

# Deconstructing internationalization: Advocating glocalization in international higher education

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## Abstract

Internationalization has become more than a buzz word in recent years. It has become a leading investment, generating substantial revenues, and is regarded as an imperative in its kinship to branding and rankings in international higher education. The author deconstructs internationalization as a western hegemonic perspective and advocates instead glocalization in international higher education. Glocalization focuses on enhancing the quality of learning for local and global learner cohorts through mutual understanding and shared values at a deep level of academic and social engagement. Following a literature review, the romanticized notion of internationalization is deconstructed to expose the inherent development communication model of Western hegemony in international higher education. Next, the paper presents the glocalization engagement framework (GEF) as an equitable, inclusive, and diversity-focused international higher education framework. In concluding the paper, critical questions are raised for further research and recommendations are made to embed the GEF within the mainstream curriculum transformation agendas in international higher education. International higher education institutions are encouraged to refocus their agendas on the quality of learning within a glocalization engagement framework to enable learner and teacher cohorts to contest inequities on a glocal (local and global) scale across socio-economic and political boundaries.

**Keywords:** Glocalization, glocal, internationalization, quality of learning

The decades old notion of internationalization favors an international education corporate agenda with a key focus on the corporatization of international education, specifically targeting the recruitment, retention and assimilation of international learners. In the discourse among international education experts (Yemini, 2015; Knight, 2013; De Wit, 2010; Welikala, 2011), the old paradigm of internationalization is being contested, redefined and at the same time being pronounced dead, as noted in the “end of internationalization” discussion by De Wit (cited in Jones et al., 2016, p.16). Notably, the language and practice of internationalization remains on the margins of the mainstream academic curriculum. Instead, institutional brands and international rankings (De Wit, 2010) focus on the recruitment and retention of international learner cohorts as a revenue generating market. De Wit (2011, 2013) suggests that the notion and practice of internationalization requires a rethink and a reframing. De Wit calls for a review of the old and current views of internationalization because, in his view, “The . . . development of globalization, the increasing commodification of higher education, and of the notion of a global knowledge society and economy has resulted in a new range of forms, providers, products, and new, sometimes conflicting, dimensions, views, and elements in the discourse of internationalization” (2016, p.16). In this paper, the author critically interrogates and deconstructs the traditional conventions of Western thought within which the term internationalization was borne as a commodity and sale of products and goods in which learners and learning programs are regarded as the sole transaction.

Internationalization focuses on recruitment and retention of students (Welikala, 2011); lacks attention to quality of learning (Nokkala, 2006); continues to be a revenue generating machine; retains the dominance of the English language as the defining feature; disregards and disrespects indigenous knowledge and language as a reciprocal exchange of cultural wealth (Patel et al., 2011); does not embody a social responsibility and justice ethic; is void of sustainable long term development of learning; and does not offer a holistic perspective to mainstream curriculum development on an interdisciplinary and cross-disciplinary level. Hudzik (cited in Whitsed & Green, 2013) “observed the limited attention paid to internationalization of the curriculum” although it is observed in the literature that the subject of internationalization of the curriculum is gaining momentum, albeit in the margins, not in the mainstream. De Wit et al. (2017) present contributions from Ghana, Cambodia, and Kazakhstan as recent initiatives on internationalizing the curriculum; however, as early as 2003, Canada led the internationalization of the curriculum discourse through research and practice. At that time, funded through the Canadian Bureau of International Education, Bond (2003a; 2003b; 2003c) produced several Millennium Series documents on the subject of curriculum internationalization, including a set of guidelines for practice for teaching staff (2003c, pp. 1-3). Bond (2003b, p. 14) concluded from her literature review that the term internationalization lacked clarity and consensus among institutional leaders, faculty members, and students. Ambiguity and lack of consensus remains a critical factor in the advancement of international education over a decade later. Further, in another research project to survey faculty staff, Bond (2003b, pp. 8-9) reported that several obstacles were identified, among which institutional support, priority, and international experience of the faculty staff were desirable conditions to promote internationalization. Current institutional practices appear to raise similar challenges. Between 2003 and 2006, one Canadian university (University of Windsor) made a proactive decision to establish the International Curriculum Development portfolio in the Office of the Associate Vice Provost, as a campus wide project. The author coordinated the international curriculum development initiative via video conferencing with researchers, academics, students, and community groups in the United

Kingdom (Intelligence & Human Rights), South Africa (HIV/Aids), the Netherlands (American Football & the American Sport Space), and Guatemala (Clean Water) on topics of glocal interest.

The author advocates “glocalization as an alternative to internationalization” (Patel & Lynch, 2013, p. 223), as glocalization embodies all the attributes that have been absent in the internationalization discourse over the past decades. Within the context of the paper, glocalization refers to a blend of local and global (glocal) perspectives as “a socially just and responsible ethics framework that situates learning and teaching within a respectful, equitable, and inclusive learning space” (pp. 224-225). The glocalization framework terminology is clarified next, followed by a discussion of the proposed glocalization engagement framework (GEF). Within the context of the paper, the terms glocalization, glocalization of learning, glocalized learning, glocalization of higher education, and the acronym GEF refer to the glocal engagement framework (GEF) throughout the discussion.

The author asserts that it is quality learning, not student recruitment that should be the focus of international higher education. The competitiveness of international institutional brands and rankings should be focused on quality of learning and the development of good citizen or the global citizen (Nicotra, Patel, & Piscioneri, 2016; Piscioneri & Patel, 2016). In this paper, the author deconstructs internationalization as a corporate agenda that has been packaged, sold, and disguised within the international higher education agenda as an education goal. The author highlights the resemblance of the old and neo-internationalization discourse to the 1950s and 1960s development communication model in the USA, which sold modernity as a primary export agenda. Next, an overview of the glocalization framework is presented. Finally, the paper interrogates the consciences of stakeholders, raising critical questions for further research, and concludes with recommendations.

A brief literature review of old and neo-internationalization and the notion of glocalization below includes the clarification of terminology and provides a context and rationale for the adoption of the glocalization engagement framework as a mainstream curriculum transformation agenda.

### **Literature Review**

In this section, the discussion is framed within the mass communication and communication theoretical perspectives as they relate to the diffusion of education technology innovations and the hidden political economy agenda of international higher education. Broaching the discussion of internationalization and international development from these perspectives, the author problematizes internationalization as a paradigm that was conceived and nurtured in the West (the United States of America, Europe, and United Kingdom, as examples) as a commodity that would benefit them. In commenting on internationalization, Aw (2017, p. xxii) asserts that “ideas are flowing from the North to the South, whether it is people coming from the South to the north for advice, or so called experts from the North hired by institutions and/or nations to implement Western forms of internationalization.” Another important observation in Aw’s commentary is that the promotion of internationalization remains the promotion of “Western models.”

In deconstructing internationalization and neo-internationalization, the underlying implications of the corporate agenda are highlighted. The author critically deconstructs internationalization as a modernization framework of the past decades that continues to produce western hegemonic rationale in its various present forms. Internationalization by any other name (globalization, cosmopolitanism, modernity, technologization, or corporatization) is

internationalization. If it has a dollar sign at the end of the rainbow, with learners, learning, and facilitators of learning being tagged as commodities and products, and if we continue to design learning and implement it as a transaction rather than a human endeavor, we are selling out to the Bretton Woods elites of the 1940s. During that period, the International Monetary Fund (IMF) was established in the USA as a loan-granting agency to provide loans to developing communities, which ensured that developing communities are always indebted to the West in return for modernity. Boughton (2004, p. 20) contends that since then, the IMF “has effectively become divided into groups of creditor and debtor countries whose membership changes little over long periods of time.”

### **Deconstructing Internationalization**

Internationalization is marketed as a revenue generating machine that has become a hegemonic force, overwhelming developing communities on the promise of a quality education designed in the West, leading to quality of life in their local contexts. Instead, internationalization in higher education has dichotomized learner cohorts who come from developing communities (in Asia, Africa, and Latin America) based on English language proficiency, ethnicity, and indigenous knowledge perspectives, for example, and those from developed communities (or host countries in North America, Europe, the United Kingdom, and Australasia). The imbalanced diffusion of new education and communication technologies around the globe further expand the innovation divide, as noted by Servaes (2014) and Patel et al. (2012; 2014). Access and lack of access to new communication media technologies create tensions and barriers to achieving social equity. Within the internationalization paradigm, factors that affected glocal community building relationships include stereotypical, prejudiced, and discriminatory behaviors among the proponents of internationalization toward other cultural communities.

### **Stereotypes, Prejudice and Discrimination in Internationalization Discourse**

Another primary factor contributing to the deep divisions in the internationalization discourse is the use of stereotypical, prejudicial, and discriminatory principles and practices drawn from intercultural communication and cultural diversity literature authored by Western academics and professionals. In the adoption of this literature base as a primary resource, the discourse of internationalization has focused on difference (of culture, language, and perspectives) among international and domestic learner communities. The skewed perceptions of Western academics and professionals about diverse cultural communities, specifically those that are not native English speaking, has segregated international learner cohorts based on nationality, ethnicity, race, and language.

Cultural diversity training and development programs for international and domestic learner cohorts, teachers, professional staff, and administrators are usually designed and delivered through a Western lens. These programs are delivered using topics at the surface level of intercultural communication, such as stereotypical examples of cultural customs, attire, and food. Cultural diversity programs that adopt stereotypical case studies inculcate an “us” and “them” mentality among international higher education professionals and learners. In the old and neo-internationalization discourse, from a Western perspective, participants are advised that to better understand international learner and teacher cohorts and to empathize with them, one must

“walk in their shoe” or “see through their eyes.” Ravenscroft (2012, p. 34) has debunked that theory with a powerful message to all who communicate with “other” cultures. She asserts that one cannot look through the eyes of the other and recommends instead that one should “shift one’s position in relation to other objects in a scene.” This is an important departure point from Western thought, as it requires one to critically self-reflect on one’s own perspective in relation to the other. One must know one’s self (Patel et al, 2011), identify stereotypes that one holds deep in one’s mental model (Eckert, 2006), and explore one’s own degree of prejudice and liability for discriminatory behavior before one begins to understand the behaviors, norms, and customs of another. Such a shift in perspective will also enable international education proponents and participants to envisage a scene in which English is not the dominant language of communication.

### **The Hegemony of the English Language**

The hegemony of the English language in internationalization accentuates difference over the decades through emphasis on (1) the importance of the English language with complete disregard and disrespect of the value and importance of the mother tongue of the international community; (2) establishing English Second Language programs and IELTS testing centers as other revenue generating machines (when the English-speaking populations of the host countries may themselves not be proficient at the acceptable IELTS level of English required for international cohorts); and (3) focusing on a surface level (Samovar & Porter, 2004) of social engagement with international cultures through exchange of food, customs, and attire as the essence of internationalization.

In this notion of internationalization as a discourse of difference, there remains an absence of deep level communication (Samovar & Porter, 2004) through which to find common ground based on shared value systems that would provide opportunity for bonding such as family, religion/spirituality, and country/territory/nationhood. Samovar & Porter (2004, p. 84) contend that at the deep level of communication, cultures share a common bond in their love for family, history, and religion (or spirituality) and, as demonstrated for centuries, by their willingness to defend to death their religious/spiritual beliefs, their lands and territories, and their families. In contesting internationalization, one challenges the discourse of difference. As noted throughout the paper, internationalization has been reinvented in the mold of the modernization theory of the last century.

### **Internationalization: Reinvented as Modernity and Modernization**

As with the modernization theory (Schramm, 1954; Learner, 1958; Roudomotef, 2016) of the 1950s and 1960s, the paper highlights the similar orientations of colonial and imperial undercurrents in the design, marketing, and hegemonic distribution of internationalization as a sought-after brand of higher education targeting quick revenue returns for investment in the international education market. The range of policies, practices, and programs that subscribe to the colonial slavery of minds under the guise of internationalization include immigration policies and practices of difference for international learner cohorts; the English language as the dominant communication medium; and the marketing and sales of new education communication technologies and products to developing communities. Technology enhancement in international higher education is regarded as the new modernity standard in the same frame as

agricultural machinery, technology, and innovative ideas for growing crops were exported from the USA to other regions as symbols of modernity.

International development agendas in the West (United States of America, Europe, and United Kingdom, for example) have focused on the design and implementation of colonial and imperialist learning models that value Western traditions and knowledge forms. The Western knowledge economy plays a significant role in advancing the corporate agenda of Western higher education institutions, as noted in the European case presented by Nokkala (2006). Nokkala alerts us to the sub-texts and counter-sub-texts on internationalization in the European case and in an international context. An example of such sub-text relates to the desired qualities representing internationalization, “namely entrepreneurial, active citizens, within whom an international mindset is also a desired quality,” with the counter-sub-text of “empowerment” (p. 182-183), as envisaged through Western eyes.

### **Internationalization through Western Eyes**

Competition driven governing policy at the institutional level within higher education level drives the pace and shape of the internationalization agenda. Nokkala cites policy document data as an example to support the contention that internationalization policy is revenue driven. Nokkala (2006, p. 179) cites revenue generating language in the policy documentation suggesting, “There is a global market for higher education on which countries and higher education institutions compete for best students and staff, as well as strive to generate much needed revenue. Therefore, we need to be attractive for international students and staff; otherwise, we stand to lose in the competition and run the risk of losing our relevance.”

Within the mass communication theoretical frameworks of development communication in the United States of America during the 1950s and 1960s, there was a mass transfer of agricultural innovation, including machinery and technology, from the United States to developing communities. The author makes several references to the model of transfer of technology and machinery (Lerner, 1958; Schramm, 1964; Rogers, 1995) in the last century from the USA to developing communities, and the current, similar practice of exportation of technology innovations in international higher education from the North to the South. Regarding knowledge and idea flows, Aw (2017, p. xxii) asserts that “the unidirectional flow reflects power relations and the dominance of Western cultures.” This has been a primary flaw of the internationalization discourse to date.

Other relevant similarities between the modernization theoretical perspectives of the last century and the trends of the first decades of the twenty-first century demonstrate that the internationalization discourse has continued to promote the hegemony of English as the language of internationalization; the subjugation of one culture (that of the West) over other cultures; the assimilation of other diverse cultures to the dominant culture of the host country (the USA, UK, Australia, New Zealand and Canada); and the transfer of technology to developing communities without adequate infrastructure, training, or development of technology skills among local communities in the use and repair of the newly imported technologies.

International Higher Education models and approaches over the past decades resemble the abovementioned development communication models. Knowledge transfer and technology transfer are top-down from developed communities to developing communities, with little regard for the indigenous knowledge and languages of non-Western communities. Nokkala (2006, p. 184) contends that a key feature of the internationalization paradigm in Europe was that English

was regarded as the dominant language of internationalization in Finland and Netherlands. In this case, “The increasing use of English as the language of teaching, or the importance of English for the internationalization of the universities” was regarded as a defining feature of internationalization in Europe even though it placed national languages second. As with the European case, English has continued to feature as the hegemonic language of internationalization, displacing indigenous languages, knowledge forms, and cultural contributions.

Internationalization has dominated the higher education news headlines for several decades, smacking of colonialism and imperialism, and reeking of corporate greed. The internationalization corporate agenda is fraught with tensions between upholding its noble ideal of embracing good citizenship, moral values, and commitment to social responsibility, and the desperation to corporatize the international higher education landscape. Internationalization has implemented the old paradigm of communication development over the last three decades. The modernization paradigm has been reinvented in the 21st century and exported to developing community contexts under the guise of international engagement and economic development. Nokkala (2006, p. 180-181) asserts that “the internationalization discourse of both the university and state actors, is articulating together the economic and social rationalization of internationalization, producing an image of higher education in general and internationalization specifically as activities contributing both to the economic development of individuals, countries, and regions, and to the international peace, friendship, and understanding between individuals and nations.”

Glocalization is advocated instead of internationalization as an equitable, inclusive, and diversity embracing paradigm for international higher education engagement.

### **Defining Glocalization and Glocal in a Higher Education Context**

The concept of glocalization has been adopted across various disciplines in international literature for several decades. It has multiple meanings and adaptations, many of which apply to business disciplines, economic trends around the globe, cultural approaches to social engagement, and academic discourse. Roudometof (2016) presents a comprehensive historical perspective on the origins and applications of glocalization as a commodity, among a diverse range of local and global socio-economic, political, and environmental concerns. In his historical review, glocalization has also been associated with globalization as an economic endeavor. Roudometof (2016, p.10) is also of the view that the use of the term “globalization” over the decades was an expansion of the older notions of ‘modernity,’ Eurocentricism, Europeanization, and Americanization. Roudometof (2016) contends that the ‘globalization’ discourse gave way to the ‘glocalization’ discourse in the social sciences as an acceptable alternative because the “notion of glocalization integrates into a single formulation the processes of globalization and glocalization” and that “the glocal offers an additional layer that allows social theory to capture the complexity and multifaceted nature of social processes” (p. 10).

Contrary to past and current notions of internationalization, globalization, and glocalization within the literature (Roudometof, 2016; Jones et al., 2016; De Wit et al, 2017), the proposed glocalization engagement framework (GEF) in this paper is a learning and teaching quality paradigm embracing equity, inclusivity, and diversity as a sustainable, forward looking international higher education paradigm. It does not subscribe in any way to the economic development, student recruitment, investment generation, or higher education as a commodity

perspective expressed in the literature (Roudometof, 2016; De Wit, 2017; Jones et al., 2016; and other scholars) on internationalization, globalization, and glocalization.

In the author's view, *glocalization* embraces equity, inclusivity, and diversity in learning and teaching development. The glocalization of learning framework in international higher education commits to a socially responsible and just engagement among relevant stakeholders for the common good. Committed to the respectful exchange of perspectives and actions that ultimately benefit the quality of life of local and global communities, glocalization, as applied to international higher education, and as espoused by the author, pursues a human-oriented education agenda.

Glocalization is a term that has been applied to sociology, business, and other disciplines for decades, as noted in Roudometof (2016), who cites Khondker (2004) and other scholars. The author agrees with Khondker (2004, p. 5), who asserts that "glocalization does not promise a world free from conflicts and tensions but a more historically grounded understanding of the complicated yet pragmatic view of the world." In the author's view, it is this pragmatic view of the world that is critical in the current international higher education discourse. Within the context of this paper, *glocal* refers to an integration of the local and the global because local and global socio-economic, political, and environmental concerns have an impact on glocal communities. Glocalized learning requires participants to engage their minds in the glocal learning space to reach consensus seeking solutions and actions to overcome natural disasters, human peril, and to withstand religious, land, and familial conflicts. In the glocalized learning space, real life natural disaster and human peril situations in our glocal environment *are* the assessment case studies within which an *assessment as learning* (Patel, 2014) approach to curriculum design and implementation is recommended.

It is imperative that the glocalization framework in international higher education focus on learning quality.

### **Framing Glocalization of Learning in Higher Education**

In adopting glocalization as a framework in higher education, stakeholders may explore shared perspectives. The glocalization of learning framework encourages respectful exchange of indigenous knowledge and perspectives among local and global communities to enable them to design curriculum that celebrates their strengths and cultural wealth (Patel et al., 2012). Glocalization in a higher education context embraces equity, diversity, and inclusivity of local and global community perspectives and encourages glocal community building and partnerships. Collective responsibility, accountability, and sustainability of processes and actions are all imperatives in a glocalized learning context, and they rest firmly on the shoulders of all stakeholders, including the organizational leadership.

Glocalization in international higher education supports the negotiation of glocal perspectives and actions through dialogue with consensus seeking and actioned change as firm goals. Within a glocalization engagement framework context, stakeholders are expected to intuitively think glocally (consider the socio-economic and political issues and consequences from a local and a glocal perspective). This means that in the blink of an eye, stakeholders take control of a situation and apply the impact and risk assessment principle to prepare and respond appropriately. This ensures that there are no harmful consequences and that there are mutually beneficial outcomes as a result of stakeholders' actions and/or non-actions, for which they are also held accountable. There is an imperative to combine the local and global contexts in terms



of thinking and actions because the local and the global are fused in multiple ways across all disciplinary fields. Wakefield (2007, p. 9) made a similar proposition about his work on multinational entities when he stated that “the real need for international reputation management is to think global and local and act global and local, constantly integrating these two levels of strategy and action.”

In an international higher education context, glocalization is a forward thinking, proactive framework. In committing to mutually acceptable norms of engagement (respect, voice, and trust, for example), stakeholders engage respectfully in the consensus seeking dialogue. The glocalization framework encourages diverse communities to seek mutually acceptable strategies and solutions with accountability for the consequences of actions. A shared social responsibility ethic for international higher education development, respect for all stakeholders, and building *glocal* communities as third culture (Lee, 2003) with acknowledgement and negotiated exchange of cultural wealth (Patel et al., 2011) are requisites in adopting the glocalization framework as a sustainable framework in international higher education. Within this framework, partnerships and collaborations through third culture building are nurtured, with a focus on quality education development.

The author has introduced glocalization to the international higher education discourse as an alternative to internationalization (Patel & Lynch, 2013, p. 223) to eliminate the emphasis on differences in internationalization regarding culture, language, and ethnicity. The relevance of glocalization to the higher education framework as opposed to internationalization is that it brings local and global communities together across cultural boundaries to find common ground. Glocalization of learning in international higher education goes above and beyond international education discourses because it engages stakeholders at the deep level of intercultural communication as a consensus seeking and actioned change paradigm. Klyukanov's (2005) ten principles of intercultural communication (modified and adopted in the GEF) have a key role in glocalization, as they provide guidelines for negotiating third culture building (Lee 2003). Glocalization embraces indigenous histories, cultures, and knowledge forms, promoting the co-construction of third culture perspectives as common ground. As noted in Lee's (2003) third culture theory, glocalization does not negate the rights of local and global communities to their language, history, culture, and ethnicity. A discussion of the various interconnected components of the Glocal Engagement Framework are outlined and reviewed next.

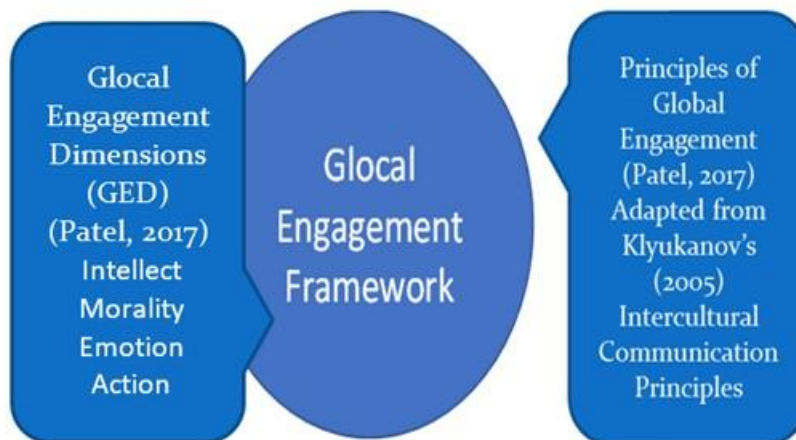
### **Glocal Engagement Framework (GEF)**

The Glocal Engagement Framework is a holistic approach to international higher education development that comprises Glocal Engagement Dimensions (GED) and the Principles of Glocal Engagement (PGE). The GEDs refer to a combination of Intellect, Emotion, Action, and Morality, which are requisites in the glocal engagement framework. The Principles of Glocal Engagement (PGE) are an adaptation of Klyukanov's (2005) Principles of Intercultural Communication. The GED and PGE have been developed to provide a model for the design, implementation, and assessment of the Glocal Engagement Framework as a pragmatic approach. Commitment to glocalization of learning as an equity, inclusivity, diversity, and sustainability framework and to its components, Glocal Engagement Dimensions (GED) and Principles of Glocal Engagement (PGE), is essential for success. The GEF provides stakeholders with shared vision and common ground upon which to build creative and innovative pathways to enhance the quality of life of glocal communities.

The Glocal Engagement Framework (GEF) is illustrated in Figure 1 as a holistic framework that integrates the Global Engagement Dimensions (GED), Figure 2, and the Principles of Glocal Engagement (PGE) Figure 3 below.

### Glocal Engagement Framework (GEF)

Figure 1



The Glocal Engagement Framework presents guidelines for the implementation of the glocalization paradigm, and it can be adapted and modified to include indigenous perspectives of the glocal higher education cultural context in which it is to be implemented. Unlike the piecemeal curriculum projects on the periphery of the internationalization discourse, it is proposed that the glocalization of higher education framework be mandated as a core curriculum framework and integrated into the mainstream curriculum transformation agenda. The GEF will attract learner cohorts who value quality learning. As noted in the preceding sections, approaches to internationalization are less focused on quality learning. Nokkala (2006, p. 188) contends that “markets and competition can be seen being primarily about generating revenue, which does not lay an equivalent emphasis on the sub-discourse of quality.” Next, the GEF dimensions are discussed as significant components of the GEF, illustrated in Figure 2.

### The Glocal Engagement Dimensions (GED)

The four dimensions of the GED (Intellect, Emotion, Action, and Morality) are an important component of the glocalization framework. Each of the four dimensions has a significant role to ensure that the actioned outcome is fair, inclusive, and diversified. Stakeholders who are participants in the glocalization of learning discourse are expected to understand and demonstrate their capabilities in all four dimensions, which guide the successful navigation of the glocal engagement space.

*Intellect* is a key dimension, as the GEF requires individuals and groups to demonstrate knowledge, education, and wisdom as citizens who can respond to glocal events in appropriate ways. However, intellect alone is not adequate to engage with the complexities of a glocal environment.

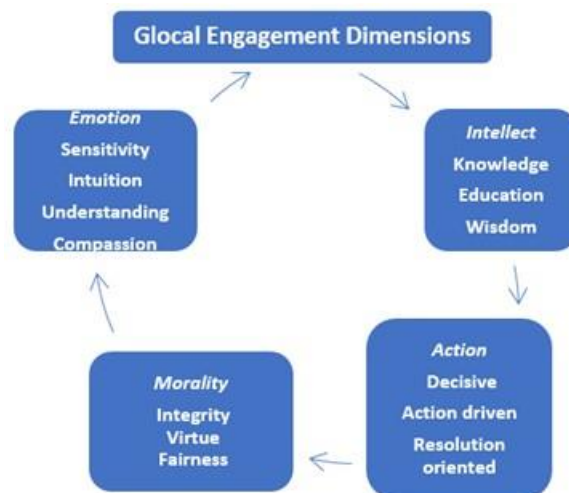
*Emotion* is another important dimension that should be managed with care. Among a range of appropriate emotions, the individual will demonstrate sensitivity, understanding, intuition, and compassion. In responding to glocal situations, individuals demonstrate understanding of the situation. Regarding Emotion, individuals and groups are expected to respond to glocal phenomenon intuitively and demonstrate understanding of the situation, and resolve it by taking action with compassion and sensitivity to all stakeholders concerned.

The glocal engagement framework is an *Action* driven framework that requires individuals and groups to act. The objective is to resolve, build, and change situations to the mutual benefit of all stakeholders. Action refers to a commitment and responsibility to bring about a change in the quality of life for the glocal community of stakeholders. The individual demonstrates abilities that are decisive, action driven, and resolution oriented. To ensure a meaningful resolution, the actions to be taken should be agreed upon through respectful negotiation among all stakeholders.

Another dimension of key importance is *Morality*. Participants require a high standard of morality so that all issues that are brought into the glocal dialogue can be assessed on ethical grounds. It is imperative that stakeholders act with integrity, virtue, and fairness. This is of importance if higher education institutions are committed to developing a citizen who will respond with integrity to multiple complex glocal phenomena. The Glocal Engagement Dimensions (GED) are illustrated below in Figure 2.

### The Glocal Engagement Dimensions (GED)

Figure 2



Next, the Principles of Glocal Engagement (PGE) are explained. The PGE are an adaptation of Klyukanov's (2005) intercultural communication principles, as outlined in Figure 3 in the next section.

### Principles of Glocal Engagement (PGE)

The primary goal of the framework is to cultivate new shared meaning through the adoption of the Principles of Glocal Engagement (PGE). The PGEs have been adapted from Klyukanov's (2005) principles of intercultural communication. On a point of note, Klyukanov's transaction principle is adapted to refer to the respectful and negotiated exchange of cultural wealth and not to the Western notion of transaction as commercial gain. The following table (Figure 3) illustrates the adaptation of Klyukanov's intercultural principles to the Glocal engagement framework.

**Principles of Glocal Engagement (PGE) Figure 3**

<b>Number</b>	<b>Intercultural Communication Principles Klyukanov (2005)</b>	<b>Principles of Glocal Engagement Patel (2017)</b>
<b>1</b>	Punctuation principle	Draw mutually acceptable boundary lines.
<b>2</b>	Uncertainty principle	Reduce uncertainty through negotiation and sharing of relevant information.
<b>3</b>	Performativity principle	Cultivate new shared meaning.
<b>4</b>	Positionality principle	Position or ground oneself in a context.
<b>5</b>	Commensurability principle	Find common ground among stakeholders.
<b>6</b>	Continuum principle	Consider multiple glocal perspectives.
<b>7</b>	Pendulum principle	Consider ongoing interaction in negotiating shared meaning.
<b>8</b>	Transaction principle	Transaction component of global community building related to exchange of cultural wealth and indigenous knowledge.
<b>9</b>	Synergy principle	Cooperative nature and integration of global community building.
<b>10</b>	Sustainability principle	Long term mutually respectful relationship.

In exploring new shared meaning through third culture building, the Principles of Glocal Engagement in Table 3 above list the prerequisites for a successful glocal engagement experience in which the objective is to find common ground.

In the next section, the author highlights emerging critical questions for further research. If such critical questions form part of a glocalization of learning agenda in higher education, these questions become *assessment as learning* (Patel, 2014) case studies that would enlighten learners and scholars about the socio-economic and political inequities that are widespread on a glocal scale.

### **Emerging Critical Questions**

The discussion in this paper on deconstructing internationalization has brought to the fore a wide range of international higher education concerns, dilemmas, challenges, opportunities, and critical questions. These questions are open for dialogue within a glocalization of learning context and further research. Emerging critical questions are presented next.

#### **Is it the End of Internationalization in Higher Education?**

Is it the end of an era for internationalization in higher education, as manufactured in and exported by the West, in the same vein as the modernity paradigm? Aw (cited in De Wit et al., 2017, p. xxii) contends that “internationalization involves knowledge exchange and transfer. However, the current practice is to privilege a form of knowledge originating from the North and flowing to the South. It is important that knowledge flows be multidirectional. Knowledge generation and dissemination need to be decolonized.” De Wit et al. (2017, p.1) concur that “dominant paradigms in the conception of internationalization have traditionally come from the English-speaking world and Western Europe.” The glocalization of learning framework in international higher education provides an opportunity to decolonize knowledge flow, to develop respectful partnerships among glocal communities, and to invite the rich, valuable contributions of indigenous knowledges among local and global communities as equal partners in the sharing their collective human spirit.

International institutions are urged to take the ‘corporate’ out of higher education by introducing glocalization as a substitute for the old internationalization discourse in international higher education. Glocalization engages stakeholders in open dialogue within the dimensions and principles of glocal engagement at the deep level of communication (integrating respectful conversations about values, belief systems, and ethical frameworks), which are critical components of glocalization.

#### **To Which Internationalization or ‘-ization’ Do You Subscribe?**

If, as internationalization, globalization, Roudometof’s (2016) definitions of glocalization, and the case studies presented by Torres et al. (2012) suggest, these ‘izations’ are product and commodity based and transactionary in nature, with abuse of human rights records, which of these ‘izations’ does one subscribe to? This is a complex question because it is layered with many sub-texts about individuals’ values and belief systems, commitments to social responsibility and justice, place within economic development and prosperity, and contributions to modernity and advancement, along with the freedoms and rights any given individual may have stolen or eradicated, who people are as human beings, where it is that they really come from, where they want to go, and what kind of ecological footprint they want to call their own.

In relation to consumerism and human rights abuse of workers, glocalization promotes opportunities for the innovative development of a curriculum that interrogates our consciences as

we purchase consumables, for example. Torres et al. (2012) contend that examples of human rights abuses are noted among the following companies where we purchase iPhones from Apple (which resulted in suicides in companies such as Foxconn in China), Walmart products (responsible for child labour in Bangladesh), Coca Cola (water pollution and pesticides issues in India), and Canon (responsible for work stress in Japan). In the Glocal Engagement Framework, these real-world inequities *are* the *assessment as learning* component of quality learning opportunities.

### **Is International Higher Education Leadership Willing to Action Change?**

Is international higher education leadership ready to make a bold move to act and to reject all forms of internationalization tagged as commodity, investment, and transaction, which may (or may not) be described as the human trafficking of learning communities in higher education? The answer depends on which side of the glocal sphere one occupies as one's local or global space.

The glocalization curriculum is expected to interrogate and uncover underlying and hidden corporate agendas, socio-economic, and political inequities and to drive social change. In the glocalization curriculum, learners and teachers are partners in the co-construction of shared learning. Uncovering the curriculum requires interrogation of processes and systems that exclude individuals and groups, abuse human rights, and block human potential to enhance quality of life. Enabling learner cohorts to challenge socio-economic and political injustices and to demand social responsibility and equity in processes and systems requires an international higher education curriculum that opens dialogue at the deep level of communication.

### **Are Stakeholders in International Education Willing to Shift Positions?**

Are international higher education and internationalization stakeholders willing to “shift their positions...” (Ravenscroft, 2012, p.34) to move to a glocalization of higher education paradigm, in which the scene on the canvas is populated with images of indigenous knowledges, cultures, histories, and languages that tell a different story from that of the Western colonizers and imperialists?

### **Will Glocalization as a Sustainable Equity Framework in International Higher Education Contribute to the New Sustainability Development Goals (SDG)?**

International higher education may not have contributed as fully as it should have to the Millennium Development Goals 2015 over the last decade and a half to enhance learning quality and education access for financially disadvantaged communities. However, the new SDG goal number 4 on quality education speaks directly to international higher education and challenges the international education community, among a range of other imperatives, “to ensure all learners acquire the knowledge and skills needed to promote sustainable development” (4.7). According to the UNESCO Report (Bokova, 2015), “The international community must step up, to sustain and increase aid to education – especially in low and lower middle income countries where needs are greatest.” The author is of the view that if international higher education institutions adopt glocalization as an equitable and sustainable quality learning framework within

the mainstream curriculum transformation agenda, they will have a positive impact on the new SDG for education.

Recommendations for proactive, visionary glocal engagement and leadership in international higher education are presented in the next section.

### **Proposed Recommendations**

Recommendations are made to take the international higher education discourse to the next level so that stakeholders apply a critical lens to probe beneath the surface and expose socio-economic and political inequities on a glocal level.

### **Critically Interrogate Internationalization and Neo-internationalization Models**

As demonstrated throughout the paper, the promotion of the internationalization of higher education as a Western hegemonic discourse has resulted in various issues and questions related to socio-economic and political inequities among stakeholders. It is important for stakeholders to re-assess the internationalization policies and practices and to eradicate those elements that resemble the modernization theory of the last century, the Bretton Woods “project” (Patel, 2012, pp. 16-17) mentality, and the IMF loan agency bondage, including the hidden agendas in the transfer of technology innovations and the recruitment of learners. On a point of note, there is currently a UK based non-government organization with the name The Bretton Woods Project that “challenges the World Bank and IMF and promotes alternative approaches,” which should not be confused with the origins of the Bretton Woods project of the 1940s. More information on the UK NGO is available on their website, <http://www.brettonwoodsproject.org>.

### **Modify the Glocalization Engagement Framework to Institutional Cultural Context**

The Glocalization Engagement Framework is flexible so institutions can modify it to meet the institutional cultural context. Institutions are invited to review the GEF in a consultative forum among stakeholders and to modify it to include the vision and mission of the institution. Institutional stakeholders will decide what is relevant to their glocal context as they map their glocalization journey. The local stakeholder community will know best what works in the region and can infuse it with indigenous knowledge, language, history, and culture, thereby creating a harmonious balance of glocal community partnerships.

### **Embed the Glocalization Engagement Framework in the Mainstream**

The Glocalization Engagement Framework will have greater impact when it has been embedded in the mainstream curriculum transformation agenda. Institutions will demonstrate their commitment through the provision of adequate resources for implementing the framework. Resources include funding for training and development of stakeholder groups, glocalized course and program development, and technology resources for connecting stakeholders in the glocal learning space (online and face-to-face).

### **Stakeholder Training and Development in Adopting the Glocalization Engagement Framework**

Before the glocalization framework is implemented, stakeholders, including leadership teams, are expected to undertake training and development in all aspects of the GEF. The training program will require stakeholder participants to understand the importance of the Glocal Engagement Dimensions and the Principles of Glocal Engagement to action change. In adopting the recommendations, international higher education institutions will empower stakeholders to contest inequities and to enhance quality of life of glocal communities. Removing the corporate agenda and replacing it with a humane, compassionate, glocal engagement framework will demonstrate the institution's commitment to the co-construction of third culture building. Adopting and implementing the glocalization of learning framework in international higher education will provide opportunities to build glocal communities, find common ground, and exchange our rich cultural wealth through respectful negotiation. As noted by the author in her previous work, our histories may define who we are as a people and nation; however, we are destined to share a common humanity. Thinking and acting glocally will inspire us to distance ourselves from the politics of division and the discourse of difference.

### Conclusion

In this paper, the glocalization engagement framework is committed to quality learning, equity, diversity, inclusivity, and sustainability. The new Sustainability Development Goal 2030 for education “Ensure *inclusive and equitable quality education and promote lifelong learning opportunities for all*,” is achievable if the international higher education community builds glocal partnerships to accomplish it. Bokova (2015) asserts that “we need to do far more to ensure quality education and lifelong learning for all. There is simply no more powerful or longer lasting investment in human rights and dignity, in social inclusion and sustainable development.”

The Glocal Engagement Framework (GEF) outlined the four glocal engagement (GED) dimensions and the ten principles of glocal engagement (PGE), which have been adapted from Klyukanov's (2005) principles of intercultural communication as key components to ensure success. The glocalization of learning discourse is open for respectful dialogue among glocal communities at the deep level of intercultural communication so that glocal communities can confront their histories and ponder their present and future destinies as one humanity.

### Notes

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