the category of race, we see that this selective and unequal character becomes even more significant. For instance, in Brazil, in 2009, in the age group of 18 to 24 years, the percentage of access to higher education was 28% for whites and 11% for those who declare themselves non white (Black, Pardo and Indigenous) (Instituto Nacional de Estudos e Pesquisas [INEP], 2009).

As to internationalization, if we look at the international mobility of students, there is also a growing trend, although it is limited and unequal between the regions (Didou Aupetit, 2017; Luchilo, 2013). According to data from the *UNESCO Institute for Statistics* (UIS) from 2017, the number of outgoing international students was 5,085,893 worldwide, of whom 310,466 students were originally from Latin America and the Caribbean. Percentage-wise, within Latin America and the Caribbean, this number represents 1,14% of the total enrollment in higher education in this region. One might also refer to other dimensions of internationalization, besides mobility, which lack developing, as in the case of curriculum (Gacel Ávila & Rodríguez-Rodríguez, 2018), research (Lamarra & Albornoz, 2014) and the study of languages (Finardi & Guimarães, 2017).

Considering this overview, there is no doubt that education often is a tool for the construction/legitimization of the values/attitudes/identities of the dominant classes (Walsh, 2010; Mészáros, 2008). One of the dramatic consequences of this tendency is the hierarchization and homogenization of cultural identities. It is critical that we create possibilities to also be able to think about an alternative education and internationalization. We believe that one of these paths can be interculturality, in its critical form, based on new horizons protagonized by multiple values/attitudes/identities; horizons where relations established under conditions of equality will actually end up being equitable (Walsh, 2012), and where there is an inclusive process of various types of existences within a same temporal space.

It should be underscored that a careful approach must be adopted when using the term *inclusion*, so that it is not understood as the action of incorporating another culture into a dominant totality, based on a relation in a single direction, neglecting its history, its roots and everything that is part of its identity. Therefore, when we refer to the need for inclusive internationalization, we believe in a form of internationalization in which international students are treated equally and have the same equal opportunities without needing to establish conditions for race, gender, ethnicity, nationality or social class. For instance, where a student from X country will have the possibility of travelling to another country and during the course of this experience be treated the same as any student.

Critical interculturality can also be extended to the epistemologic field. In this sense, hegemonically westernized and modern science and knowledge are challenged by ancestral knowledge, already recognized as scientific and technological knowledge, for instance, in the national Constitutions of Ecuador and Bolivia (Walsh, 2012). This university knowledge is also challenged by a "pluriversal" kind of knowledge (Sousa Santos, 2011), that comprises several contexts (local, national, international) and several types of knowledge within a transdisciplinary dialogue. However, as Walsh (2012) stresses, interculturality goes beyond incorporating subjects

in the curriculum connected to cultural diversity or to folkloric traditions. Interculturality in its critical approach is a practice, a project in constant movement, which winds its way towards a substantial change from various angles (Tubino, 2004).

Therefore, when critical interculturality is constructed in a dialogue with society as a whole, in the field of education it overturns the elitizing and excluding trends, enabling the rise and the existence of social and humanly more enriching experiences in internationalization. This reflexive process further implies action, what Freire (2016) calls *action and reflection*, as a non-dichotomic dialectical relationship, where knowledge feeds back doing, influencing a new reflection, and both feedback on themselves (Kronbauer, 2010).

Continuing the analysis of this process of *action and reflection* around the two concepts (interculturality and internationalization), it is worth mentioning that there are some Latin American experiences that can be identified mostly with critical interculturality, and that have contributed to the development of an alternative internationalization. Some institutions of higher education in Latin America and the Caribbean have indeed taken up a true commitment to critical interculturality and to the epistemologic dispute, particularly in the North-South relations. (Abba, 2018). These institutions are the Federal University of Latin American Integration (UNILA), the University of International Integration of African-Brazilian Lusophony (UNILAB), and the Latin American School of Medicine (ELAM). All of them are universities that can be identified as Intercultural Institutions of Higher Education (Mato, 2009), that were created specifically to serve the needs, demands and proposals for formation in the higher education of communities of more than one indigenous people, descendants from Africans and/or of other adscriptions or cultural identifications, in which one seeks to learn the knowledges, modes of production of knowledge and modes of learning of various cultural traditions, placing them in a relationship with each other (p. 49)[11].

Another experience is worth mentioning in regards to its contribution to critical interculturality because of the interaction between various languages it promotes in its educational space. This initiative, called *TANDEM,* is carried out at UNILA, since 2014 and its objective is linguistic and cultural learning, generally between pairs, in an authentic context of communication and cooperation (Universidade Federal da Integração Latino-Americana [UNILA], 2017, para. 1)[12]. Originally, the meaning of the word *tandem* is attributed to bicycles that have two seats. The word was then used to refer to forms of work and of collaborative teaching-learning. According to the manual of the Tandem Project of UNILA (Rammé & Del Olmo, 2014), tandem has become, above all an activity complementary to the traditional process of learning languages, (mainly in a classroom), since it places the language learners in contact with native or competent speakers of the target language, thus providing authentic communicative environments where they can develop their socio-cognitive, intercultural and linguistic skills fully and unrestrictedly. Finally, the idea of this linguistic cooperation would obey the same assumptions of a ride on a tandem bicycle: the two companions must pedal

[11] Quote translated from Spanish by the authors.
[12] Quote translated from Spanish by the authors.

together and collaborate with each other to reach their destination (Rammé & Del Olmo, 2014, p. 4)[13].

Thus, the Tandem project allows democratic and free access to other languages, through contact with people who grew up speaking these languages as their mother tongues, enabling not only language learning but also cultural enrichment through the exchange of experiences.

Finally, we can mention another experience of critical interculturality supported by cooperation and solidarity facing a competitive and unequal world. TATU is developed in Argentina and is a non-profit solidary, independent, Latin Americanist and internationalist organization whose line of thinking is that of Comandante Ernesto Guevara and has the participation of physicians graduated from and students of different year classes of ELAM (Espino Hernández & Integrantes de Tatu, 2009, p. 55)[14]. The name Tatu was given to this initiative in honor of the guerrilla name used by Che Guevara when fighting in Africa, and the purpose of the group is to provide medical care to people who do not have access to health services. Some of the activities performed by this group include identifying major health problems in various communities of Buenos Aires, forming health groups, working in health education, recompiling information for planning and implementing plans for the prevention of diseases and contributions raised by people and by agencies (Espino Hernández & Integrantes de Tatu, 2009). This example illustrates that internationalization with a critical intercultural perspective contributes for improving people´s living conditions, as well as for qualifying the ordinary academic experiences of internationalization.

Final considerations

Interculturality and internationalization, as seen/explained in this text, are concepts and practices that go hand in hand. We can say that every process of internationalization of education implies some type of interculturality, and also that interculturality extends beyond the local, regional and national experiences. However, both must be seen in the context of political relations of power and ethical values that give them specific meanings. Therefore, our interest was to identify the different approaches within interculturality and internationalization, and then to bring these two topics closer and observe the potentials of this relation for the development of a critical and alternative educational path.

We consider that the approach to interculturality (in its critical focus), on the one hand expands and on the other delimits the process of reflection/action of the internationalization of education. It expands it in the sense that it places dialogue and discussion within a larger sphere of reflection about social and cultural processes in heterogeneous societies; and it delimits it in the sense of challenging us to ask the question and search for answers about the type of internationalization a) that one wishes for, and b) that is possible. As we saw in our review of relevant literature, the approaches of interculturality and internationalization, besides being developed on the plane of ideas, are also situated on a plane of action through the experiences

[13] Quote translated from Portuguese by the authors.
[14] Quote translated from Spanish by the authors.

mentioned above, and which are positioned as criticism and alternatives to the hegemonic model for the internationalization of education within a broader set of global interconnectedness.

In a context where internationalization of education has become a priority, critical interculturality helps us understand the complexity of the challenges of contemporary society, such as the migratory movement, the strengthening of nationalism, the construction of walls and the upsurge of frontiers. Therefore, the fact of conceiving ourselves as beings constituted *in and by* culture allows one to see internationalization as a broad process that goes beyond practical purposes such as higher quality of academic education, improvement of new technologies or enchantment or frustration with different ways of life. Critical interculturality implies conceiving internationalization as an opportunity for dialogue with *another*, the one that while facing us represents the possibility of a better understanding of ourselves, as well the possibility of establishing more meaningful relations with the other and with the world in which we live.

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INTERNACIONALIZAÇÃO E POLÍTICAS LINGUÍSTICAS: ANÁLISE DOS ELEMENTOS DE CONCEITUAÇÃO E DAS AÇÕES PRESENTES NO PLANO DE INTERNACIONALIZAÇÃO DA UNIVERSIDADE DE BRASÍLIA (UNB)

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Resumo

A internacionalização, movimento decorrente da globalização, tem demandado que os sistemas educacionais de diversos país realizem processos de cooperação bilateral e multilateral, bem como estimulem novas formas de regulação de suas políticas educacionais. Em vista disso, considerando o contexto da elaboração de políticas linguísticas para a promoção da internacionalização do Ensino Superior brasileiro como ação que colabora com os resultados das avaliações às quais sãos submetidas as universidades, apresentamos algumas considerações a respeito das perspectivas teóricas da internacionalização do Ensino Superior e estabelecemos um diálogo com o construto de políticas linguísticas. Em seguida, descrevemos e analisamos os elementos que compõem a conceituação de internacionalização e de política linguística presentes no Plano de Internacionalização (PI) da Universidade de Brasília (UnB), vigente de 2018 a 2022, no sentido de compreender a perspectiva a partir da qual esse documento apresenta as ações e as metas a serem executadas nos âmbitos do ensino, da pesquisa e da extensão. Essa investigação qualitativa aplicou a metodologia de análise de conteúdo, por essa adotar normas sistemáticas de extrair os significados temáticos de um texto com a finalidade de interpretá-lo objetivamente. Os resultados indicaram que o PI da UnB apresenta uma conceituação de internacionalização e de política linguística socio-culturalmente situadas, pois

as metas do documento em questão se propõem a responder questões pontuais referentes à elevação dos índices de desenvolvimento da educação brasileira na atualidade.

Palavras-chave: internacionalização da educação, políticas linguísticas, universidades brasileiras

Abstract

Internationalization, a movement resulting from globalization, has demanded that the educational systems of various countries undertake bilateral and multilateral cooperation processes, as well as stimulate new forms of regulation of their educational policies. In view of this, considering the context of the elaboration of language policies to promote the internationalization of Brazilian education as an action that collaborates with the results of the evaluations to which the universities are submitted, we present some considerations about the theoretical perspectives of the internationalization of higher education and we establish a dialogue with the language policy construct. Then, we describe and analyze the elements that make up the conceptualization of internationalization and language policies present in the Internationalization Plan (IP) of the University of Brasília (UnB), in force from 2018 to 2022, in order to understand the perspective from which this document presents the actions and goals to be implemented in the areas of education, research and service. This qualitative investigation applied the content analysis methodology, since it adopts systematic norms to extract the thematic meanings of a text in order to interpret it objectively. The results indicated that UnB's IP presents a socio-culturally situated conceptualization of internationalization and language policies, since the goals of the document propose to answer specific issues for the increase in the development rates of Brazilian education today.

Keywords: internationalization, language policies, Brazilian universities

Introdução

As mudanças econômicas, políticas, culturais e sociais provocadas pela globalização estão acompanhadas de conflitos que tornam necessária a elaboração de novas políticas educacionais. Nesse contexto, a internacionalização do Ensino Superior tem sido uma estratégia utilizada pelas universidades com o propósito de responder às demandas da sociedade do século XXI, bem como de desenvolver a instituição e consequentemente se projetar no cenário educacional global. Desse modo, não é difícil identificar o aumento do número de parcerias das universidades brasileiras com universidades de outros países, o que se materializa principalmente em ações como a mobilidade acadêmico-profissional entre professores e estudantes das instituições.

As universidades têm aderido ao movimento de internacionalização da educação, porém, sabe-se que embora esse movimento não seja novo, ainda não há uma proposta de internacionalização que dê conta das peculiaridades de cada sistema educacional, o que implica na necessidade de cada instituição elaborar uma política de internacionalização que vá ao encontro das suas necessidades regionais e locais. Diante desse fator, é fundamental, que antes de qualquer tomada de decisão quanto à internacionalização, as universidades reflitam sobre as motivações que as fazem aderir a esse processo, assim como discutir com os atores institucionais (gestores, docentes e técnicos-administrativos), quais são seus benefícios, malefícios e desafios. Sob uma perspectiva decolonial[1], pode-se questionar a que interesses o processo de internacionalização da educação serve; quais modelos de sociedade, ideais socioculturais e econômicos estão alimentando esse processo e, para o Brasil, de que forma o processo de internacionalização pode contribuir – ou não – para um desenvolvimento social, cultural, econômico e acadêmico verdadeiramente sustentável, inclusivo e emancipatório.

A partir dessa problematização, propõe-se uma análise da conceituação de internacionalização e de políticas linguísticas presentes no Plano de Internacionalização (doravante PI) da Universidade de Brasília (doravante UnB) nos âmbitos do ensino, da pesquisa e da extensão, em diálogo com os postulados teóricos referentes à internacionalização do Ensino Superior e às políticas linguísticas.

Internacionalização: um conceito em mutação

Os conceitos bastante fluidos e complementares que imbricam a internacionalização são fundamentais para a compreensão de alguns aspectos que a envolvem, como seus significados, suas bases, suas abordagens e suas estratégias, seja no nível institucional ou nacional (Knight, 2008).

Em um primeiro momento a internacionalização é amplamente reconhecida como um processo de integração das dimensões internacional e intercultural ao ensino, pesquisa, e extensão de uma instituição (Knight, 1994), e que abrange múltiplas atividades, programas e

[1] Possibilidade de pensar criticamente a partir de contextos subalternizados pela modernidade capitalista e de se contrapor às tendências acadêmicas dominantes e eurocêntricas.

serviços com a finalidade de estudos e cooperação internacionais para a troca de tecnologias educacionais (Knight, 2004).

Hudzik (2011) concebe a internacionalização como uma ação que infunde perspectivas internacionais nas missões da universidade e que ao fazer isso, molda o *ethos* e os valores institucionais, abrangendo a totalidade do Ensino Superior e impactando nas relações externas estabelecidas para a construção de parcerias interinstitucionais.

De Wit, Hunter, Howard, e Egron-Polak (2015) revisaram a definição de Knight (1994) comumente usada e aceita para a internacionalização e a ressignificou como

> the process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society [o processo intencional de integrar uma dimensão global, intercultural e internacional ao propósito, funções e serviços do Ensino Superior, a fim de realçar a qualidade da educação e da pesquisa para todos os estudantes e servidores, e realizar uma contribuição significativa para a sociedade]. (de Wit et al., 2015, p. 29)

Para de Wit et al. (2015) essa redefinição do conceito em questão reflete o processo de tomada de consciência de que a internacionalização precisa se tornar mais inclusiva e menos elitista, o que na prática significa desviar o foco da mobilidade acadêmica em direção ao currículo e aos resultados de ensino-aprendizagem.

No século XXI a internacionalização envolve questões como processo, integração, intercultural, global, propósito, função e oferta, o que nos possibilita observar que embora a ação de internacionalizar uma instituição possa ter objetivos mercadológicos, que consideram a educação como um serviço comercializável, por outro lado, apresenta um viés de cooperação e de solidariedade. Nesse sentido, cabe a cada universidade expor em seu Plano de Desenvolvimento Institucional (PDI) e em seu PI, qual é o papel da internacionalização em seu contexto de atuação, bem como descrever como os atores sociais se beneficiam positivamente desse processo.

Na verdade, nos dias atuais a internacionalização tem passado a fazer parte do interior das universidades, o que tem provocado mudanças nas mentalidades e nas atitudes dos atores institucionais. Esse processo faz com que a internacionalização deixe de ser externa à vida acadêmica e se encontrem no centro das decisões políticas e estratégicas dos conselhos superiores institucionais (Stallivieri, 2017), no sentido de se transformar na quarta missão da universidade, conforme argumenta Seabra Santos e Almeida Filho (2012), ao dizerem que como missão a internacionalização torna-se intencional e consciente acerca dos objetivos e metas a serem alcançados.

A internacionalização pode ser realizada “em casa” ou “no exterior”, ou seja, pelo recebimento de estudantes estrangeiros no campus ou pelo envio de brasileiros para uma experiência fora do país. Essas duas perspectivas estão relacionadas e envolvem as dimensões internacional e intercultural no ensino-aprendizagem, nas atividades extracurriculares e nos

relacionamentos com os grupos comunitários e culturais locais, bem como a integração de estudantes estrangeiros e bolsistas nas atividades universitárias do campus (Knight, 2008).

Os enfoques da implementação da internacionalização na universidade são: social/cultural, político, acadêmico e econômico. Entretanto, Knight (2008) considera como bases de importância emergente: o desenvolvimento de recursos humanos – força de cérebros, as alianças estratégicas, relações comerciais e geração de renda, construção da nação e da instituição, desenvolvimento sociocultural e compreensão mútua. Assim, sugere-se um balanceamento entre os objetivos mercadológicos e econômicos da internacionalização e os objetivos de bases sociais, culturais e solidárias. Sabe-se que uma política de internacionalização será influenciada diretamente não apenas pela política educacional em vigência em cada país, mas também por outros fatores como a missão da universidade, seu perfil, o perfil dos estudantes atendidos, a localização geográfica, as fontes e a disponibilidade de recursos, o grau de autonomia institucional e a orientação para interesses locais, nacionais e internacionais.

Apesar de as quatro categorias tradicionais das bases serem aplicáveis às instituições, segundo Knight (2008), há bases emergentes de maior impacto. São elas a reputação e o perfil internacional da instituição que procura se tornar altamente competitiva e atraente para estudantes e parceiros, o padrão de qualidade internacional que reflete não apenas fortalecimento da dimensão do ensino e da pesquisa, mas que vai ao encontro das necessidades da sociedade em geral, o desenvolvimento de pessoal e dos estudantes no que tange ao desenvolvimento de competências interculturais para se viver e trabalhar em ambientes diferentes e culturalmente diversos, a geração de renda que é uma potencialidade dos processos de internacionalização de instituições públicas e privadas, as alianças estratégicas, as quais tem demandado o estabelecimento de redes de trabalho com o objetivo pontual para a internacionalização, bem como a produção de conhecimento e de pesquisa, pois a colaboração interdisciplinar impulsionada pela necessidade de se investigar e resolver problemas globais é um fator motivador desse processo. Além disso, trabalhar colaborativamente é necessário, pois de acordo com de Wit (2013), praticamente tudo tem conexões globais e locais: bem-estar econômico, saúde pública, sustentabilidade ambiental, segurança alimentar, paz e segurança.

A internacionalização do Ensino Superior é uma estratégia que ultrapassa o local e o nacional e atinge uma perspectiva cada vez mais global cujas bases estimulam a execução de ações em prol dos problemas que afligem os diferentes países do mundo. Não se trata mais de se definir a internacionalização como um processo local ou global, mas sim de concebê-la como global e local, pois os resultados positivos dependerão das interconexões solidárias entre os atores envolvidos, além, do balanceamento entre competitividade e inovação e motivação acadêmica e sociocultural (Proctor & Rumbley, 2018). Ao tratar das abordagens para a internacionalização no nível institucional, Knight (2008) argumenta que as diferenças institucionais referentes à sua missão, seus valores, suas prioridades e suas bases, impactam diretamente na abordagem de internacionalização pretendida.

A internacionalização do Ensino Superior brasileiro

Durante a Conferência Mundial sobre o Ensino Superior da Unesco realizada em Paris no ano de 1998, quando especialistas em educação de todo o mundo se reuniram para discutir os rumos que esse segmento deveria tomar, houve sinalizações contundentes sobre a necessidade de internacionalização com o objetivo claro de se estimular o desenvolvimento das nações por meio da educação (Stallivieri, 2017). Essa reunião de cúpula da Unesco indica como alguns movimentos internacionais importantes podem ser favoráveis à internacionalização do Ensino Superior, pois desde então a internacionalização deixa de ser uma mera opção e se torna objetivo e meta institucional. Já na reunião da UNESCO (2009), a internacionalização passa também a ser concebida como uma estratégia de busca de encaminhamentos para questões de cunho global que foram elencadas como sendo segurança alimentar, mudança climática, manejo da água, diálogo intercultural, energias renováveis e saúde pública.

Em relação ao processo de internacionalização das universidades brasileiras, Almeida Filho (2016), ao refletir historicamente a respeito das interferências dos contextos políticos de cada época sobre essas instituições e seus currículos, explica que a UnB teve seu projeto institucional concebido por Anísio Teixeira e Darcy Ribeiro no final da década de 1950 com o objetivo de torná-la o primeiro centro acadêmico de um novo modelo civilizatório para o Brasil. O autor argumenta que a estrutura institucional dessa universidade já nasceu internacional, pois foi pensada para ser composta por institutos de ciências básicas e centros de formação, cuja proposta curricular baseava-se no modelo de ciclos das universidades americanas: o aluno cumpria um ciclo de dois anos de formação geral para depois ter acesso à graduação profissional específica. O modelo de ciclos foi implementado, porém a UnB sofreu pressão política e alterações foram realizadas.

No período da redemocratização do Brasil (1981-1988), a universidade pública brasileira sofreu uma crise político-econômica e o sistema federal de Ensino Superior viveu anos de subfinanciamento e de greves de estudantes, docentes e servidores. Nos anos de 1990, a rede de Ensino Superior recebeu investimentos privados locais e internacionais. A partir do ano de 2003, durante o mandato do então presidente Luiz Inácio Lula da Silva, houve uma retomada do processo de recuperação do orçamento para o desenvolvimento das universidades, o que resultou na expansão da rede federal e no aumento do número de universidades, principalmente nas regiões do Brasil mais distantes dos grandes centros.

Em 2008 iniciou-se uma reforma universitária mediante um plano de investimentos denominado Programa de Apoio à Reestruturação e Expansão das Universidades Federais - REUNI, o qual tinha como eixos centrais a expansão da graduação com objetivos voltados para a inclusão social, a recuperação dos financiamentos para a universidade pública, a ampliação do quadro docente, os novos formatos de processos seletivos, a reestruturação curricular da graduação e a revisão da pós-graduação (Almeida Filho, 2016).

Com o forte investimento na universidade pública, em 2011 foi criado o Programa Ciência sem Fronteiras (doravante CsF[2]) que, para Stallivieri (2017), constitui-se uma das mais louváveis iniciativas do governo brasileiro para o Ensino Superior, pois projetou o Brasil no cenário internacional como um protagonista na produção de ciência, tecnologia e inovação. Foram oferecidas bolsas a estudantes de graduação com o objetivo de que eles pudessem trocar conhecimentos com professores e estudantes de universidades no exterior. Ao possibilitar a estudantes brasileiros realizarem seus estudos em universidades de ponta, paralelamente pesquisadores estrangeiros seriam atraídos para desenvolver pesquisas com estudiosos brasileiros em áreas fundamentais para o país.

Podemos compreender que a política de internacionalização do CsF é resultado do investimento que o então presidente Lula realizou na política de relações internacionais, estratégia que que sob lentes pós-coloniais é vista por Burges (2005, citado por Ress, 2018), como muito mais do que um mecanismo para se alavancar a economia do país, no sentido de que representou "an attempt to transform the colonizer/colonized dichotomy and to instill in Brazilians a sense of national pride and emancipation" [uma tentativa de transformar a dicotomia colonizador/colonizado e injetar nos brasileiros um sentimento de orgulho nacional e emancipação] (Ress, 2018, p. 189).

Apesar de as ações de internacionalização ainda necessitarem de maior estruturação, a política da criação de universidades federais concebidas com uma vocação para a internacionalização, é um experimento político acadêmico da mais alta importância (Seabra Santos & Almeida Filho, 2012). Universidades como a Universidade Federal da Integração Latino-Americana (UNILA), a Universidade da Integração Internacional da Lusofonia Afro-Brasileira (UNILAB), a Universidade Federal da Fronteira Sul (UFFS) e a Universidade de Integração da Amazônia (UNIAM), desempenham papel de embaixadoras que integram estrategicamente grupos regionais, criando e reforçando os espaços políticos interestaduais e internacionais.

Observa-se que a internacionalização do Ensino Superior tem passado a fazer parte das agendas de discussão das instituições universitárias públicas e privadas do Brasil. Embora em um primeiro momento esse processo tenha se intensificado e ganhado visibilidade principalmente por meio da mobilidade acadêmica internacional fortalecida pelo Programa CsF, tudo indica que hoje a internacionalização já é vista pelos atores institucionais (gestores, docentes, discentes e técnicos administrativos) como um dos eixos estratégicos fundamentais para o desenvolvimento da universidade, além de influenciar diretamente em sua projeção mundial no contexto da produção de pesquisas de ponta e de inovação tecnológica.

Esse processo de reconhecimento da internacionalização também pode ser constatado ao observar a crescente preocupação das instituições de Ensino Superior em contemplar o eixo da internacionalização em seu Plano de Desenvolvimento Institucional (PDI), bem como pela

[2] Programa que buscou promover a consolidação, expansão e internacionalização da ciência e tecnologia, da inovação e da competitividade brasileira por meio do intercâmbio e da mobilidade internacional. Foi encerrado em 2017 durante o governo do então presidente da República, Michel Miguel Elias Temer Lulia (http://www.cienciasemfronteiras.gov.br).

elaboração de documentos específicos para esse fim. O movimento de elaboração desses documentos de políticas para garantir a promoção sistematizada da internacionalização é decorrente do fato de que, em um contexto de globalização, os órgãos que regem a educação brasileira e as próprias universidades perceberam que o conhecimento internacionalizado e compartilhado numa comunidade cada vez mais global, é um produto de mercado extremamente valioso e que reflete positivamente no desenvolvimento econômico do país. Consequentemente, em 2017 foi lançado o Edital nº. 41/2017 referente ao Programa Institucional de Internacionalização – Capes-PrInt[3] para que as instituições de Ensino Superior do país submetessem seus projetos a fim de obterem orçamento para a implementação das ações previstas em seu Plano de Internacionalização Institucional. É nesse sentido que a UnB (n.d.) salienta em seu PI a importância de incentivos externos para a sua internacionalização, pois possibilitam impulsionar o potencial da instituição.

O cenário político que se instaurou no Brasil no início de 2019 a partir da eleição de um governo de extrema-direita, o qual, mediante objetivos explicitamente neoliberais de mercantilização da educação superior, provocou a redução de investimentos financeiros nas universidades públicas, além de sinalizar o encerramento do Programa Idiomas sem Fronteiras (IsF) e de suspender o pagamento de diversas bolsas de pesquisa; tem estimulado reflexões sobre novas estratégias de internacionalização que englobam não apenas a elaboração de políticas linguísticas consistentes, mas também de mecanismos para driblar os cortes executados no setor público.

Nesse sentido, a internacionalização em casa mediante a internacionalização do currículo consiste em uma estratégia de internacionalização inclusiva (Court & Jansen, 2018) a ser considerada, pois, por estar pautada nos preceitos da cidadania global crítica, contribui para a promoção do multiculturalismo e de práticas sociais translíngues. Desse modo, o indivíduo pode ter contato com diferentes manifestações culturais e construir sentidos por meio dos fundamentos da ideia de resistência e da negociação das diferenças.

Uma vez que a internacionalização é um processo demandado e influenciado pela globalização (Santos & Guimarães-Iosif, 2013), não se pode perder de vista o equilíbrio entre os parâmetros econômicos e os objetivos da educação como estratégia de desenvolvimento social. Isso é necessário porque a internacionalização do Ensino Superior no Brasil tem perdido suas funções sociais de cooperação acadêmica, promoção da responsabilidade social, da pesquisa científica e da troca de experiências, para dar lugar a uma cultura hegemônica. Dessa forma, para se executar a gestão dos desafios postos pela globalização em tempos neoliberais, é imperativo implementar políticas que balanceiem questões locais, regionais e nacionais.

[3] Programa que estimula o avanço institucional na internacionalização das Instituições de Ensino Superior brasileiras, resultando na competitividade e visibilidade da produção científica do país. O PrInt apoia a construção, a implementação e a consolidação de planos estratégicos das instituições selecionadas nas áreas do conhecimento por elas escolhidas. Deste modo, incentiva a formação de redes de pesquisas internacionais para aprimorar a qualidade da produção acadêmica vinculadas à pós-graduação (http://capes.gov.br).

Políticas linguísticas para a internacionalização da universidade brasileira

Segundo argumenta Rajagopalan (2013), uma política linguística tem muito mais a ver com arte do que com ciências exatas e sua lógica certeira e infalível. O autor chega a essa conclusão ao fazer uma reflexão a partir do conceito de política como a arte de conduzir a governança da administração pública. Em suas palavras, a política linguística

> é a arte de conduzir as reflexões em torno de línguas específicas, com o intuito de conduzir ações concretas de interesse público relativo à(s) língua(s) que importam para o povo de uma nação, de um estado ou ainda, instâncias transnacionais maiores. (Rajagopalan, 2013, p. 21)

Assim, podemos depreender a partir dessa definição que a política linguística de um país está diretamente relacionada aos direitos de seus cidadãos de participarem da política como atividade social. Nesse sentido, quando se pensa na definição de qual(is) língua(s) será(ão) adotada(s) como oficial(s) para uma nação, bem como em seu planejamento linguístico, o povo deveria ter o direito de participar da tomada de decisões, o que não acontece e termina por desencadear a marginalização de outras línguas que embora não sejam oficiais, são faladas em contextos de práticas linguísticas. Uma prova disso, são as línguas faladas pelas comunidades indígenas e fronteiriças.

Historicamente as decisões políticas normalmente são tomadas, numa perspectiva macro, pelas altas esferas do poder decisório (Rajagopalan, 2013, p. 30). Por outro lado, esse mesmo pesquisador traz à tona uma reflexão acerca do fato de que tem havido algumas mobilizações por parte dos sujeitos que se encontram na base ou na ponta dos arranjos sociais; o que pode interferir nas decisões referentes à política e à política linguística. Ou seja, temos nesse cenário uma inversão de forças de uma perspectiva *top-down* (de cima para baixo) unilateralmente por instituições como o Estado, para outra denominada *bottom-up* (de baixo para cima), no sentido de sofrer influências de todos os lados por instituições como o cidadão comum, por exemplo.

Na perspectiva da Linguística Aplicada Crítica – LAC[4], o ensino-aprendizagem de línguas voltado para processos de internacionalização, invariavelmente, deve-se pautar no plurilinguismo. Isso no intuito de se promover a chamada desterritorialização linguística, pois uma vez que as identidades passam a ser o eixo norteador da constituição do sujeito a partir da sua relação indissociável com a língua/cultura, os limites geográficos e ideológicos são dissolvidos e dão lugar a relações de pertencimentos linguísticos mais fluidos e inerentes aos sujeitos da pós-modernidade. Diante disso, no atual contexto da educação linguística vigente no Brasil, torna-se veementemente importante conceber uma perspectiva de políticas linguísticas inclusivas que dialoguem com práticas translíngues e decoloniais de ensino-aprendizagem de línguas adicionais, com o objetivo de questionar algumas crenças historicamente engendradas no imaginário da população brasileira.

[4] A LAC compreende que a língua é uma prática social capaz de transformar as relações sociais (Urzêda Freitas & Pessoa, 2012).

Podemos dizer que as mesmas crenças que tem se tornado desafios para a internacionalização da universidade brasileira como as de que "não se aprende inglês na escola"; "vivemos em um país monolíngue na prática, e isso nos impede de alcançar um maior destaque no mercado internacional, em termos econômicos"; "nossos pesquisadores publicam pouco em inglês"; "políticas linguísticas são para tratar de questões referentes a direitos linguísticos de línguas de indígenas e de imigrantes, e isso pouco nos diz respeito" (Nicolaides & Tilio, 2013, p. 287); impactam negativamente na promoção salutar de políticas linguísticas nas escolas e nas universidades.

A barreira linguística, seja pela resistência das universidades em oferecer cursos ministrados em Inglês, seja pelo fato de o Português ser pouco aprendido como língua adicional ao redor do mundo, bem como pela proficiência insatisfatória dos estudantes brasileiros não apenas em Inglês, mas também em outras línguas, constitui-se como o maior desafio a ser superado no processo de internacionalização das instituições de Ensino Superior brasileiras (Nicolaides & Tilio, 2013). Em visto disso, torna-se urgente refletir criticamente sobre as políticas linguísticas promovidas e oficializadas pelo Estado Brasileiro, bem como a respeito da formação de professores de línguas e sob quais condições o ensino-aprendizagem, principalmente das línguas adicionais[5], tem sido implementado.

A constatação de que os estudantes universitários brasileiros não tinham proficiência em Inglês especificamente, evidenciou-se com a implementação do Programa CsF, o que ocasionou a criação do Programa Inglês sem Fronteiras – IsF, cujo propósito era oferecer apoio às universidades no desenvolvimento da competência linguística de seus alunos, para que esses pudessem se candidatar ao CsF (Abreu-e-Lima, Moraes Filho, Barbosa, & Blum, 2016). Embora essa iniciativa deva ser reconhecida e considerada plausível, ao mesmo tempo representa, segundo esses pesquisadores, uma desarticulação de ações que realmente abarquem as complexidades relativas à implementação de uma política linguística de fato. A partir dessa problemática, considera-se que

> [u]ma política para o ensino de línguas estrangeiras, portanto, deve considerar todo o sistema educacional brasileiro a partir de decisões estratégicas a serem tomadas pelo Estado. Não se pode apenas internacionalizar a educação superior sem considerar o sistema como um todo e sem revisitar o conjunto de legislações e orientações que pautam o ensino das línguas estrangeiras no Brasil. (Abreu-e-Lima, Moraes Filho, Barbosa, & Blum, 2016, p. 28)

Abreu-e-Lima e Moraes Filho (2016) explicam que ao observar a crescente demanda de alunos do Programa CsF que se dirigiam para países nos quais o Inglês não era o idioma exigido, resolve por intermédio da Secretaria de Educação Superior – Sesu, incluir outros idiomas no Programa, de modo que em 2014 foi lançado o primeiro edital para o Programa Idiomas sem

[5] Adotamos o termo *língua adicional* no lugar de *língua estrangeira* por entendermos que ele melhor se adequa à perspectiva como pensamos que deva ser o ensino de outras línguas além da materna. Porém, para fins de comentários a respeito dos documentos oficiais, optamos por manter o termo *língua estrangeira* utilizado nesses documentos.

Fronteiras (IsF[6]) que de início incluiu o Francês. Em seguida, abarcou o mandarim, o japonês, o italiano, o alemão, o espanhol e o português para estrangeiros. Para esses autores, embora o Programa IsF não resolva as necessidades linguísticas do Brasil, desenvolve uma autonomia nas instituições de Ensino Superior no processo de internacionalização e de preparação linguística de profissionais de diversas áreas do conhecimento, mas principalmente evidencia a formação dos professores de línguas. Além disso, chama atenção para a necessidade de se elaborar uma política nacional de línguas estrangeiras para o Ensino Superior, de maneira articulada com a mobilidade acadêmica e as políticas de internacionalização.

Metodologia

Este estudo configura-se como uma pesquisa de Análise de Conteúdo (Bardin, 1977; Chizzotti, 2010), visto que analisaremos o PI da UnB (n.d.), o qual se caracteriza como um documento que se transforma em texto a ser lido e interpretado, com o objetivo de identificar significantes lexicais que sinalizem a perspectiva das conceituações sobre internacionalização e sobre políticas linguísticas, bem como indiquem os eixos nos quais esses processos são implementados.

A pesquisa de Análise de Conteúdo pode ser definida como aquela que "visa decompor as unidades léxicas ou temáticas de um texto, codificadas sobre algumas categorias, compostas por indicadores que permitam uma enumeração das unidades e, a partir disso, estabelecer inferências generalizadoras" (Chizzotti, 2010, p. 113). Destaca-se que essa metodologia preza pela garantia da imparcialidade objetiva ao fazer as inferências e identificar as características especiais do texto. Portanto, para isso, vale-se de técnicas sistemáticas adequadas que consistem na apreensão da mensagem e na decomposição do documento em fragmentos (palavras-chave, termos específicos ou frases significativas) mais simples que possam revelar as sutilezas do texto.

Após a identificação e decomposição das palavras, termos e lexemas, reúnem-se esses em torno de categorias capazes de atribuir um conceito generalizado a um agrupamento de palavras. As categorias devem ser claramente eleitas para se atingir os objetivos da pesquisa, pois é a partir das unidades vocabulares que se condensará um significado. Importante ressaltar que é a natureza dos dados que indicará a definição das categorias, o que impossibilita prevê-las. Além disso, ao se propor a fazer o levantamento das categorias do conteúdo de um texto, são demandadas do pesquisador diversas leituras minuciosas e atentas para que ele identifique aspectos discursivos ocultos na mensagem (Chizzotti, 2010).

Bardin (1977) explica que a Análise de Conteúdo tem como objeto a palavra em uso e por isso tenta compreender as significações que emergem das práticas da língua desempenhadas por emissores identificáveis em situações específicas. Assim, ela procura conhecer o conteúdo que está por trás das palavras sobre as quais se reflete e em decorrência disso possibilita o acesso

[6] O objetivo desse programa é promover ações em prol de uma política linguística para a internacionalização do Ensino Superior Brasileiro, valorizando a formação especializada de professores de línguas estrangeiras (http://isf.mec.gov.br/).

aos contextos que estão orientados para fora do próprio texto. Nas palavras do autor, o objetivo da análise de conteúdo "é a manipulação de mensagens (conteúdo e expressão desse conteúdo), para evidenciar os indicadores que permitam inferir sobre uma outra realidade que não a da mensagem" (Bardin, 1977, p. 46).

A Análise de Conteúdo do PI da UnB (n.d.) seguiu, conforme as orientações de Bardin (1977), as etapas: 1) organização da análise; 2) codificação; 3) categorização; 4) inferência. Essas respectivamente referem-se a: 1) elaboração de um plano de análise a fim de sistematizar das ideias iniciais para que estas sejam exequíveis; 2) tratamento dos dados brutos do texto com o objetivo de transformá-lo em uma representação de conteúdo analisável; 3) classificação por critérios pré-definidos dos elementos que constituem um conjunto por diferenciação e reagrupamento; 4) busca de apoio na mensagem (significação e código) e o seu suporte ou canal, bem como no emissor e no receptor. Passemos, portanto, para a análise e interpretação dos registros de dados gerados a partir do PI da UnB.

A internacionalização no PI da UnB

O PI da UnB (n.d.), em vigência de 2018 a 2022, apresenta o cenário atual da internacionalização, indicando suas diretrizes, objetivos, ações e prazos no âmbito dos eixos ensino, pesquisa e extensão. Os dados analisados foram coletados a partir do próprio documento, acessado no sítio eletrônico da Assessoria de Assuntos Internacionais – INT[7] da UnB.

A fim de orientarmos a nossa análise do documento, apoiamo-nos nas considerações de Knight (2008) referentes a duas perspectivas possíveis de interpretação das políticas de internacionalização no nível institucional, uma limitada e outra mais ampla. A primeira inclui as diretivas acerca das prioridades da dimensão internacional da instituição evocadas em seus propósitos, valores e funções, esses que são evidenciados nas políticas e nas declarações da missão institucional. A segunda inclui os documentos de planejamento que causam implicações para e a partir do processo de internacionalização, esse que adquire um viés integrado e sustentável mediante um projeto de trabalho que impacta em toda a instituição.

O PI da UnB (n.d.) estabelece um equilíbrio entre os aspectos de cooperação e a solução de problemas globais e aspectos de competitividade e atratividade, pois se pretende ampliar o campo de atuação social, científica, tecnológica, cultural e educacional da universidade, visando um processo de internacionalização que não negligencie as necessidades e dificuldades locais.

No documento é possível identificar termos e construções como "países da América do Sul e da África", "formação de cidadãs e cidadãos éticos", "atuação de excelência", "formar profissionais preparados para atuar no mundo do trabalho", "cidadãos conscientes", "desafios sociais", "desenvolvimento do espírito crítico e de uma perspectiva ao mesmo tempo cosmopolita e humanista", e "ampliando o sentido social e os efeitos da produção educacional, científica, tecnológica e cultural", os quais indicam que a universidade defende um projeto de internacionalização que considera as questões mercadológicas do Ensino Superior, mas que se vale disso como estratégia de promoção do empoderamento social em seus atores.

[7] http://www.int.unb.br/br/

As políticas linguísticas no PI da UnB

No âmbito do ensino nos cursos de graduação, "a UnB tem buscado integrar as dimensões internacional e intercultural nos seus cursos, por meio do estímulo à superação de barreiras linguísticas, da mobilidade discente e da oferta de cursos em cooperação com instituições internacionais de Ensino Superior" (UnB, n.d., p. 21). De acordo com o documento, há necessidade de se expandir o ensino da língua portuguesa para os estudantes estrangeiros que chegam à universidade. Em conjunto com esse desafio do multilinguismo, há o desafio da assimetria na mobilidade discente: de acordo com o documento,

> há maior interesse dos estudantes brasileiros em ir para o exterior do que de estudantes internacionais em vir para o Brasil - em parte pela barreira linguística - o que dificulta o pleno cumprimento do princípio da reciprocidade na implementação de acordos de cooperação bilaterais. (UnB, n.d., p. 21)

É interessante observarmos aqui que há o reconhecimento de que os acordos bilaterais não são sempre cumpridos de forma simétrica, o que denuncia a vigência das discrepâncias de poder construídas em nossa sociedade através da colonização e ainda reforçadas num sistema neocolonial que se mantém amplamente por meio da linguagem.

Ainda olhando para o campo do ensino, porém mais especificamente para a pós-graduação, novamente o multilinguismo é apontado como um desafio, o que nos leva ao entendimento da relevância, para a UnB, de se investir no ensino de línguas. No entanto, nesta parte do documento, não é o ensino de língua portuguesa para os estudantes estrangeiros que se destaca, mas sim o ensino de inglês para estudantes, professores e servidores técnico-administrativos. Há, portanto, um sinal de que tanto a difusão da Língua Inglesa – LI quanto de língua portuguesa são prioridades no Plano. Entretanto, ao longo do documento, a oferta de disciplinas em inglês é citada diversas vezes. Sabendo do poder global da LI, pode-se, portanto, fazer a leitura de que haveria uma certa tendência à reprodução de padrões hegemônicos no processo de internacionalização da UnB.

Para o âmbito de Pesquisa, a UnB

> tem aprimorado seus mecanismos de apoio à criação e consolidação de grupos de pesquisa, de gestão da informação para o monitoramento e avaliação da produção científica, tecnológica e de inovação, estimulando o desenvolvimento de habilidades empreendedoras e maior interação com setores produtivos da sociedade nacional e internacional. (UnB, n.d., p. 22)

No entanto, o maior desafio da pesquisa na UnB é a visibilidade. De acordo com o documento, os grupos de pesquisa da UnB têm pouca visibilidade e a participação de pesquisadores internacionais é pequena.

No quesito extensão, encontramos diversos desafios, a começar, conforme afirma o PI, a própria valorização da extensão, da qual decorrem desafios como "insuficiência de recursos destinados à atividade, o baixo grau de participação docente e institucionalidade das ações, bem

como a descontinuidade de alguns importantes projetos e programas de extensão de apoio à internacionalização" (UnB, n.d., p. 24).

Para nós, se faz presente no documento analisado a relevância dos desafios linguísticos: como equilibrar esforços de difusão da língua local num contexto global de hegemonia do inglês para assegurar um processo de internacionalização que atenda às necessidades locais e internacionais? Entendemos que na tentativa de encontrar esse equilíbrio e ganhar visibilidade internacional para suas produções enquanto galga um espaço menos subalternizado internacionalmente, a UnB preconiza ações de difusão do português e acolhimento dos estudantes estrangeiros enquanto segue almejando ampliar a mobilidade dos estudantes brasileiros e o ensino de línguas estrangeiras.

Diretrizes para a internacionalização

Para que o processo de internacionalização não atenda exclusivamente aos interesses políticos dos países sócio-historicamente privilegiados, mas seja também uma oportunidade de emancipação do Ensino Superior brasileiro, o PI da UnB compreende a internacionalização em casa como uma diretriz fundamental. A instituição, embora se proponha a dar continuidade à internacionalização fora de casa, principalmente através de intercâmbios de docentes e discentes, defende que a internacionalização seja integralizada ao ambiente acadêmico local e às suas práticas diárias (UnB, n.d).

Diante dessa proposição, podemos refletir que ao procurar integrar circuitos nacionais e internacionais de conhecimento com outras universidades por meio do estabelecimento de uma relação de trabalho em rede, o PI da UnB está alinhado com o que defende Knight (2008) sobre a importância do desenvolvimento de redes no processo de internacionalização institucional, de modo a atuar como alianças estratégicas educacionais que funcionam como um meio de se alcançar objetivos acadêmicos, científicos, econômicos, tecnológicos ou culturais.

A internacionalização em casa é considerada no PI, pois estrategicamente abre as mentalidades dos atores institucionais para outras culturas e idiomas e promove um ambiente preparado para lidar com questões globais. A respeito disso, Knight (2008) explica que a internacionalização em casa engloba muito mais do que aspectos culturais do processo de ensino/aprendizagem e do currículo, pois trata-se da oferta de atividades no *campus* voltadas para projetos de pesquisa conjunta, seminários e conferências internacionais, publicação de artigos, acordos de pesquisa internacional, programas de intercâmbio de pesquisa, parceiros de pesquisa internacional nos setores acadêmicos e a integração entre pesquisadores visitantes e locais. Portanto, observa-se que o PI da UnB está alinhado na promoção dessas atividades.

No que se refere ao papel que a internacionalização da universidade exerce nos objetivos de desenvolvimento do milênio estabelecidos pela ONU, o PI da UnB demonstra reconhecê-los: "Assim, a UnB poderá, por meio da internacionalização, fortalecer seu papel social, expandindo sua responsabilidade institucional com o trabalho colaborativo para solucionar grandes problemas da contemporaneidade" (UnB, n.d., p. 27).

Essa declaração reflete o compromisso da universidade em tratar de temáticas interdisciplinares e de amplo interesse social para o mundo. Segundo de Wit (2013, p. 48), essas preocupações globais com o meio ambiente sustentável, a paz mundial, a saúde e a segurança, são de interesse do âmbito local e global e se influenciam mutuamente. Portanto, não é possível pensar na internacionalização de uma instituição sem considerar que ações estratégicas "em casa" podem impactar no âmbito global.

O eixo da pesquisa integrada é abordado no PI juntamente com a inovação e também os problemas de interesse global. Sobre esse aspecto consideremos o excerto a seguir:

> Além disso, o desenvolvimento de uma política de pesquisa internacionalizada deve privilegiar temas transversais às diferentes áreas do conhecimento e valorizar as expertises da Universidade, para enfrentamento dos complexos problemas contemporâneos, relacionados aos desafios de melhoria da qualidade de vida, do equilíbrio ambiental e do desenvolvimento sustentável e socialmente justo. Trata-se, portanto, de uma perspectiva orientada para o desenvolvimento de alternativas ao modelo compartimentado de produção de conhecimento. (PI, p. 30)

Observa-se que os temas de interesse global devem ser abarcados pela pesquisa e pela produção de conhecimento colaborativa e interdisciplinar. Para Knight (2008), dessa forma, muitos governos nacionais estão tornando a dimensão internacional da pesquisa e da produção de conhecimento como uma base primária para a internacionalização do Ensino Superior. Consequentemente, muitas instituições estão articulando para que esse objetivo se torne uma motivação-chave para o processo de internacionalização.

O trabalho em redes colaborativas também é considerado como estratégico para o PI da UnB ao expor que "Em um mundo interconectado, a atuação em redes determina em grande medida o desenvolvimento estratégico da internacionalização de uma instituição"(UnB, n.d., p. 30), e que

> é preciso consolidar uma política de boa vizinhança, fortalecendo as parcerias regionais e Sul-Sul – ou seja, entre países do hemisfério Sul – , capitaneando redes acadêmicas no âmbito do Mercosul e implementando uma política de internacionalização adequada à realidade mais ampla da América Latina. (UnB, n.d., p. 30)

O desenvolvimento de redes colaborativas embora seja complexo de se gerir, constitui-se objetivo estratégico (Knight, 2008). Já a construção de relações entre o Brasil e os outros países do eixo Sul-Sul de cooperação bilateral regionalizada pelo MERCOSUL é fundamental para se estimular uma perspectiva de internacionalização que fortaleça os países emergentes com interesses em comum, além de questionar a cultura globalizada do Norte que trata a educação como um bem de consumo e não como um meio de promoção da solidariedade, da colaboração e da responsabilidade social (Santos & Guimarães-Iosif, 2013).

A internacionalização da gestão administrativa apresentada na PI da UnB, além de procurar envolver os docentes nesse processo, também objetiva "traçar diretrizes capazes de unificar a atuação da instituição como um todo" (UnB, n.d., p. 31). Essa proposta dialoga com o que Knight (2008) e Hudzik (2011) denominam de abordagem do *ethos*, a partir da qual

"[i]nternationalization is interpreted as the creation of a culture or climate on campus that promotes and supports international/intercultural understanding and focuses on campus-based or 'at home' activities" [a internacionalização é interpretada como a criação de uma cultura ou clima no *campus* que promove e apoia o entendimento internacional/intercultural e foca nas atividades realizadas no campus ou "em casa]" (Knight, 2008, p. 33) e que portanto torna-se abrangente.

Nota-se, portanto que de modo geral, o PI da UnB está alinhado com uma abordagem crítica e inclusiva de internacionalização que não apenas considera aspectos econômicos e competitivos para sua implementação, mas também aqueles voltados para o âmbito social e colaborativo.

Considerações finais

Este trabalho objetivou analisar, na perspectiva da LAC, o modelo de internacionalização presente no Plano de Internacionalização da Universidade de Brasília – UnB, mediante o diálogo com a literatura já produzida no campo dos estudos de internacionalização do Ensino Superior e das políticas linguísticas. Diante disso, o documento em questão teve seus objetivos e eixos analisados e interpretados de modo a se identificar alguns elementos centrais que possibilitassem descrever e refletir criticamente sobre a perspectiva de internacionalização e de políticas linguísticas adotada pela UnB, no sentido de verificar se ele privilegia ações mais voltadas para a economia de um mercado globalizado, para estratégias de cooperação solidária em prol da resolução de problemas globais ou para o equilíbrio entre os interesses econômicos e os interesses de desenvolvimento social. Metodologicamente, buscaram-se orientações nos postulados da pesquisa de análise de conteúdo a qual possibilita interpretar os significados que palavras e termos presentes em determinado documento podem ter em um contexto que lhe é externo.

A análise qualitativa dos dados demonstra que a perspectiva de internacionalização adotada pelo PI da UnB está alinhada com um proposta contemporâneo de internacionalização que equilibra objetivos sociais e mercadológicos na obtenção de resultados nos eixos de ensino, pesquisa, extensão e inovação, a fim de resistir à lógica da mercantilização da educação. Percebeu-se que o PI da UnB problematiza a proposta de internacionalização como uma estratégia que vai além de uma dimensão que envolve os principais eixos de trabalho de uma universidade, no sentido de que ela considera também o seu aspecto institucional. Essa abordagem, segundo Knight (2008), é bastante produtiva porque antes de pensar os objetivos globais, nacionais e regionais da internacionalização, observa as especificidades da instituição, como por exemplo, o perfil do público atendido e a sua localização geográfica, o que corrobora o viés da internacionalização como um processo intencionado e não imposto.

As políticas linguísticas como o Programa Idiomas sem Fronteiras – IsF e o Programa Permanente de Extensão UnB Idiomas são estratégias que contribuem para a promoção práticas de letramento(s) a fim de que os atores institucionais (docentes, técnicos administrativos e estudantes) desenvolvam competências para ler e escrever textos científicos não apenas em

inglês, mas também em outras línguas. Importante ressaltar que a comunidade de estudantes estrangeiros, principalmente de países africanos cuja língua oficial não é o português, também é beneficiada com aulas de Português para Estrangeiros que os capacitam para exames como o Celpe-Bras[8], o qual é uma exigência para estudar e trabalhar de maneira regularizada no Brasil. Esse tipo de investimento em ações de cooperação com países do eixo Sul-Sul encontra respaldo em Santos e Guimaraes-Iosif (2013) ao explicar que a internacionalização fortalece grupos regionais como o BRICS[9] e o Mercosul[10].

Por fim, este trabalho não pretende rotular um plano de internacionalização, pois conforme já foi posto, um plano de internacionalização, bem como suas estratégias de atuação devem atender a interesses específicos de cada instituição. Tivemos o objetivo de apresentar as conceituações de internacionalização e de políticas linguísticas, bem como os eixos de atuação do PI da UnB, no sentido de fortalecer a reflexão de que nos dias atuais, quando a globalização influencia as políticas educacionais e pode até transformar a educação em uma *commodity*, é urgente retomar a discussão em torno da importância de se valer da internacionalização em prol da promoção da cooperação entre as nações e da busca de encaminhamentos pontuais para os desafios de cunho global. O certo é que de posse de uma política de internacionalização materializada em um documento oficial como o PI da UnB, a comunidade acadêmica a ser beneficiada tem a oportunidade de cobrar pela sua implementação, sempre atentos para o fato de que, conforme explica Rajagopalan (2013), as mobilizações que ocorrem na base podem impactar nas decisões tomadas nas esferas mais elevadas, as quais tem o poder na tomada de decisões.

[8] Celpe-Bras refere-se ao Certificado de Proficiência em Língua Portuguesa para Estrangeiros que é o exame oficial para certificar proficiência em português como língua estrangeira (http://portal.inep.gov.br/acoes-internacionais/celpe-bras)/

[9] O BRICS é o agrupamento formado por cinco grandes países emergentes - Brasil, Rússia, Índia, China e África do Sul - que, juntos, representam cerca de 42% da população, 23% do PIB, 30% do território e 18% do comércio mundial (http://brics2019.itamaraty.gov.br/sobre-o-brics/o-que-e-o-brics).

[10] O Mercado Comum do Sul (MERCOSUL) é a mais abrangente iniciativa de integração regional da América Latina, surgida no contexto da redemocratização e reaproximação dos países da região ao final da década de 1980. Os membros fundadores do MERCOSUL são Brasil, Argentina, Paraguai e Uruguai (http://www.mercosul.gov.br/saiba-mais-sobre-o-mercosul).

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BOOK REVIEWS

FROM LANGUAGE LEARNERS TO LANGUAGE USERS: STUDENTS' TRAJECTORIES IN AN ENGLISH-MEDIUM HIGHER EDUCATION CONTEXT

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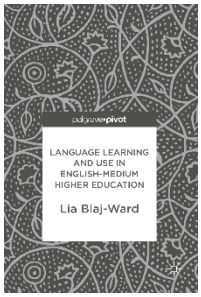

Blaj-Ward, L. (2017). *Language learning and use in English-medium higher education*. Cham, Switzerland: Palgrave Macmillan.

Language Learning and Use in English-Medium Higher Education published by Lia-Blaj Ward in 2017 invites the reader to follow the journey of international students on and off campus during university. Thus, both the subject of the book and the reading itself are journeys. This empirical research counts mainly on ethnographic methods and seeks to understand the English-Medium of Instruction (EMI) scenario through the lenses of the learners. Since this is an ethnographic work, through vignettes and narratives that the reader is familiarized participants' trajectories and feel very close to the setting under investigation. International students are the object of study of this volume and are referred to as EMI participants whose trajectories are worth analyzing in detail. The book is divided into seven chapters, the first being the introduction and the last one the conclusions.

Considering that a qualitative perspective is adopted in this research, the focus is on people rather than on numbers, which means that the author is more interested in the participants' perceptions of their own process of English language development. Topics such as "needs analysis", "immersion and instruction", "learner vs. user experience" are addressed throughout the book and are called key threads by the author. As she mentioned in the introduction, eight other texts shaped this volume and worked as an inspiration to the making process of the research as they all have similar topics: Norton and Toohey (2001), Benson et al. (2013), Kinginger (2009), Peter and Fernandéz (2013), Water and Leung (2013), Blair (2006), Dunworth et al. (2014), and Holliday (2016).

The second chapter, *Language Learner Histories: Points of Departure for University Study* is one of the most interesting ones as the reader learns about the profile of the EMI participants and their previous experiences with the English language. Moreover, some features of EMI are provided throughout the reading. For instance, it is said that one of the basic principles of EMI is that English language development is a consequence of experiencing higher education (HE) in English, which is intimately related to language exposure. The argument sustained in the book is that these international students start their courses as language learners and little by little become language users who are able to meaningfully put into practice what they were taught in formal educational settings.

EMI is not simply teaching English for Academic Purposes (EAP) in a non-English speaking country. When it comes to using the language as a medium, it is more about focusing on learning strategies in which the language is a mere instrument. Therefore, even though the fundamentals of EAP as the English that is used by people in academic contexts (Hamp-Lyons, 2001; Hyland & Hamp-Lyons, 2002) and EMI might be intertwined, the approaches in teaching have peculiarities. Considering that language development is interactive and nonlinear, being exposed to situations that simulate real life can become too artificial. In other words, this means that too much linguistic input in a classroom environment may hinder students' abilities in English when facing situations outside of it. This argument is presented by Kinginger (2013) for whom language learning process is individual with subjective nuances playing a crucial role.

Still in regards to the issues surrounding the "living abroad" and "studying in an EMI context" - which are the main topics covered in the book - the author argues that language learning histories say a lot about the way students develop in language while in HE. Thus, the students' background and their previous experiences in learning English influence how they perform in an EMI context. In the author's words, "It is not uncommon for students who perform well as language learners in classrooms in their home country to find the communicative demands in EMI settings quite challenging." (p. 24). For this reason, it is a "study abroad" opportunity that offers access to social spaces outside language classroom that also entails language development.

In the third chapter entitled *Words, words, words*, the discussion involves the fact that vocabulary poses difficulties in EMI settings, not exclusively the terminology of different areas of expertise, but also the so-called "academic vocabulary". Although there is a plethora of terms and meanings (Baumann & Gravez, 2010), this general academic vocabulary is understood as words that are common to any field of knowledge. However, this notion is not widely accepted among scholars. The study of academic vocabulary is usually done through the use of Corpus Linguistics tools, as it is the case of the Academic Word List (Coxhead, 2000). Nevertheless, this type of list easily gets out of date and its learning is usually associated to memorization. Thus, when it comes to teaching academic words, it is preferred that teachers and tutors focus more on strategies to acquire new vocabulary, rather than only relying on ready-made lists. It is also the teachers' role as instructors (Folse, 2011) to create opportunities inside the classroom so that

students are exposed to language input. Incidental learning may happen, and students are more prepared to use this language in naturally occurring situations.

A thought-provoking discussion surrounding the topic of vocabulary learning can be observed in the following excerpt:

> Lexicographers put language into boxes; they devise categories for vocabulary items, build corpora and use tools to explore word frequency and behaviour, salience, keyness. Language tutors select appropriate vocabulary for their learners. Language learners and users, on the other hand, bring words alive by creating personally meaningful connections. (p. 46)

Furthermore, based on the participants' reports on how they learn vocabulary, they reveal having different ways of acquiring it. Likewise, their motivations vary, as some participants were really into understanding the lexical choices of a lecture in order to try to incorporate the new words into their own presentations, while for others the use of the words becomes natural even if they are not paying attention to the fact that they did not know how to fit the word into a sentence before.

Spoken English on the EMI campus entitles the fourth chapter and discusses if experiences regarding spoken English might be effective or not. Previous language use practices are one of the key aspects that lead to effectiveness in interactions. In terms of English teaching environment, traditional approaches do not emphasize the speaking ability. Additionally, textbooks usually have non-authentic texts, which make the language exposure somewhat artificial. The key thread is to focus on meaningful interactions in which spoken English is required. For instance, according to the author "learning and teaching events centered around practical, hands-on projects facilitated a greater degree of interaction." (p. 66). Group work can also enhance students' spoken abilities as it is a constructive interaction in which both English and personal identity develop and consolidate.

The fifth chapter, *Reading Practices in Academic Settings,* along with chapters 3 and 4, focuses on language use and language development outside a formal language classroom environment. The fifth chapter in particular debates the reading experiences required in HE. As "prior experiences of reading do not necessarily translate into effective reading at university without appropriate guidance" (p.81), it is crucial that reading is included in EAP/EMI teaching curricula. It is known that HE is embedded in the logic of "institutional practices of mystery" (Lillis, 2001), meaning that specific abilities and performances are expected from university students, at the same time that tutors and professors take these requirements for granted. Thus, in order to have students reading successfully, it is crucial that they develop critical literacy with the help of assignments that scaffold their reading processes (Evans & Morrison, 2012). By transiting from previous reading experiences to academically sanctioned ways of reading, students can construct meaning and build knowledge outside of the texts in order to act critically and as citizenships in a globalized world.

Parameters of English Language Development Provision in EMI is the title of the sixth chapter which aims at discussing the relationship between language and academic achievement

and the role students have in this regard. Studies that analyze language and academic achievement are usually based on quantitative measures, such as Knoch et al. (2015), Humphreys et al. (2012), and Storch and Hill (2008), to name a few. As far as EAP provision is concerned, the author argues that it must be context-sensitive and attend students' needs, who, in turn, must have an active role rather than a recipient one in the language learning process.

If language proficiency is everyone's business, implementing policies and building strategies are urgent demands. Furthermore, still reported in the sixth chapter, participants were asked about their needs and wants, and how their knowledge developed and what formal instruction they could apply to meet their needs in the EMI context analyzed. The most common answers included increasing fluency, gaining confidence and "thinking in English". Therefore, as the academic year passes by and more opportunities to practice language both inside and outside the classroom are offered, the more students enhance their English language proficiency. Going back to the title of the chapter in question,

> to be successful, formal provision needs to articulate with EMI participants' prior and future experiences, to empower EMI participants to capitalise on (formal and informal) resources available, and to engage them in the decision-making processes around institutional resource deployment. Additionally, formal provision needs to be embedded within a culture of quality that favours contextual sensitivity. (p. 118)

To conclude this review, the last comments meet the final topics addressed in the last chapter of *Language Learning and Use in English-Medium Higher Education.* The book is a delightful read that narrates the students' personal journeys of language learning in an EMI context. Considering that the discussion revolves around students going from language learners to language users both on and off campus, the qualitative research that originated the book sheds light on the debate about what may help or hinder EMI participants' growth into competent and confident communicators through the use of English(es). Even though the discussion is relevant, it is not finished yet; thus, the author poses some questions to close the book and invites the reader to further reflect on them:

- How do successful EMI participants mobilize available resources to develop confidence in expertly contributing to dialogue in their chosen fields?
- Which aspect of EAP course design should be highlighted and made more transparent and is most likely to impact on EMI participants' willingness to engage with formal EAP provision?
- What do EAP practitioners need to unlearn from their prior professional development in order to conduct and apply insights from needs analysis that are sufficiently fine-tuned to EMI participants' transition from language learner to language user?

In conclusion, it is worth mentioning that this reading is highly recommended for those interested in the subject. It is definitely a rich description of what and who is involved in an English-Medium Higher Education.

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REVIEW OF "THE GLOBALIZATION OF INTERNATIONALIZATION: EMERGING VOICES AND PERSPECTIVES"

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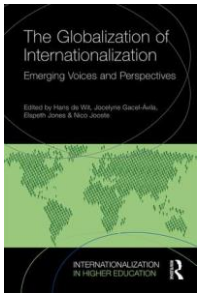

de Wit, H., Gacel-Avila, J., Jones, E., & Jooste, N. (Eds.) (2017). *The globalization of internationalization: Emerging voices and perspectives*. New York: Taylor & Francis.

The Globalization of Internationalization edited by de Wit, Gacel-Ávila, Jones, and Jooste addresses the paucity in representation of perspectives outside the dominant Western and Anglo paradigms regarding the internationalization of higher education (HE). Accentuated at the beginning in the foreword and introduction, and then reiterated throughout the book, is the need for knowledge to move in multidirectional flows, with a de-emphasis on just knowledge dissemination from North to South. Thus, this book is an edited anthology with contributors writing from periphery locations and/or situations, all endeavoring toward a critical yet nuanced look at internationalization in a globalized world. Specifically, the book is divided into five parts: The Global Context; Politics, Conflict and Social issues; Regional Examples of Internationalization in the Emerging and Developing World; National Policies for Internationalization; and Institutional Internationalization in Emerging and Developing Contexts.

Egron-Polak's and Marmolejo's Chapter 1 serves as a signpost for the rest of the book, echoing the sentiments from the introduction but also addressing the theme behind the title, namely the "globalization OF internationalization" (p. 7, capitalization in the original). They analyze how globalization "has coloured" (p. 10) HE internationalization and its processes, as driving forces shift toward more economic rationales. The authors' discussion includes arguing for the inclusion of periphery experiences as well as analysis of contexts outside the immediate realm of HE in order to create a balanced approach with economic drivers playing a lesser role, making room for a focus on societal issues. Rizvi provides an example of contexts outside of HE

in Chapter 2, with his look at internationalization at the schooling level. Elite schools but also even public schools across the globe are competing and internationalizing curricula, with the goal of creating future participants in a cosmopolitan global market; it is arguable that such developments can potentially influence students recruited by HEs, as well as HE pedagogy. Thus, Rizvi asserts that an examination of contexts outside of HE means understanding the different social backgrounds of students entering HE institutions, and having students critically examine their own trajectories and the global opportunities they have been afforded. Such discussions regarding social factors from this introductory section will be reflected upon throughout the rest of the volume.

Part 2 opens with an examination of refugee crises and how conflict situations should be addressed through an internationalization framework. Referencing the Syrian refugee crisis specifically, Streitweister, Miller-Idress, and de Wit argue that HE institutions can alleviate dire circumstances for many students and contribute to an overall "global stability" (p. 32) by providing access to educational institutions during times of conflict, an act that simultaneously helps displaced individuals re-adapt into society post-conflict. Chapter 4 has Heleta further examining a post-conflict context and the capacities HE institutions – in partnership with international organizations and communities – have in the rebuilding and transformation of war-torn societies. Social responsibility continues to be examined in Chapter 5 as Sánchez, Sequel and Baleisan explore a Viña del Mar University project with female entrepreneurs in rural regions of Chile. This program enabled these women to share skills with other internationals working in related fields, thereby supporting low-income groups in Chile but also lending to the joint production of "new knowledge" (p. 55). While considering the inequalities that can be produced and reproduced through education and international experiences, these scholars highlight how we can begin to have more inclusive internationalization practices.

Part 3 starts with a critical discussion of student mobility in Latin America and the Caribbean as Gacel-Ávila, Bustos-Aguirre and Freire analyze the region's mobility programs. They include recommendations to further programs and advance international and interregional interconnectivity of existing internationalization schemes. Abouchedid and Zeid then continue a look at examples of internationalization in the developing world by examining the continual rise of a more neoliberal model of privatization in the Middle East and North Africa (MENA) as this region attempts to generate income, address the growing number of individuals attending HE, and as MENA hosts international branches of foreign universities. By contrast, Rampersad highlights publicly-funded institutions in Chapter 8, and how universities of the English-speaking Commonwealth are utilizing internationalization strategies and developing international relationships and ideas with other global institutions and programs to re-invest in education and HE institutions. Lastly, both Klemenčič and Taquechel extend the discussion regarding potentials for internationalization. In Chapter 9, Klemenčič further investigates the intricacies of internationalization processes in periphery locations, illustrating the importance and need for there to be deliberate strategies and an integrated and institutionally-central model within these locations, and ties and partnerships with larger society. Meanwhile, in Chapter 10, Taquechel

introduces potential barriers to internationalization progressing in Latin America and ends Part 3 by specifically addressing issues such as the heterogeneity in institutional cultures across multiple diverse universities, as well as lack of regionalization and policies, or political and governmental commitment. He suggests prospective approaches to tackling such barriers through integration and harnessing a multidisciplinary heterogeneity as an asset.

The above scholars introduce us to issues and approaches regarding partnerships but also policies and government involvement. Part 4 delves deeper into policies vis à vis internationalization at the national level. Ustyuzhantseva begins by taking readers through a history of Russian internationalization processes as Russia transformed from state-run, to a market environment, and then returned to a non-market environment under stricter state governance and federal budgeting. He includes an analysis of the subsequent effects ensuing from this major shit and receding academic autonomy. Ziguars and Pham conduct a similar historical overview, this time of Vietnam's educational governance throughout the ages of colonial rule, Soviet influence, and leading into the present day. The scholars critically evaluate Vietnam's current national goals, which include increasing HE enrolment, global partnership, and internationalization for advancing skills and expanding overall participation in the global economy. Yang then takes us into the China context wherein, like Vietnam, the setting has been much affected by colonialism, imperialism and outside and/or Western influences. Thus, Yang instead explores a context in which internationalization has been a complex and oftentimes conflicted notion, a process fraught with tension on varying levels, from the individual to the systemic and societal. Part 4 concludes with a more hopeful presentation of internationalization. Through interview data with international students, Singh explores Malaysia as a growing student hub, looking specifically at the Malaysian government's approach of exercising soft power, and the possibilities this internationalization agenda has for developing global talent through knowledge transfer.

Part 5 – the concluding segment – continues the earlier postcolonial dialogue with Hagenmeier's look at a rural-based South African university and its emergent internationalization strategies. Hagenmeier provides rationales and suggestions toward further development, making the case for internationalization while considering debates regarding whether or not internationalizing would diminish prioritization of local and community knowledge and culture. Debates regarding internationalization are lengthened with Chapter 16's discussion of whether and how internationalization of the curriculum should progress in Kazakhstan, through analysis of interview excerpts of HE leaders and faculty sharing their opinions on four cases of internationalization initiatives and study programs. In Chapter 17 Dash also draws on interview data – this time derived from one private Cambodian university's stakeholders and their evaluation of their institution's internationalization – in order to weigh- in on the case of Cambodia. Data indicates that there is a "desire" for internationalization, particularly with certain elements of the curriculum, and calls for improvement in other dimensions. Finally, Gyamera closes this section and the main body of this book by reintroducing earlier themes and issues of Western dominance, imperialism and colonialism.

Through a look at Ghana's public universities, Gymera critiques the practice of measuring Ghana's internationalization by Western standards, as well as the sometimes overly neoliberal and corporate underpinnings of internationalizing, all the while emphasizing the need to consider African knowledge systems and community engagement in educational processes.

The conclusion to this volume, provided by several of the editors, is not a statement of anything conclusive, but rather a summary of the themes from the book. While summarizing, de Wit, Gacel-Ávila and Jones question internationalization processes amidst a system based on commercialization, competition and a dominant Western model of operation. The scholars argue that as internationalization becomes more and more globalized, we need to weigh approaches and underlying ideologies with the integration of difference perspectives and voices; only then can we begin to gauge how to move toward "innovative and socially inclusive internationalization processes" (p. 233). Such a conclusion is in line with their intentions for this book, which was not to provide an all-encompassing answer to internationalization issues. In this sense, the editors succeed in addressing their initial goals introduced at the beginning of the book, which involve raising questions that problematize internationalization processes, while making room for periphery voices that might offer alternative responses.

Altogether, the sub topics and themes of this book, while synchronized under the broader subjects of internationalization and globalization, are quite extensive and wide-ranging. Thus, even though the book's composition can be very informative and is fitting for the editors' goal of providing alternative viewpoints, it might also not suit every reader. However, there is enough interesting scholarship in *The Globalization of Internationalization* that a reader should be able to find concepts pertinent to his or her context. Moreover, readers might find a new element that can lead them on a potentially enlightening path, especially if they are new to the topic of internationalization or newly delving into research on internationalization. For example, those interested in internationalization policies might be informed by literature more so in the realm of applied linguistics and how English has become synonymous with internationalization, which therefore in turn can influence policy. And just as Rizvi explains in Chapter 2 the ties between his exploration of schooling and the internationalization of HE, there is still an overall interconnectedness of the different themes and different voices. This interconnectedness is made more apparent because of how the book is organized and presented, with its carefully selected and parsed sections. Additionally, with each chapter being relatively short, readers are given just enough information about a given topic without being overloaded, and can seek more if necessary.

More specifically, this book can be included on the syllabus for courses in Education. For instance, it can benefit graduate students as several chapters in the book are derived from empirical studies, which can potentially guide novice researchers' foray into research of internationalization. However, as there is increasingly more "attention [given] to the international dimension of higher education" (de Wit, Gacel-Ávila, & Jones, 2017, p. 221), all students seeking to work in the field of education require a degree of understanding of major shifts in education and the influences globalized

internationalization processes have on educational systems and policies at the international level, filtering down to the local, and vice versa. While there is a considerable amount of scholarship on internationalization, this book, which is arguably an outlier in its goals and authorship, adds a complexity that can allow students to critically examine the subject. To conclude, the *Globalization of Internationalization* can be valuable for anyone working in the field of education, as the book provides a level of criticality in its exploration of internationalization processes obtained from periphery sources, all the while still alluding to and leaving room for many possibilities within the realm of internationalization of HE.

ENGLISH IN THE SOUTH: CRITICAL REVIEW

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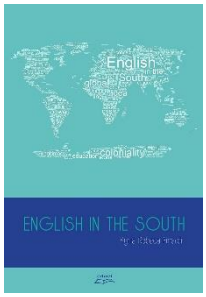

Finardi, K. R. (Ed.). (2019). *English in the south.* Londrina, Brazil: Eduel.

English in the South takes a pluralistic position to provide a compendium of different views on the process of internationalization and the roles of English in different contexts and countries, including not only some well-established concepts but also uncovering critical aspects related to it. One of the aims of the book is to discuss language, specifically English, within the realm of internationalization of Higher Education (HE). It offers a successful critical analysis of the processes of globalization and internationalization, concepts that are perceived differently considering whether the country being discussed in on the global North or South.

In this volume, Finardi gathers academic perspectives from researchers from Brazil, Chile, Colombia, Greece, New Zealand, and Spain. Such a diversity of countries not only proves the growing relevance of the discussion of English and the efforts towards internationalization of HE, but also provides a paradoxical sample of the discussion of the effects of using English in a Global perspective or that of a Geopolitical North/South divide.

It comes as no surprise that countries in the Global North, and those in the Inner Circle (Kachru, 1996) exercise neocolonial power through the hegemony of the English language which is not a separate force, but linked to economic, political, and cultural causes and effects of globalization (Moore & Finardi, 2019) with direct impact on the internationalization of HE. For this review, we believe it is valuable to limit our discussion of the content of the individual chapters, which is brilliantly provided by Finardi in the Final Remarks of the book. Thus, we focus on three broad central themes that seemed to pervade the chapters, which are (1) the need

for studies that analyze the relationship between local languages and English and how they inform language and internationalization policy in different countries, (2) the reconceptualization of English and its influence on the processes of internationalization *vis-à-vis* the change in the perception of English as a Foreign Language (EFL) to English as an International Language (EIL); and (3) and the relations of power, coloniality, and hegemony of the North over the South that is manifest in internationalization processes oriented to perpetuating the benefits of the global North.

The first theme identified in *English in the South* is the need for studies that analyze the relationship between local languages and English and how they inform language and internationalization policies in different countries.

Baumvol and Sarmento, in Chapter 1, focus on the growing presence of language issues in internationalization conferences. Using de Wit's (2015) definition of internationalization as a springboard for the discussion, the authors restate the "unprecedented mobility that has allowed students, researchers, and professors around the world to study and establish academic and scientific exchanges" (p. 27), as well as the strategic role HE plays in the production and diffusion of science, technology and culture. However, such development and progress stumbles on the important issue of language barrier. The authors also provide a brief historical overview of internationalization strategies in Brazil including recent programs such as the Science without Borders (SwB) and Language without Borders (LwB) programs. Zooming in conference programs from the lastest editions of the Brazilian Association of International Education (FAUBAI) Conference, Baumvol and Sarmento carry out a lexical-semantic analysis of the studies presented in the FAUBAI events. The results show a sharp increase in the number of presentations related to language issues in the FAUBAI conferences in the period between 2013 and 2017. Given the increased importance of English in the internationalization of HE, the authors conclude that it is essential to study the processes of language and globalization in tandem as a way to socialize knowledge and empower Brazilian scientific and academic work.

In Chapter 2, Gimenez addresses language ideologies that concern English as a Medium of Instruction (EMI) as part of the recent sanction of language policies in Brazilian universities. The author raises the question of whether the adoption of EMI equals internationalization since it is not only related to outbound mobility, but also to a growing interest in incoming mobility. Gimenez questions how effective EMI can be within Brazilian institutions since Portuguese is the dominant academic language, and very few courses are taught in English, an idea that is also discussed by Archanjo and Barbosa (Chapter 3) who also point to the same obstacle for internationalization, given how artificial it might seem to teach in English in a context where most students are Brazilian and we can add, most foreign students come from Spanish speaking countries.

The second theme, regarding the reconceptualization of English and its influence on the processes of internationalization *vis-à-vis* the change in the perception of English as a Foreign Language (EFL) to English as an International Language (EIL), emerges from a critical analysis of the relationship between language and privilege in a globalized society. Sifakis (Chapter 5)

focuses on teaching and learning from an English as a Lingua Franca (ELF) awareness perspective. The author explains that scholars and teachers in Greece reported difficulties combining ELF and EFL pedagogical practices, though later it was understood that there was no competition between both orientations, which could work alongside in English as a Second Language (ESOL) contexts. Sifakis provides evidence of different studies to support the argument that there is, indeed, a growing awareness that the view of English has evolved from that of a foreign language to a way of communicating that involves many aspects of life other than the school settings. Sifakis suggests that an ecological perspective which focuses on English language practices based on ELF concepts will help teachers and students exercise autonomy in the classroom.

Acknowledging how "processes of internationalization have transformed our world and changed the way we view and understand the English language" (p. 164), Farias and Hadu (Chapter 6) provide a historical overview of English language policy in Chile and present the results of a study that analyzed Chilean high school students' perceptions of EFL and English as an international language. Building upon Kachru's (1996) concept of world Englishes, Yashima's (2009) notion of international posture, and Gardner's (1972) discussion of motivation, the authors argue for a shift from traditional understanding of EFL to a global concept of English as an international language that motivates students to move away from instrumental purposes to perceiving the "need to participate in the international flows of communication" (p.172) with direct implications for English teacher education.

In Chapter 7, Mejía provides a discussion of the development of English language policies in Colombia and the influence from institutions like Cambridge University and the British Council. Mejia points out that language policy in Colombia has been historically motivated by political pressure, reinforced by the General Law of Education of 1994. The law, however, did not consider the limitation in teacher training and education. To correct such deficiency, the government created a teaching fellowship program to support foreign and Colombian teachers. The partnership led to partial improvement and resulted in increased "native speakerism", which limited empowerment and motivation of Colombian teachers. Mejía also claims that Colombian policies are not informed by research which results in the lack of studies that evaluate the success of bilingual education programs while calls for more research on the topic.

The uneven relations of power between the global North and South are often demonstrated through coloniality and hegemony. While the dynamics of this process are not always explicitly discussed in studies of language and education, Archanjo and Barbosa (Chapter 3) claim that, since Brazil is a country located in the global South, scholars should question the exponential growth of English in HE and the forces fueling this movement. The authors' claim is based on research with teachers and students in a Brazilian institution to discuss the interrelations of globalization, power, language, and knowledge within HE internationalization. Results of Archanjo and Barbosa's study point to the conclusion that the academic community still opposes EMI and suggest that this resistance might be due to the values and practices

underlying its use. The authors argue that alternative possibilities should be considered for internalization goals, such as, the diversity that can be promoted through multilingual approaches.

Informed by decolonial perspectives, Jordão (Chapter 4) discusses the homogenizing processes that may silence the plurality found in local practices in order to achieve the status of international. Jordão subdivides her work into 3 sections. The first part deals with the diversity that has been brought to light by internationalization and how both institutional and classroom settings are struggling with what means to meet internationalization patterns. It then discusses the homogenizing processes that might suppress diversity to create a universalist perspective of HE. The last section refers to the works of authors that hold the decolonizing view that Latin American groups should pose resistance to the power of Europe. In Jordão's own expression of border thinking, the author proposes what she coins an *epistemophagy*, referring to the critical selection of knowledge and ways of meaning making. The conclusions indicate the need for English development incentives, since very few scholars feel confident enough to use EMI.

Ortega starts Chapter 8 with a critical analysis of the Colombia Bilíngue Program from a post-colonial perspective. According to the author, language policy in Colombia has largely been influenced by the goal of increasing Colombia's competitiveness in the international scenario. This economic orientation has led to elevated influence of agencies like the British Council and the Council of Europe, which invest in an English language "industry" (p. 199) in Colombia. Language ideology in Colombia has systematically neglected Spanish dialects and other indigenous languages spoken in the area in favor of a limited/limiting bilingualism of Spanish and English. This reflects Bourdieu's idea of cultural capital that is valued as it is represented in the values of the dominant class. The bilingual model described by Ortega is directly opposed by the one implemented in Costa Rica and Bolivia, presented by Ortega as non-hegemonic models that allow for pluricultural and plurilingual integration of curriculum.

As the title of Chapter 9 "Confronting the English language *Hydra* in *Aoteaora* New Zealand" suggests, it focuses on the division caused by language and culture inside a country with the enforced linguistic assimilation. New Zealand has historically neglected Maori people and language, aligned with the expectation that the dominant population speaks English. Rapatahana alerts to the fact that the *reo Māori*– as well as other minority languages from the Pacific - are still optional in school curricula accross the country, which can potentially lead to their extinction in the future.

Moore and Finardi (Chapter 10) bring the perspectives of their universities located in Spain and Brazil to look at the dichotomy between the North and South both in terms of geopolitical and globalized forces throwing light on the relation between language and power. Moore and Finardi argue that globalization is often seen as negative for minorities in the global South which tends to look skeptically at the influence of English, internationalization, and globalization even though it also brings benefits through its synergetic, cooperative, and universalistic nature (p. 267). As a solution, the authors defend the study of new Englishes as a way to strengthen locality without sparking nationalism. Furthermore, new concepts of

planetarization, and ecopedagogy (Torres, 2014; Santos, 2005) push new critical views of internationalization that propose partnerships that are beneficial for all stakeholders.

Internationalization has become a much-discussed topic in global times, especially because of its impacts and relations with the use of English in different contexts. As Menezes de Souza observed in the Introduction section, the role of English should be discussed by emerging voices and perspectives that address a variety of cultural and regional issues. A critical adoption of internalization policies will welcome multilingualism on campus. The crucial challenge is to find a way for the global South to overcome its invisibility in the current educational context of globalization. This book is an excellent contribution in that sense.

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REPORTS

VIETNAMESE CONSORTIUM FELLOWSHIP: 20 YEARS AFTER SYMPOSIUM

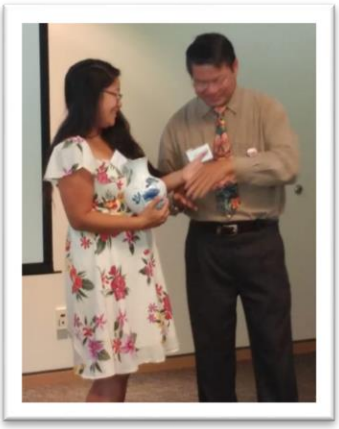
POH TAN

Simon Fraser University

On August 7, 2019, Dr. Allan Mackinnon and the Faculty of Education welcomed back five Vietnamese Consortium Fellowship Program alumni and their spouses to share discussions on how the program impacted and influenced their role as a teacher in Vietnam.

(Left to right) Dr. Mackinnon, Dr. Hao, Dr. Tan, Dr. Chinh.

SFU Ed Review was honoured to be invited to join in this celebration because we were given the opportunity to meet two alumni from the program; Dr. Le Van Hao and Dr. Nguyen Quoc Chinh who are co-authors with Dr. Mackinnon on a published article in the 2016 issue. The article by Dr. Mackinnon, Dr. Hao and Dr. Chinh "presents an analysis of a learning community that formed in a project in science curriculum development at the tertiary level in Vietnam during the nineties" (Mackinnon, Hao & Chinh, 2016[1]).



SFU Ed Review is honoured to receive a very generous thank you gift from Dr. Chinh.

The Symposium was held at Halpern Center at Simon Fraser University on Burnaby Mountain. The day stated with words of welcome from Faculty of Education, Office of International Education, SFU Alumni Relations and program alumni and their spouses. Dr. Hao of Nha Trang University and Dr. Chinh of Vietnam National University began by sharing their memories their time in Vancouver and in the program twenty years ago. In addition, they shared how their experiences in the program has contributed to strengthening Vietnamese Higher Education and

[1] MacKinnon, A., Hao, L. V., & Chinh, N. Q. (2016). Synergistic, ecological education development: The Vietnam Consortium Fellowship Program. *SFU Educational Review, 9*. doi:10.21810/sfuer.v9i.303

how the program influenced their career as a science educator and how they transformed science teaching and learning in their own classroom and with their peers.

Everyone reminisced about the support and care they felt from everyone in the program. As a thank you to different people who supported the program, Dr. Hao and Dr. Chinh generously gifted beautiful had crafted ceramic Vietnamese vases and SFU Ed Review received one for being part of this journey towards the end by having the privilege to publish and showcase the program in 2016 issue.

On behalf of SFU Ed Review, we'd like to wish each alumnus from this program continued success as they continue to make positive impact and changes in science education in Vietnamese Education.

SFU Ed Review is honoured to receive a very generous thank you gift from Dr. Chinh.

TILL WE MEET AGAIN: FAREWELL LETTER FROM THE EDITOR-IN-CHIEF

Written by Dr. Poh Tan, Editor-in-Chief, 2017-2019.

I remember the day I joined SFU Educational Review as a copy editor. That was four years ago, and with mentorship from Marco Espinoza and Dominic Trevisan as editors, I learned about the process of publishing articles in an area of research that I have just started to learn about. Through the years, I have not only learned about the logistics on how a journal article move from submission to revision and finally to publication, I've also learned how collaborative work between fellow peers and Faculty can drive changes and shine light on new educational research.

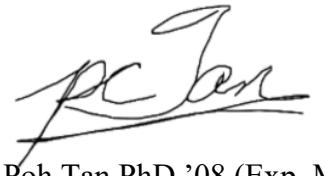
Through mentorship from my colleagues and peers, I quickly became Editor-in-Chief of the journal and I am thankful and grateful to have a great team to work with, especially Jacky Barreiro, Associate Editor and Daniel Ferraz, Managing Editor.

I remember our first meeting in the SFU library. It was a sunny day and it was quite warm in the meeting room. Jacky is always prepared with her silk fan and Daniel just decided to join the editorial team. We were excited to collaborate and bring fresh ideas to the journal. I am thankful that all our personalities fit together like a well-made puzzle and each of us brought our own individual strengths to the journal. From that day onwards, the three of us have made several accomplishments and achieved many milestones that exceed the expectations of the Faculty and our readers. I have fond memories of late-night, laughter filled copy editing sessions, discussions over topics to explore, frustrations over font sizes and consistent APA styles, and in-depth, and serious discussions about places to have our next dinner get together. Our enthusiasm and passion towards building a community for emerging scholars to publish guided us to explore submissions beyond traditional article submissions. As a team, we transformed the journal's annual launch reception into a first Symposium that took place on October 19, 2019 in the Research and Learning Hub, with national and international keynote speakers to celebrate published works and to thank everyone involved, including reviewers, authors, volunteers and Faculty of Education faculty and staff, especially Susan Warren, Peter Liljedahl and Kris Magnusson.

It is with bittersweet feelings that I pass on my role and responsibilities to another graduate student to further elevate the journal towards a level where the impact of scholarship published is recognized globally. I have full confidence in the next editorial team to continue the work that the three of us have built with support from the Faculty.

Thank you to the editorial team, Faculty of Education and SFU for trusting my leadership, and vision in the past few years and to be a part of this successful journey. I will miss our late-night, laughter filled, food-fueled discussions. Till we meet again!

Sincerely,



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