Perspectives in Transnational Higher Education

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PREFACE

A colleague asked "What is transnational education?" Then, the colleague did not bother to wait for an answer, but added, "There is already international education. There is no need to talk about transnational education. After all, it does not matter which term one uses." So, when you picked up this volume or any other text on transnational education, if this is the question or the concern that immediately came to mind, be comforted with the confusion! You are not alone! You are not alone! And there is nothing wrong with your confusion, as long as you are open-minded enough to listen, capture what others have to say, and ready to change your prospective, if you are convinced. It is important to mention that, it is not the first time the relevance of a concept or differentiation between concepts is challenged. For example, people ask very often, "what is the difference between social work and human services?" People wonder about the difference between anthropology and sociology or anthropology and ethnology or educational psychologists and school psychologists. Well, in all the aforementioned examples, there are differences although professionals or scholars in these disciplines may work with similar target population. There are differences and complementarities between each of these pairs of disciplines, mentioned just as examples. The list could have been longer. This is the same thing for transnational education and other concepts that are closely related such as international education or global education. On the surface, the difference may not matter. However, when practitioners have to provide teaching and learning services, it is important for them to know whether their activities occur within a framework of international education or transnational education. When scholars are doing research on a particular topic, it is important to clarify the meaning of the term transnational education, if used in a study. It is important to justify whether it can be used interchangeably in one context, and means something different in another context. At this point the operationalization of the term transnational becomes relevant. We believe that it is relevant to conceptualize the term transnational education in ways that are specific for practitioners, and measurable as a variable for researchers and scholars.

This publication is designed to provide scholars, administrators and other practitioners with perspectives related to transnational higher education. The definition about transnational education is addressed in various chapters of the book. The difference between transnational and international education is also clarified. This volume is a publication of the Transnational Education and Learning Society (TELS). In a nutshell, the TELS is a not-for-profit professional association that includes members with transnational identities and committed to study, reflect upon, and disseminate patterns of educational practices, policies, and scholarship that occur beyond the national borders of single countries. The TELS aims to "Provide leadership in transnational education and learning by networking communities of

stakeholders through education, communication, publication, research, advocacy, and consulting activities, around the principles of borderlessness, inclusion, authenticity, quality, and sustainability" (Transnational Education and Learning Society (TELS), 2015, para 1). The readers of this volume will have an opportunity to:

- Explore various philosophical-oriented perspectives regarding key concepts and theories in transnational higher education;
- Analyze pedagogical – oriented perspectives on policies, programs, and other practices of transnational higher education;
- Review issues related to the delivery models of transnational higher education; and
- Explore the challenges and opportunities related to transnational higher education.

This publication not only provides frameworks for creativity, critical thinking, in-depth analysis, transformative teaching and learning, but also introduces transnational higher education from a diverse perspective. Transnational higher education is supposed to be an alternative to global education by using an approach that considers the local and global as part of a mix, in which they are not mutually exclusive. However, the current practices of transnational education programs do not necessarily reflect that *glocal symbiosis* (Jean Francois, 2015). For example, transnational education programs currently consist of unidirectional activities, from industrialized to developing countries. Therefore, analyses of transnational education policies and practices do not necessarily take into account both the receiving and sending countries as part of a holistic process. Therefore, there is a need for a critical transnational higher education. The publication is promoting multiple perspectives about transnational higher education, encouraging transnational practices that can test such perspectives, and challenging scholars to engage in critiques of stakeholders' experiences, perspectives, and policies on transnational higher education.

For this book, the term transnational higher education will be used to include philosophy, pedagogy, and mode of delivery of education programs, activities or services, which target students, clients, or learners that can be in their home countries while earning a degree from a foreign institution. This book is a primer in introducing philosophical, pedagogical, and mode of delivery oriented perspectives that are associated with transnational higher education.

Consequently, the book includes three major sections.

The first section is entitled *Philosophical Perspectives*, and includes chapters that offer philosophical oriented perspectives on theories, concepts, methods, approaches, and models of transnational education. Chapters in the first section are "What is transnational education?" (Emmanuel Jean Francois), "'Gated globalization', regionalism and regional trading agreements: Educational diplomacy in an epoch of the post-bureaucratic state" (Tavis D. Jules), "Transnational education and internationalization of education as tools for higher education transformation

and economic development in emerging economies" (Leapetswe Malete), "Critical transnational pedagogy: Toward a critical theory of transnational education and learning" (Charles L. Lowery).

The second section *Pedagogical Perspectives* encompasses chapters related to curriculum and instructional practices in transnational higher education. Chapters in the second section are "A global perspective on transnational curriculum: Building learning community in context of education reform" (Helena Wallenberg-Lerner), "Power, authority and relationships in instructional practice: A transnational experience" (Michael Fonkem), "Open books, close divides: Using cultural relativism to enhance reading comprehension" (Erica L. McFadden), "Transnational English: Dialogue and solidarity among teachers" (Donald F. Hones, Li Cheng and Jikwang Baek), and "The undertones of culture in American education: The exigencies of trans-cultural consciousness in transnational education" (Patience Ewelisane Etutu Fonkem).

The third section is titled *Perspectives Related to Mode of Delivery* and incorporates chapters that discuss facets or cases of mode delivery in transnational higher education related to specific countries. Chapters include "Trans-nationalization of Latin American higher education: Perspectives and challenges for the region" (Gustavo Gregorutti, Oscar Espinoza and Luis Eduardo González), "Inter-institutional/joint degree curriculum experiences in higher education: Opportunities and challenges for the University of Botswana" (Joseph Matsoga), and "Balancing the local and the global through transnational education: The case of the University of Botswana" (Oitshepile M. Modise and Mejai B. M. Avoseh).

Our hope is that the perspectives offered in this volume will contribute new insights to the scholarship, policy analysis, and practices related to transnational higher education.

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PART I

PHILOSOPHICAL PERSPECTIVES

EMMANUEL JEAN FRANCOIS

1. WHAT IS TRANSNATIONAL EDUCATION?

Many universities in industrialized countries maintain branch campuses overseas, and have students who are learning (face-to-face, blended, e-learning) in countries that are different from the country of the academic institution. This approach of internationalization in postsecondary education is referred to as transnational education (Allport, 2002; Goodfellow, Lea, González, & Mason, 2001). What are the factors that explain the emergence of transnational education? How does transnational education differ from other concepts like comparative education, international education, and global education? What are the perspectives related to transnational education? What are the challenges and issues related to transnational education? These represent a few among many questions that people tend to ask about transnational education. The purpose of this chapter is to provide some short tentative answers or reflections in the following paragraphs. The focus of this chapter is on transnational higher education. However, practices of transnational education involve P-20 (i.e., Pre-school through Graduate education) and non-formal education.

ABOUT TRANSNATIONAL EDUCATION

In simple etymological terms, the word "transnational" implies actions, practices, or contacts that extend or go beyond national boundaries. Used in a combination with other concepts, the term transnational will still imply the idea of transactions across national borders, but will also hold specific contextual meaning. In that context, the Asia-Pacific European Cooperation (APEC) defines transnational education as

> … all types and modes of delivery of higher education study programs, or sets of courses of study, or educational services (including those of distance education) in which the learners are located in a country different from the one where the awarding institution is based. Such programs may belong to the education system of a State different from the State in which it operates, or may operate independently of any national education system. (APEC, 2013)

This is in alignment with the UNESCO and the *Revised Code of Good Practice in the Provision of Transnational Education* developed by the Council of Europe and UNESCO, and recognized by the U.S. as good practice in that area. Also, the

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revised code of good Practice in the provision of transnational education recognizes transnational arrangements, which refer to

> … an educational, legal, financial or other arrangement leading to the establishment of (a) collaborative arrangements, whereby study programmes, or parts of a course of study, or other educational services of the awarding institution are delivered or provided by another partner institution; (b) non-collaborative arrangements, whereby study programmes, or parts of a course of study, or other educational services are delivered or provided directly by an awarding institution. (APEC, 2007, p. 4)

The UNESCO/OECD guidelines for quality provision in cross-border education explains that cross-border higher education "takes place in situations where the teachers, student, programme, institution/provider or course materials cross the national jurisdictional border" (UNESCO/OECD, 2005, p. 5). According to the British Council, transnational education refers to situations where "students study towards a foreign qualification without leaving their home country" (British Council, 2013, p. 6). The British Council (2013) acknowledged that its conceptualization of transnational education is inspired by definitions provided by leading multilateral agencies such as Council of Europe, United Nations Educational, Scientific and Cultural Organization (UNESCO), Organization for Economic Co-operation and Development (OECD) and The German Academic Exchange Service (DAAD). It is worth noting that the definition of the British Council focuses exclusively on the mode of delivery aspect of such concept. However, other definitions have captured facets of transnational education that go beyond delivery mode. For example, the Global Alliance for Transnational Education (GATE) asserts that transnational education involves

> any teaching or learning activity in which the students are in a different country (the host country) to that in which the institution providing the education is based (the home country). This situation requires that national boundaries be crossed by information about the education, and by staff and/or educational materials. (GATE, 1997, p. 1)

Similarly, the UNESCO/Council of Europe asserted that transnational education includes:

> All types of higher education study programmes, or sets of courses of study, or educational services (including those of distance education) in which the learners are located in a country different from the one where the awarding institution is based. Such programmes may belong to the education system of a State different from the State in which it operates, or may operate independently of any national education system. (Council of Europe, 2002, para. 28)

Transnational education is also referred to as borderless education, cross-border education or offshore education (Healey, 2015). Transnational education includes

not only the provision of educational programs and services that transcend national borders, but also the policies and scholarship that are link to such provision. In a nutshell, transnational education concerns (a) educational activities or programs, which implementation requires regular and sustained academic contacts, between learner and academic provider, across national borders of a provider's country and one or more host's countries; (b) scholarship reflecting trends or patterns across nation-states; and/or (c) involving learners located in a nation-state that is different from that of the providing institution. As a result, scholars and practitioners concerned by transnational education can be located at the national and international levels.

The scholarship about educational practices across national borders is an integral part of transnational education. For example, a scholar who is investigating patterns of education reforms across the South American countries would be conducting a transnational educational research study. In that context, such researcher would be interested in patterns that go beyond one single nation-state. The purpose will not necessary be to make comparison like a researcher in comparative international education would do. The focus would be on exploring patterns across all the countries concerned by the research study. Obviously, the exploration of patterns that go beyond the reality of any given country would undoubtedly include facets between the nations. It is not possible to look at transnational patterns without considering the national contexts first. By the same account, transnational patterns can be uncovered only after cross-national patterns have been explored. In other words, the transnational research study on education reforms across the South American countries would involve national data, comparison of national data, and exploration of trends or patterns beyond comparisons of individual countries.

Further, a higher education administrator who makes a decision to open a branch campus overseas is automatically involved in leadership for transnational education. The leadership practice of such administrator may or may not reflect transnational mindedness. Regardless, such administrator is still leading a transnational education program. An instructor who decides to teach in a joint degree program overseas is automatically involved in transnational education. The utilization of a transnationally oriented pedagogy may not be automatic. However, the interactions and the context of such instructional practice are still transnational. A scholar who is conducting research on the negative consequences of offshore campuses by industrialized countries in developing countries is automatically involved in transnational education. The involvement in transnational education does not automatically signify the support for such phenomenon. By the same token, a scholar who has studied and critiqued globalization is not an apologist, but a scholar on globalization studies. In other words, a scholar who is critical of transnational education would be considered a scholar in transnational education studies. A scholar who is interested in teaching and learning practices or students' experiences in transnational education programs or activities would be equally a scholar in transnational education studies. The same would be true for research on intercultural interactions, or language issues,

or financial implications, or policies and regulations, marketing, or other similar topics in relation to transnational education activities or programs.

PERSPECTIVES ON TRANSNATIONAL HIGHER EDUCATION

Through transnational education programs, students have the opportunity to earn degrees from a foreign postsecondary institution without leaving their countries of residence. As indicated earlier, transnational education is based on a philosophy inspired by the practices of transnational corporations that constantly seek to expand their markets by reaching customers across national borders. In that context, transnational education programs and activities enable market-oriented colleges and universities, mostly in Western countries, to generate extra income that can help them face the challenges of budget cuts (Cruz, 2010; Keller, 2011; Labi & McMurtrie, 2010; Spongenberg, 2010). Students involved in transnational education programs are expected to adapt to curriculum and instructional practices dictated by foreign institutions that they are attending while leaving in their home countries. It is not uncommon that faculty and other educational stakeholders challenge the ethics, purpose, value, quality, relevance, as well as teaching and learning practices of transnational education. On the other hand, one may argue that transnational education is rooted in a philosophy of self-transcendental learning, which is the idea to seek interests beyond one' self. Therefore, transnational higher education is not just about mode of delivery, but also has philosophical and pedagogical implications that existing definitions fail to capture. I argue that transnational higher education programs can exist through multiple perspectives, which can be philosophical, pedagogical, and delivery mode oriented.

Philosophical perspectives: The philosophical perspective concerns the borderlessness nature of transnational education. Transnational education enables higher learning to crossing and building bridges across nations in the world regardless of geographic boundaries. Although there is a utilitarian and market-based facet of transnational education, it nevertheless carries some seeds for self-transcendence learning. Therefore, transnational education expresses a way of seeing the world that has potential to foster transcultural understandings over time. Therefore, transnational education programs may aim to train graduates who will have transcultural knowledge and skills (a) to work on issues at the local, regional, national, or transnational levels; (b) work for or lead local, regional, national, international or transnational institutions or organizations; or (c) to critically study, and analyze transnational education arrangements and programs. In other words, transnational education concerns not only the aims of related programs, but also the scholarship (i.e., theories, research, and critiques) about such programs.

Pedagogical perspectives: The pedagogical perspectives concern the academic aspects of transnational education, which emphasizes on curriculum and instructional approaches that make the local, regional, or national context, an integral part of the teaching and learning practices, to foster transcultural understandings. In other words, transnational education involves glocally informed pedagogy, which

accounts for learning style preferences and cultural dimensions, glocal awareness, glocal knowledge, and glocal competence (Jean Francois, 2015).

Perspectives related to *mode of delivery:* The perspectives on mode of delivery are related to the modes of provision of higher learning by an institution of a country to learner who are physically located in another country or across nation-state borders (transnational students), based on the model of transnational corporations. Transnational education includes various transnational arrangements (i.e., dual degrees, double degrees, franchising, branch campuses).

TYPOLOGIES OF TRANSNATIONAL EDUCATION PROGRAMS

Transnational education in its substance has been around for a long time. Distance education programs that enroll students from another country were an early form of transnational education. Rai and Quinn (2008) from the University of London asserted that the creation of the University of London External System, in 1858, enabled to award degrees to students who received instruction from their curriculum while such students were physically located in a different countries. Open University started in 1969 to provide distance education for British citizens, especially the military service members living overseas. However, by the end of 1980, Open University enrolled students from several other European countries, such as Belgium, Holland and Luxembourg (The Open University, 2015). The provision of online education, in the late 1990s, for overseas students is another early form of transnational education.

According to the World Trade Organization (2015), "The GATS distinguishes between four modes of supplying services: cross-border trade, consumption abroad, commercial presence, and presence of natural persons" (para. 1).

Cross-border supply concerns "services flows from the territory of one Member into the territory of another Member" (WTO, para 1). This service crosses the borders of nations, but does not require the physical movement of members of the nations or countries involved. A distance education program or an online program offered by an institution located in a country "A" attended by a student of a country "B". This would not be possible in the context of an international education program. The student would need to leave country "B" to travel to country "A" to study. The student would need to satisfy the immigration requirements in order to be granted entrance and temporary residence within the national borders of country "A". In a transnational education program, the immigration policies do not apply to the student. Only the academic and the financial requirements matter. Therefore, lack of permission for entrance and temporary residence into the national border of country "A" cannot prevent the student from country "B" from earning a degree from an institution located in country "A".

In consumption abroad, a consumer moves from his/her national place of residence to another country in order to receive a service. A student who participates in a joint degree program between two universities would constitute an example of consumption abroad.

Commercial presence refers to the fact that a service provider from a country establishes a physical presence in another country to offer its services. A university in a country "A" that starts a branch campus in a country "B" is an example of commercial presence within the GATS framework.

Presence of natural persons occurs when a representative of a service provider travels to another country to provide services on behalf of its company or institution. A faculty from a university "A" who travels to teach courses to students in a country "A" is an example of the presence of natural persons within the context of the GATS.

Transnational education includes various facets of branch campus abroad (Kinser & Levy, 2005), off-shore institution established in a host country (Vignoli, 2004), franchising (Vignoli, 2004), cross-national degree programs by international institutions (Vignoli, 2004), and distance learning arrangements and virtual universities (Kinser & Levy, 2005; Vignoli, 2004), and partner-supported delivery (McBurnie & Ziguras, 2007). The delivery of transnational education programs involves a providing institution or a provider country and a host institution or a host country.

AN ALTERNATIVE TYPOLOGY OF DELIVERY MODE OF TRANSNATIONAL EDUCATION PROGRAMS

I argue that there are three major types of delivery mode in transnational education services: Distance models, in-country delivery models, and blended models.

Distance Models (DM)

Distance models include the delivery mode that involves only the mobility of program and curriculum without any physical contacts in curriculum and instructional practices between the learner and the providing institution. Some examples of distance models are online learning, instructional audio/visual, correspondence education, and Massive Open Online Courses (MOOC).

Online learning: Transnational online education is provided when a learner studies or receives a degree from his/her own country via the Internet, from a provider institution located in a different country. The Massive Open Online Courses (MOOC) offer an evolving version of transnational online education. MOOCs can be taken by an unlimited number of students from any country, provided that one has access to the Internet.

Instructional audio/visual: Transnational instructional audio/visual education occurs when an academic program is delivered by a providing institution from a provider country to students residing in another host country, either by radio or television. The courses can be taken via live transmission or rebroadcasting.

Correspondence education: In a transnational correspondence education program, a providing institution from a provider country provides instructions to students in a host country via printed, audio, or video materials.

In-Country Delivery Models (IDM)

The in-country models involve the fact an institution of one country establishes a physical presence in another country (directly or through a third party) in order to provide educational services or programs. In-country delivery models include overseas branch campuses (OBC), franchising, validation, dual/double degree without student mobility.

Overseas branch campuses (OBC): As the name implies, an overseas branch campus is a satellite campus established by a postsecondary institution of a provider country in another host country to grant some or all academic programs offered at the main campus.

Franchising: Franchising is a form of transnational arrangement through which a higher education institution from a provider country authorizes a host provider in another country to offer academic programs and services to learners in the host country, while the degrees or diplomas bear the seal and signatures of the provider institution.

Validation: Validation is an agreement between a provider institution of a country and a host institution in another country whereby the provider institution grants degrees to students for courses taken at the host institution, based on a curriculum and quality assessment by the provider institution. In other words, a host institution develops a program, and teaches the courses. Then, a provider from another country assesses the curriculum and quality of the program developed by the host institution, and decides to grant degrees to students based on the results of such assessment.

Dual/double degree without student mobility: A dual/double degree approach occurs when an institution from a provider country and another institution from a host country agree to offer programs through which students receive a degree from each institution. A double degree without student mobility combines face-to-face (at the host institution) and distance (from provider institution) instructions without leaving his/her own country, but receives a degree from each institution.

Blended Models (BM)

The blended models include transnational education activities that require a short-term physical presence of the representative (s) of an institution of one country in another country or some student mobility within the context of a transnational arrangement. Blended models can be in the forms of twinning, fly-out-approach, double degree with student mobility, joint degree, and consecutive degrees.

Twinning: Twinning is a form of articulation between a postsecondary institution in a provider country and another institution in a host country that allows learners to complete part (courses) of an academic program with the host institution and receive credits to be transferred towards the completion of a degree bearing the seal and signatures of the providing institution, at the provider country.

Flying approach: The flying approach is a transnational arrangement whereby a providing institution is responsible to send its faculty to provide short-term intensive courses in another country, and the rest of the courses will be taught either by local faculty of by distance.

Dual/double degree with student mobility: In a double degree with student mobility, the learner receives face-to-face instructions in both the host and provider countries, and receives a degree from each institution.

Joint degree: A joint degree program is a transnational articulation whereby a provider institution of a country and a host institution in another country agree for students to study during specific periods at each institution, and receive one degree bearing the seal and signatures of both institutions.

Consecutive degrees: In a transnational consecutive degree program, a student receives two successive degrees from an institution in a provider country and another institution in a host country with various levels of mobility, as determined by a transnational arrangement.

TRANSNATIONAL EDUCATION AND THE *TGICE FAMILY*

I use the acronym *TGICE family* to refer to transnational, global, international, and comparative education. The *TGICE family* concern theories, practices, and scholarship that include at least two different national education systems. Transnational education is related to comparative, global, and international education. All the aforementioned concepts convey the idea of an education that does not involve just one national education system, although there can be an exception for comparative education (i.e., comparative education can be within a nation or between nations). However, there are conceptual differences between (a) transnational education and comparative education, (b) transnational education and global education, and (c) transnational education and international education.

Transnational education and comparative-international education: Transnational education includes some facet of comparative education, which is comparative-international education. Comparative education is not necessarily about the comparison of national education systems. Comparative education research can be conducted inside one nation-state, to compare two educational units (e.g., schools, school districts, programs, regions, instructional practices, or units). This comparison may not have anything to do with what is happening outside the borders of a country. On the other hand, comparative education research can focus on two national education systems or aspects or units of the educational systems of two different countries. This would be an activity within the domain of comparative international education. In that context, there is a relationship between transnational education and comparative international education. While comparative international education focuses primarily on similarities and differences between the nations being compared, transnational educational research would focus on patterns across the nations under consideration or on educational practices, issues, or challenges

regarding the provision of education by an institution located in a country different from that of the learners. In order to identify patterns across or beyond two or more nations, some form of comparison is necessary. In that regard, comparative international education is a facet of transnational education.

Transnational education and international education: In a nutshell, international education refers to educational activities that involve two nation-states or citizens of two different countries within the pre-existing system of nation-states and international relations. International education is defined in contrast to national education, which is the education system of a single nation-state or country. Traditionally, international education takes place within the context of international or diplomatic relations between two countries. The practice of international education is regulated by international laws (Jean Francois, 2015). International education is a form of cultural exchange between two countries, and it is regulated by the immigration systems of any given country. Countries in the world have multiple international relations. However, specific diplomatic relations exist between two countries. This does not prevent multi-lateral agreements that exist within the larger framework of international organizations (e.g., United Nations) or regional entities (e.g., African Union, Arab League, Association of Southeast Asian nations, European Union, and Organization of American States). Contrary to international education, the new trends in transnational higher education programs has unfolded due to the adoption of the General Agreement on Trade in Services (GATS), coming into effect through the creation of the World Trade Organization (WTO), in 1995, which includes higher education, not just as a form of cultural exchange between nations, but also as a tradable service on the global market. The GATS considers the following 12 service sectors (excluding governmental activities and air traffic) as tradable: Business; Communication; Construction and Engineering; Distribution; Education; Environment; Financial; Health; Tourism and Travel; Recreation, Cultural, and Sporting; Transport; and "Other". Transnational education involves transnational activities related to teaching and learning. Portes (1999, p. 464) defined transnational activities as "those that take place on a recurrent basis across national borders and that require a regular and significant commitment of time by participants."

Transnational education and global education: The British Council (2015) defines global education as "a way of extending students' views of the world by exploring their perceptions and connections." (para 1). Additionally, the British Council argues that "Global education can be understood through four concepts that provide a conceptual framework for thinking about issues and activities within the curriculum: social justice and equity, diversity, sustainable development and globalization, and peace and conflict" (The British Council, 2015, para. 1). Most of the definitions of global education emphasize on a world perspective, on a view that individuals are planetary citizens, and therefore should acquire the knowledge, skills, and attitudes that are necessary to participate in that interconnected global community. In other words, the globe or the global community is considered as the ultimate operational

setting of global education. Global education conveys the idea of oneness. As a result, the barriers of nation states are less relevant. Diversity is accounted for within a framework of unity: One world, diverse people and cultures; unity in diversity. Further, global education as a concept is primarily inspired by the phenomenon of globalization, which "eliminated" geographical, political, cultural, and economic barriers, through progress in Information and Communication technology (ICT) and new political and economic agreements among world countries. Global education promotes ideas of global citizenry and citizenship, thus makes the case for a more homogenous world. Contrary to global education, transnational education focuses more on patterns between/among nation-states, among nations within regions of the world. Therefore, in transnational education, nation as a unit and combinations of nations are equally relevant. There is no transnational education without educational activities that actively involve at least two different nations. However, global education activities can take place inside one single nation, as long as the perspective is globally focused. Research on global education can involve a single nation-state, because the focus would not be necessarily on the nation-state, but on the global perspective in relation to a given nation or country. On the other hand, research on transnational education will necessarily involve at least two different nation-states. The focus will not be necessarily on the nation-state, but on cross-border patterns related to specific nation-states concerned by a given transnational education research study.

Global education aims for efficiency in a global village. As a result, proponents of global education argue for policies and practices that should reflect the needs identified across the countries of the globe, regardless of specific local needs. While such approach has the potential to produce a more inclusive world, it also carries the risk of dismissing, alienating, and excluding many local contexts. Contrary to global education, transnational education aims to provide educational programs and services that are globally oriented, but locally differentiated and adapted to local needs and contexts.

Overall, as Figure 1.1 illustrates,

- *Transnational education* refers to educational scholarship and practices between, across, and beyond the boundaries of two or more nations or countries.
- *Global education* involves educational scholarship and practices for all nations or countries in the globe, within the context of the globalization phenomenon;
- *International education* is about educational scholarship and practices between two countries within the pre-existing system of nation-states and international relations;
- *Comparative-international* is about the comparison of scholarship and practices between two or more nations or countries;

As you may notice, transnational education carries aspects of education related to comparative (comparison of 2 nations or more), international (scholarship and practices between 2 nations), and global (scholarship and practices for all nations),

Figure 1.1. The TGICE family

as well as facets not captured by the aforementioned: Patterns across and beyond a single nation or country.

TRANSNATIONAL PUSH – PULL IN HIGHER EDUCATION

I borrow the push-pull concept from the transnational push-push theory in international migration which explains that rational actors make cost-benefit analyses to move from one place, with factors that push them away to another location that pulls them in because of better conditions (Martin & Zurcher, 2008). Obviously, there are limitations to the explanation of international migration offered by the push-pull theory (Arango, 2004). However, this chapter does not review such literature. The intent is to borrow the concepts "push-pull" to attempt to explain current transnational activities in higher education.

TRANSNATIONAL PUSH

As Figure 1.2 indicates, there are transnational push factors such in provider countries that contribute to create a rationale for the planning and implementation of transnational education programs. International students, non-traditional adult students, minority students are the targets in this alternative. There has been an increasing demand for transnational education around the world (Jones, 2002; Marginson, 2004; Wyatt, 2001). The emergence of transnational education was facilitated not only by globalization in higher education, but especially by a push-pull

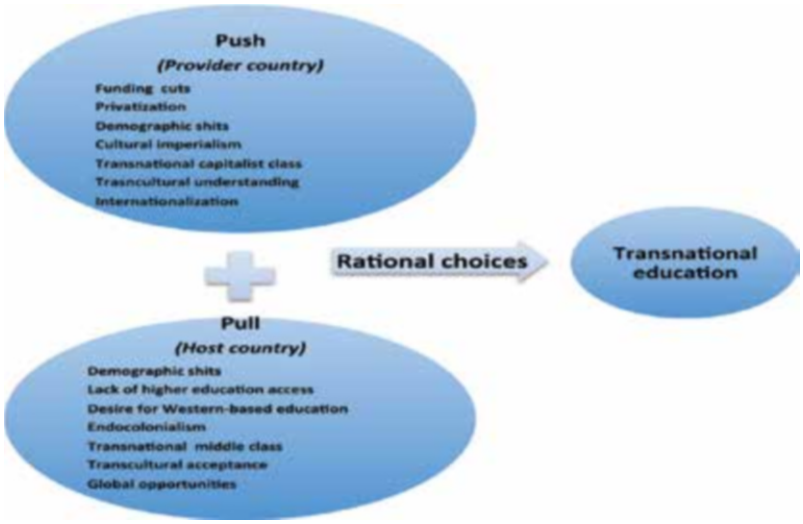

Figure 1.2. Transnational push-pull (Author, 2015)

dynamic in both industrialized and developing countries. Marginson (2004) argued that transnational education is driven by insufficient supply in local postsecondary institutions, globalization of workforce, and the potential prestige associated with holding a foreign degree. In other words, there are transnational push in sending countries and transnational pull in receiving countries that concurrently explain various transnational arrangements leading to transnational higher education programs. Funding cuts, privatization, demographic shifts, cultural imperialism, transnational capitalist elites, transcultural understanding, and internationalization push western postsecondary education institutions to explore and develop transnational education programs, partly as an alternative income generation strategy.

Push by funding cuts: Over the past decade, and especially in response to the financial recession of 2008, funding cuts have negatively affected postsecondary education institutions in Australia (Jump, 2013), Europe (Spongenberg, 2010), India (Sreeja, 2013), and the United States (Mitchell & Leachman, 2015). With less funding available, institutions have to be creative in exploring and finding alternative income generation initiatives. Transnational education has attracted postsecondary institutions as an option, given the fact that higher education has become a service tradable offshore, within the context of the GATS.

Push for privatization: Internationalization in higher education is not just about contributing to a global citizenry. There is a larger strategy to privatize higher education through internationalization, although internationalization itself is not a strategy of privatization. Internationalization can contribute to genuine global and transcultural understandings. However, some stakeholders in the global capitalist market see in

internationalization an opening to privatize higher education worldwide and create a new market to compete for profits. The GATS has defined higher education as "an international service industry to be regulated through international trade agreements" (Basset, 2006, p. 4). The ability to trade higher education helps make a great case for capitalist entrepreneurs to push for transnational higher education in countries where markets are identified.

Push by demographic shifts: Over the past 6 decades, Asia (from 55.5% in 1950 to 60.3% in 2010), Latin America and Caribbean (from 6.6% in 1950 to 8.5% in 2010), and Sub-Saharan Africa (from 7.4% in 1950 to 12.4% in 2010), have increased as a percentage of the total world population (Shackman, Xun, & Ya-Lin, 2012). On the other hand, Europe (from 21.6% in 1950 to 10.7% in 2010) and North America (from 6.8% in 1950 to 5% in 2010) have decreased as percent of total world population (Shackman, Xun, & Ya-Lin, 2012). In other word, the market for higher education has potentially increased in Asia, Latin America and Caribbean, and decreased in Europe and North America. According to data published by UNESCO (2015), Japan, the United States, and West European countries have seen moderate increases in student enrollment in postsecondary institutions, during 1990–2007. The trends is likely to continue, because The British Council (2013) projected that by 2025, the majority of college student population will come from developing countries. According to the U.S. Department of Education (2014), the total undergraduate enrollment in degree-granting postsecondary institutions was 3% lower in 2013, compared to 2010. As a result, many institutions have sought to recruit international students, through traditional international education channels, but also using opportunities offered by transnational education. In fact, transnational education has become a significant income generation strategy for universities in Australia (Australian Government Department of Education, 2014), the United Kingdom (Department of Business, Innovation and Skills, 2013), and the United States (Kinser & Levy, 2005).

Push for cultural imperialism: The establishment of transnational education programs is facilitated by linguistic imperialism, which is identified by Jean Francois (2015) as one of the purpose of global education. Language is one of the most reliable factors to transmit cultural values from one society to another. This is why languages like English, French, and Spanish, just to name these three, continue to influence the post-colonial lives of former colonized countries. Transnational education programs do not use the language of the host country, but that of the provider country. This opportunity to offer instructions in the language of the provider institution constitutes a push factor that makes transnational education a realistic and viable opportunity for providers. English is the dominant language in transnational education programs, and helps further western educational diplomacy as a force for western-style democracy in developing countries.

Push by transnational capitalist class: The transnational capitalist class has developed the model of transnational corporations resulting from the globalization phenomenon. For Sklair (2001), a transnational capitalist class has emerged from globalization. Sklair (2001) argued that this transnational class controls the process

of globalization through transnational corporations. The West's Encyclopedia of American Law (2008) defines a transnational corporation as a corporation with "headquarters in one country and operates wholly or partially owned subsidiaries in one or more other countries" (para. 1). According to Sklair (2001), the transnational transcends "nation-states in an international system in some respects but still having to cope with them in others… private rather than national interests prevail across borders." (p. 3). The development of transnational education programs is influenced by (a) the model of transnational corporations and (b) the GATS, which is an instrument for transnational arrangements and transnational service provision.

Push for transcultural understandings: Given the interrelations and interdependence among cultures and societies facilitated by globalism and globalization (Jean Francois, 2015), there is constant push for transcultural understandings in transnational organizations and transcultural communities. For example, the United Nations Educational Scientific and Cultural Organization (UNESCO) promotes intercultural dialogues through education. Similarly, the American Council on Education (ACE, 2005) had listed principles to be used by educational institutions to increase and promote global education in the U.S., in order to nurture global and transcultural understandings. The principles include, but are not limited to (a) revising curriculum to foster international understanding, (b) expand study abroad opportunities, (c) and creating partnership to improve capabilities and inter-institutional collaborations with local schools and communities. Partnerships in study abroad and international education for transcultural understanding have the potential to lead to the exploration and development of transnational education programs, by offering opportunities to test feasibility of particular forms of offshore delivery within the framework of the GATS.

Push for internationalization in higher education: Leaders in political, social, cultural, and economic sectors are all pushing for the internationalization of higher education in order to train graduates who can perform productively in the global market created by globalization (Barrie, 2004; Dower, 2003). As a result, many postsecondary education institutions have explored opportunities to created linkages overseas through various types of partnerships or collaborations, including transnational arrangements. The push for transnational higher education found an economic rationale in recent scholarships on internationalization. Maringe and Gibbs (2009) found that universities with high levels of internationalization attract more foreign staff and students, contribute more to local and regional economic development, but also have high annual income turnovers and highly diversified income generating sources.

TRANSNATIONAL PULL

Pull factors in developing countries have equally enabled the development and implementation of transnational education programs. These pull factors include demographic shifts, lack of access to higher education, desire for western-based

education, endocolonialism traditional middle class, transcultural acceptance, and quest for global opportunities.

Pull by demographic shifts: The United Nations Educational Scientific Cultural Organization (UNESCO, 2015) indicates that for the past two decades, there have been significant increases in students seeking for higher learning, coming from developing countries in Africa, Asia, and Latin America (UNESCO, 2015). This demographic reality certainly contributes to a pull for student recruitment in developing countries. However, given the limitations for some students to leave their home country because of immigration policies in many industrialized countries, as well as the inabilities for overseas students to pay for auxiliary costs of education abroad, many universities have decided to reach out to students where they are, without them leaving their home countries.

Pull by lack of higher education access in developing countries: There is an ongoing issue of lack of opportunities for access to higher education in Africa (Karanja, 2009; Lankarini, 2011; Lindow, 2009), Asia (Organization for Economic and Development, OECD, 2009), and Latin America (Long, 2012). The number of university places available is significantly less compared to the number of applicants (Long, 2012). Consequently, Students in foreign and developing countries are receptive to Western-based degree programs without leaving their home countries. Transnational education programs offer such opportunity.

Pull by desire for Western-based education: Western-based education is very well respected in developing countries despite sentiments of nationalism that are critical of THE negative impact of imperialist policies with in Africa, Asia, and Latin America and the Caribbean. The constraints to justify funding abilities and post September 11-immigration policies make it difficult for some individuals in developing countries to earn degrees from Western colleges and universities. Many Western colleges and universities understand the availability of this facet characterizing the transnational education market in developing countries, and develop programs to attempt to fill the gap left by lack of enough postsecondary education opportunities and desire for Western-based degrees.

Pull from endo-colonialism in developing countries: Most developing countries have experienced some form of Western-related colonization or occupation. With independence and decolonization, former colonized countries exist in a post-colonial period. The post-colonial period is characterized in many cases by endo-colonialism, which is the reality of societies ruled by principles and mindsets largely influenced by models acquired from colonial experiences, but implemented by local leaders and elites instead of a Western European colon. The prefix *"endo"* comes from the Greek "*endon*", which means "within, inner, absorbing, or containing". In other words, colonization is over, but colonization mindset is still influencing the lives and decisions of former colonized countries through endo-clonialism. A local colon replaces the foreign colon. In many cases, this occurs through international education used as an instrument of educational diplomacy and cultural imperialism. Endo-colonialism develops a mindset of comparing the quality of education exclusively

through the standards of quality set by Western countries. Therefore, the value of a college degree is based sole in comparison to Western qualifications. This mindset contributes to a favorable terrain pulling transnational education programs.

Pull from transnational middle class: The middle class in most developing countries includes a large pool of professionals with vocational and undergraduate education. Members of the middle class in most developing countries have profiles that are similar to non-traditional adult students in the United States (Jean Francois, 2014). They want to pursue a degree program, especially in a Western country, but occupational and family obligations make it difficult for them to travel to study overseas unless they receive a scholarship. However, they have minimum financial means to afford a Western-based education program that would not be disruptive of their professional lives by requiring a residence time overseas. Transnational education programs offer an attractive alternative to members of middle class in many developing countries. They represent a pull factor for such programs.

Pull for transcultural acceptance in national and transnational communities: International migration from sending countries has contributed to the development of transnational communities in sending countries. Despite their transcultural integration, members in transnational communities tend to be stateless. They are not fully accepted as *"authentic enough"* by citizens of their countries of residence. This is due partly because their assimilation is never and can never be complete. Individuals will always carry with them cultural capital acquired from their country of birth or citizenship. On the other hand, there is a suspicion in sending countries that immigrants living in receiving countries have lost their identities. Therefore, they are not as full as citizens compared to others who never lived abroad. Consequently, members in transnational communities tend to nurture implicit or explicit desires for transcultural acceptance. They make ally with ideas and activities that have potential to foster transcultural acceptance. Transnational education programs happen to offer such opportunity to foster transcultural acceptance. Consequently, transnational communities have become a pull factor for transnational arrangements.

Pull for global opportunities in higher education: Leaders and policy makers in industrialized countries encourage postsecondary education institutions to take advantage of the opportunities offer by globalization to conquer new market as strategy for branding, recognition, and alternative income generation. Transnational education is a very attractive approach to help implement such strategic goal.

RATIONALE CHOICES

I argue that the push factors in the provider country and the pull factors in the host country combine with rationale choices that are based primarily on cost benefit analyses to determine whether a postsecondary institution decides or not to engage in transnational educational activities. The rational choice theory asserts that individuals make choice decision that is a sequence of binary choices, weighting

costs and benefits (Michael, 2002). Choice decision is influenced by factors such as utility, expectations, and motivation. For example, the decision to open an overseas branch campus or provide online education to students residing in another country may be based on various costs and benefits variables that are related to utility (i.e., profitability, market, location, opportunities), expectations (i.e., needs, desires, readiness), and motivation (i.e., vision, will, prestige, competitiveness, sustainability) at the time the decision is made. Other institutions may run their rational choice decisions based on regulatory opportunities that they can take advantage of. Sequences of binary choices may vary from one institution to another.

CRITIQUES OF TRANSNATIONAL EDUCATION

Transnational higher education is mainly viewed from the perspective of western educational institutions. Consequently, little to no literature exists on the impact of transnational education on the receiving countries (McNamara, Knight, & Fernandez-Chung, 2013). I argue that transnational higher education initiatives and theoretical frameworks can emerge and be implemented in western and non-western societies, as well as in industrialized and economically developed countries. In other words, borderlessness is not unilinear, but multilinear. Therefore, perspectives on transnational higher education should be multifaceted. Transnational higher education has provided the opportunity to study in one's country and receive foreign qualifications and credentials without going overseas. However, it is considered mainly as a market expansion strategy by institutions from the sending countries (Maginson, 2004). According to Blackmur (2007), the UNESCO-OECD guidelines on transnational education have underestimated the long-term negative consequences of transnational education. Blackmur (2007) argued that transnational education opens the door for the control of higher education within nation-states by foreign entities with all possible ideological agendas. Castle and Kelly (2004) also argued that there is a quality assurance challenge posed by the proliferation of transnational education programs. Cheung (2006) provides a counter narrative that there is an intrinsic value in the provision of transnational education. Cheung (2006) asserted that issues related to transnational education can be diagnosed and overcome. For example, Gift, Leo-Rhynie and Moniquette (2006) suggested the creation of a regional accreditation system to address the quality assurance procedures for transnational education programs in the Caribbean. They also point to the fact that transnational education is unidirectional: From Western/Industrialized countries to developing countries. They argue for transnational education programs to be developed by developing countries as well, as a means to export, and not just import education.

The aforementioned concerns raised by Maginson (2004), Blackmur (2007), and Castle and Kelly (2004) constitute a sample of challenges that point to an opening for a scholarship related to critical transnational education. A critical transnational education is in itself a facet of transnational education that focuses on analysis

and reflections regarding experiences, perspectives, and impacts of transnational policies and practices in educational leadership, and curriculum and instruction. For example, transnational education involves curriculum and instructional practices developed by outsiders from one cultural context for consumption by insiders in a different cultural context. There is a reason to be concerned about the validation of such curriculum and instructional practices for insiders' learning style preferences and academic experiences. On the other hand, faculty involved in transnational education programs are transnational educators who experienced can be equally challenging because of their own cultural backgrounds and the specific contexts of transcultural interactions. There may be plenty of other curriculum issues in transnational education, such transcultural relevance, faculty transnational/transcultural competence, learner's transnational readiness, unequal partnership, quality assurance, transnational/transcultural differentiation, and intercultural communication. Scholars and scholar-practitioners have opportunities to engage in glocal inquiries (Jean Francois, 2015), which can contribute to enrich the scholarship on transnational education. In other words, there are opportunities for new scholarship addressing questions, such as: (a) What is the transcultural relevance of transnational education programs? (b) What faculty transnational/transcultural competencies are required or effective in transnational education programs? (c) How do transnational education providers handle issues of learner's transnational readiness? (d) To what extent the unequal partnership in some transnational education programs affect the effectiveness of teaching and learning? (e) Can quality teaching and learning occur in transnational education programs? (f) How do leaders of transnational education programs address challenges related to transnational/transcultural differentiation? (g) What the experiences and perspectives of stakeholders with respect to intercultural communication in transnational education programs? (h) What does it mean to be a transnational education? (i) To what extent the experiences of transnational students differ from these of international students? These are just a few, among countless of questions that scholars may pose in further a scholarship on critical transnational education.

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2. 'GATED GLOBALIZATION', REGIONALISM AND REGIONAL TRADING AGREEMENTS

Educational Diplomacy in an Epoch of the Post-Bureaucratic State

Depending on who is speaking educational, diplomacy means different things to different people. However, educational diplomacy is part of 'new diplomacy' or 'public diplomacy,' which "describes the arrival of new actors and new topics on the diplomatic playing field" (Hone, 2014, p. 1). On the one hand, educational diplomacy is about cultural exchanges and technical knowledge transfer. On the other hand educational diplomacy centers on collaboration and cooperation to facilitate technical assistance. At the intersection of these two trajectories is norm-setting within international educational politics in the form of government-to-government and government-to-non-governmental exchanges. Given the importance of education at the global level as typified by the second Millennium Development Goal and the proposed Sustainable Development Goals (SDGs), this chapter suggests that in today's changing global environment educational diplomacy is more than cultural exchanges between governments. In fact, it is suggested here that as programs go global, that educational diplomacy is now about locating power within the fog of globalization through cooperation and collaboration between governments to understand what can be learned. There is a growing consensus now that globalization is rescinding and countries are reiterating towards region trading agreements (RTAs), as protectionism is becoming the new orthodoxy. As countries retreat towards the perceived fortification of regionalism and bilateralism, national educational systems are beginning to transition to accommodate this move. This chapter does not suggest that the retreat to regionalism will be a permanent feature of the higher educational landscape, instead it advances that we will see "mechanisms of 'parallel organization,' operating on the basis of multilevel consensus, often functioning side-by-side with traditional [educational] bureaucracy" (Heckscher & Applegate, 1994, p. 2). Educational diplomacy is but one such mechanism. The shift from government to governance has brought about an epoch engendering the post-bureaucratic – the amalgamation of an organic structure and the modalities of indirect and co-opted form of control – premised upon discourse and agreement rather than authority and domination (Heckser, 1994; Josserand, Teo, & Clegg, 2006; Iedema, 2006). From a post-bureaucratic perspective, "trans-regional regimes" (Jules, 2008) such as the Caribbean Community (hereinafter CARICOM) are seen

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as horizontal networks rather than hierarchical entities since they are open at their boundaries. Decision-making in CARICOM is becoming horizontal and emphasizes meta-decision-making rules to encourage participation and empowerment. For the post-bureaucratic regime or organization, binding decisions are made at the level of strategy—that which unifies all parts of the system—producing binding pronouncements through this mechanism by demonstrating active collaboration with others (Hackscher & Charles et al., 1994). In today's technological intensified world, "formalized organizational structures and control mechanisms are regarded as less suitable in the current era in which there has been a transition from standardization to diversity" (Parker & Bradley, 2004, p. 198). However, in CARICOM, the transition towards post-bureaucratic governance mechanisms in education implies the recognition that the Weberian legal-rational model that advocates formal organizational structures and mechanism is declining and there is a tendency towards regional institutional mechanism steeped in the functional relations of collaboration, cooperation, diplomacy and implementation. This chapter will examine how the rise of regional post-bureaucratic regional regimes are altering the national educational landscape and ensuing consequences for higher educational governance activities—the funding, provision, ownership, and regulation (see Dale, 2005).[1]

In what proceeds, several aspects of policy as discourse are deconstructed to understand how the post-bureaucratic era gives rise to a new form of 'educational diplomacy' at the regional level that is driven by the functional processes of economic integration. As Peterson (2014) suggests, in an era of "accelerated global engagement, country-to-country educational diplomacy is being overtaken by institution-to-institution relationships and a broad array of actors" (p. 3). It is these institutions and actors that this chapter seeks to highlight. This chapter, therefore, offers a theoretical perspective on transnational education by building upon and applying Robertson's (2010) theory of 'regulatory regionalism'—(a) the presence, significance and effect of new higher education governance mechanisms in constituting [the Caribbean] as a competitive region and knowledge-based economy; and (b) the role of domestic political economies in this process" (p. 25) to the Caribbean to suggest that in an era of enhanced regionalism educational diplomacy is a new pluri-scalar order of things. Central to this conceptualization is the ideas that regionalization (the process) and the regionalism (political project) is driven and calculatedly fashioned from within and it is not solely internally energized, it is based on domestic political maneuvering and regionalism does not have an ideal-type module (Robertson, 2010; Jayasuriya, 2003; Jules, 2014). Such a conceptualization is warranted given the changing landscape of regionalism within Latin America and the Caribbean variety from longstanding trading blocs that have reinvented themselves, commencing with the CARICOM (Caribbean Community) and UNASUR (Union of South American Nations)—which combined two existing customs unions, MERCOSUR (the Southern Common Market) and CAN (the Andean Community of Nations)—to new arrangements such as ALBA (the Bolivarian Alliance for the Peoples of Our America); CAIS (Central American Integration System); CELAC (Community of Latin American

and Caribbean States); and SELA (Sistema Económico Latin-American y del Caribe [Latin American and the Caribbean Economic System]). As regional assemblages and amalgamations changes, the education architecture of transnational higher education is also changing and driven by governance mechanism.

Educational diplomacy has its own politico-legal framework that ensures that governments benefit from commitments made, thus strengthening transnationalism. In making such an assumption, this chapter draws attention to the changing nature of diplomacy through education by using the regional level as an example. First, soft power and diplomacy in education are discussed and it is advanced that the regional governance projects give rise to educational diplomacy are geostrategic aspects of the "constellations of power and interests—a framework that has the virtue of locating the dynamics of regional governance within the broader context of domestic political projects" (Jayasuriya, 2003, p. 201; Jules, 2014). Second, this chapter provides an historical overview of educational transnationalism, a facet of educational diplomacy, to reflect the current state of how comparative and international education has discussed transnationalism. It does so by providing an historical account of the different waves of educational transnationalism in the Caribbean Community (CARICOM) by examining the new role of education in an era defined by the ascension of regionalism. Next, with the aid of existent literature on regionalism (the construction of political projects), I will suggest that trans-regionalism provides one way of explaining the efficacy of "gated globalization" (Economist, 2013) upon the nation state. In this context, the gated global is used as a generic term to capture the tarrying of globalization, the retreat by nation states towards RTAs and rise of protectionism. The second half of the chapter will consider how the ensuring processes or greater regionalism has affected the regional landscape. The chapter concludes by arguing that the twin forces of the rise of post-bureaucratic regimes at the regional level and the pausing of globalization and ensuing demands of nation state upon its workforce changes has given rise to educational diplomacy. In fact, this chapter suggests that we are witnessing the movement from transnational educational policy making towards educational diplomacy, and the discourse around regionalism is one way of understanding this new agenda-setting attitude that uses the regional level as it point of reference to engender national performances. In making such an argument, this chapter recognizes that from the perspective of actualization that "political resistance [due to] national circumstances and interests, absence of supranationality in governance, administrative and institutional deficiencies at the national level" (Bishop et al., 2011, p. 20) is the greatest hindrance to institutional reforms; however, this conceptual chapter focuses on how economic regionalization has led to reshaping of transnational discursive patterns.

EDUCATIONAL SOFT POWER AND EDUCATIONAL DIPLOMACY

Soft power (see Nye, 2004) in education is the "nexus of influence in world affairs that relate to culture, science, technology, and other subtle forces" (Altbach

& Peterson, 2008, p. 37). In higher education, soft power has materialized through education and academic exchanges as a form of 'public diplomacy' that extends national diplomacy through education (see Bayat, 2014; Peterson, 2014). Educational diplomacy, suggested by the Association for Childhood Education International (ACEI) in 2009, is viewed as "the cross-disciplinary, transnational sharing of theories, ideas, and concepts that advance the landscape of education and, thereby, enhance human development" (Association for Childhood Education International, n.d.). At its core, educational diplomacy is a "multi-level, multi-actor negotiation processes," that engages in cultivating "trust and negotiation of mutual benefit in the context of global [education] goals," and as "the chosen method of interaction between stakeholders engaged in public [education] and politics for the purpose of representation, cooperation, resolving disputes, improving [education] systems, and securing the right to [education] for vulnerable populations" (Hone, 2014, p. 1). Hone (2014) suggests that educational diplomacy entails three broad aspects:

- the normative aspect of education diplomacy;
- education diplomacy as an activity spanning various issue areas, policy fields and types of diplomatic engagement; and,
- education diplomacy as a multi-level activity (p. 1).

From a normative perspective, educational diplomacy focuses on improving access, quality, equity, and contributes to sustainability while promoting social and economic development across a broad spectrum. In other words, education is core to achieving sustainable development. As an activity spanning various issues, educational diplomacy is cross-cutting in that it is "a key ingredient in developing so-called citizen diplomacy" (Hone, 2014, p. 2). As a multi-level activity education diplomacy is a bilateral, multilateral and transnational activity that directly connects citizens to their country (Hone, 2014). Thus, educational diplomacy is seen as being relevant to the global education agenda, by drawing attention to ways policies are shaped, through the use of hard or soft diplomacy. Therefore, education diplomacy my involve actors, agents, and institutions working towards specific local, national, regional or global targets through diplomatic channels or activities that seeks build trust and respect.

As Bayat (2014) suggests, educational diplomacy provides an avenue for actors involved in "high-quality education for all children" (p. 273) through which they can disseminate and discuss their ideas. In other words, global educational diplomacy is based upon "broader advocacy and interactions to influence and shape policies that impact education" (Bayat, 2014, p. 273). In an era of educational soft power, the core attributes of educational diplomacy are advocacy and collaboration "that covers the actions of a wide-array of actors and activities intended to promote favourable relations among nations" (Peterson, 2014, p. 2) or what has been called "public diplomacy." With the rise of educational soft power, we are also seeing the rise and intensification of national interest through education as a way to influence actors, agents and interests. However, today, educational diplomacy is

not only about cultural exchanges, instead it is about the spread and dissemination of norms, standards, benchmarks and practices from one actor to another. In other words, as economic interactions intensify, it is about the attractiveness of markets and the ability to establish new alliances while courting old ones (Hartmann, 2008). Educational diplomacy has emerged as a form of global engagement, particularly in higher education, that seeks to capture the interconnectedness and activities that define the new ways of working in world that increasingly operates across sovereign borders. In other words, it is no longer individuals who are involved in global engagements in the form of student mobility, but institutions too are developing, testing, marketing and branding their own type of 'foreign relations' policies as they seek to build educational relationships (Peterson & Helms, 2013). Moreover, as higher institutions seek to internationalize, they are becoming public diplomats and their public diplomacy is expanding to include governmental officials and offices. As such, long-term engagement is now the new normalcy in global higher education expansionism.

The relationship between soft power and educational diplomacy has existed since the birth of the modern university. In fact, during colonial time, educational diplomacy was at its zenith with the Jesuit missions spreading the faith through education and the British and French selecting students to study abroad in order to return home to take up administrative positions. In other words, higher education has been used extensively during colonial time as part of the official colonial policy (Altbach & Peterson, 2008). In the post-World War II and cold-war years, educational soft power was used as a way to spread ideology, culture and political ideas through exchanges, scholarships, and research projects. When *education diplomacy* is added to the *soft power* spectrum; it changes from simply describing a type of cultural exchange to defining the very instruments (cooperation and collaboration) themselves. Education diplomacy has remained a central component of academic influence given that soft power "… provides analysts and policy-makers alike with an abundance of understanding of interpretations of power, diplomacy, state behaviour and foreign policy" (Hadfield, 2015, p. 3). At the heart of education diplomacy is soft power in the form of the "ability of a given political entity—a state or non-state actor—to induce other actors and entities in the international system to desire similar goals and outcomes to the initiating actor" (Hadfield, 2015, p. 3). Thus, education diplomacy is based upon the sheer attractiveness of perceived influence upon a wider array of ideas, preferences and behaviors between actors, institutions and governments. Soft power attractiveness, when utilized in education diplomacy, thus lies in its ability to create an environment that consequently produces a shift of mind-set rather than a violent change via intimidation (see Cini & Perez-Solorzano Borragan, 2009; Hadfield, 2015).

While there has been a rising tide of interest in international education, attention is often paid to programs and activities that facilitate exchanges and cooperation between countries (Abuza, 1996). This posits that educational diplomacy *is* "what' can be learned from about international perspectives to education and how these

perspectives can be applied to national contexts. In Comparative and International Education, the notion of what can be learned or borrowed or transferred from one context and applied in another context is not a new idea (Beech, 2012; Jules, 2015; Rappelye, 2006; Phillips & Ochs, 2004; Steiner-Khamsi, 2004). Unlike educational borrowing and lending, educational diplomacy is based upon how local populations can be influenced and the advancement of national influence through soft power (Peterson, 2014). In other words, at the heart of educational diplomacy is soft power in the form of exchanging ideas, fostering cultural awareness, and advocacy and interactions. Typical examples of these types of relationships are the Fulbright program – sponsored by the US Department of State, the British Council – United Kingdom, Alliance Française – France and Confucius Institutes – and the Peoples Republic of China. However, in today's changing global environment driven by technological disruption, educational diplomacy is evolving to include transnationalism and not just educational opportunities and cultural relations designed to promote national interests abroad. In other words, governments are no longer the sole actors involved in educational diplomacy, educational cooperation and educational collaboration. Thus, educational diplomacy has moved away from being a venue for the strengthening of cultural and educational exchange programs to an arena that fosters transnational learning—that is learning by seeing what works in similar contexts and what aspects can be copied and transplanted into another context. At the heart of transnational learning is cooperation and collaboration, or what has been called "cooperative educational transfer" (Jules, 2015).

South-south cooperation, cooperative endeavors between two or more emerging markets, in education is but one engagement strategy that has been historically used to describe cross-border activities. South-South transfer in education is viewed as the transfer among equals (Chisholm, 2009). As Chisholm (2009) suggests, such cooperation is:

> … often facilitated through technical assistance by consultants, regional meetings and joint planning among policy-makers, and educational exchanges. Professionals in multilateral agencies, governments, transnational corporations, and nongovernmental organizations (NGOs) might also promote cooperation around 'solutions' to problems of access of quality in education that include elite or low-cost models of schooling. (p. 2)

Historically, particularly during the cold war, south-south cooperation emerged as a form of cultural exchanges between core and periphery countries (see Morais de Sa e Silva, 2009). However, Peterson (2014) suggests that while building relationships is at the heart of south-south cooperation, those wishing to undertake this form of soft power should be mindful of the consequences that comes with it, namely the binding of human capacity to external funding. From this perspective, the institutional character of south-south cooperation can be dated back to

pre-independence movement and the "revamping of international cooperation by governments in general, as reflection of an overall attitude of rejection of conflict and cooperative predisposition to maintain peace in the aftermath of World War II" (Morais de Sa e Silva, 2009, p. 42; see also UNESCO, 2006). In drawing attention to the three phase of south-south cooperation in education Morais de Sa e Silva, (2009) suggests that the first wave of cooperative endeavors were stimulated by Truman's conceptualization of underdevelopment and the common bond that post-colonial countries shared; the second wave commenced extensive borrowing of petrodollars in the 1970s that ultimately led to debt problems; and the third or present wave is began with the structural adjustment programs of the World Bank and the International Monetary Fund or the so called 'knowledge banks'. The point here is that in locating the history of south-south cooperation we can also see evidence of soft power and educational diplomacy at work in that although "South-South cooperation [has] evolved in different phases …in the current phase, it keeps the traditional meanings of political strengthening and self-reliance, but also has come to mean South-South transfer" (Morais de Sa e Silva, 2009, p. 57).

Giving the trajectory of education diplomacy and the use of soft power and south-south cooperation to engender it, we now return to the concept of 'regulatory regionalism' within higher education to discuss how these models affect national educational systems that are part of regional entities. Regulatory regionalism is the study of the political projects that "allows us to look at regions not as abstract identities but more or less as coherent projects of regional governance" (Jayasuriya, 2003, p. 201). Thus, in adopting a 'political project' viewpoint of regionalism, which is both multifaceted and multidimensional, we are able to see the different scales (local, regional, global) that educational diplomacy asserts within and across regions. These scalar dynamics allows us to locate the:

> … social forces with the discursive power and material capability to propose and mobilise, institutionalise and govern territorial, political and market-making claims that are able to secure new regional frontiers, in turn enabling and making possible new strategic relational forms, including state organisation and political rule. (Robertson, 2010, p. 24)

Therefore, this kind of analysis suggests that scalar orders are continuously disputed social constructions and at the heat of these forces within education is soft power that give rise to education diplomacy. In other words, we are also seeing the accelerated global engagement that is now moving from simple country-to-country diplomacy towards institution-to-institution diplomacy within education, which implies that governments are no longer the prime actors involved in educational diplomacy (Peterson, 2014). As more and more institutions seek to build global education relationships and sign academic cooperation agreements, soft power diplomacy becomes solidify as the new orthodoxy.

AN HISTORICAL OVERVIEW OF EDUCATIONAL TRANSNATIONALISM

With the fall of the communism in the Union of Soviet Socialist Republics and the opening of the post-socialist economies, transnational organization or "international Knowledge Banks" (Jones, 2004) such as the World Bank/ IMF (International Monetary Fund), the OECD (Organization for Economic Cooperation and Development), and the WTO (World Trade Organization) have become the dominant actors in education (see Robertson, 2009; Robertson, Bonal, & Dale, 2002; Verger, 2009). Their work, agenda setting attitudes and policy prescriptions have become to be captured in catch phrases such as "educational fundamentalism" – the drastic increase in funding for education from the World Bank and International Monetary Fund (Jones, 2007) and "educational multilateralism" – ascendancy of 'embedded liberalism' as core attributes and mandates multilateralism institutions (Mundy, 1998, 1999, 2007) given the way that these organizations have come to decisively structure current directions and developments in national education systems (see Moutsios, 2009). However, with the states retreating towards regional trading agreements, the architecture of transnationalism is being reshaped and the reform privileges and prestigious are now being passed to regional organization or "trans-regional regimes" (Jules, 2012) who are now responsible for educational governance activities. This horizontal move, a core attribute of the post-bureaucratic state and a distinctive feature of new regionalism has also given rise to new set of institutional mechanisms, structural dynamics and soft regulatory features that are controlled and designed by the nation states, but executed at the supranational level as in the European Union or at the trans-regional level as within CARICOM. In other words, the movement towards regionalism is giving rise towards new forms of post-bureaucratic governance models and regulation of the international education market or transnational education (TNE). The measures will ultimately impact and influence the cross border exchange of students, institutions (onshore and offshore) who have collaborative arrangements while at the same time question transnational delivery options document verification and institutional recognition. However, the biggest change that the retreat towards regionalism presents is that educational institutions are now being asked to create regionally minded citizens who possess the qualities of global citizenship since the labor market for talent recruitment is now regional in scope. The movement from the transnational modules of governance in the era of post-bureaucratic regulatory governance suggest that states now "defines objectives and oversees maintenance of the system management…[and] no longer wants to be seen as the sole provider of legitimate instruction (Maroy, 2009, p. 78). Additionally, the internationalization of education and trade in educational services, one of twelve services, under the General Agreement of Trade in Services (GATS) has created new promises and challenges for education diplomacy.

TRANS-REGIONALISM AND COORDINATION OF HIGHER EDUCATION IN AN ERA OF TRANSNATIONALISM

This section used the concept of "trans-regionalism" (Betts, 2011; Dent, 2003; Kim, 2003; Song, 2007) to explain governance, coordination, and regulation in educational institutions at the regional level. Within this context, "trans-regionalism implies the establishment of common 'spaces' between and across regions in which constituent agents (e.g. individuals, communities, organisations) operate and have close associative ties with each other" (Dent, 2003, p. 224). When trans-regionalism is applied to education diplomacy, we see that educational diplomacy today moves away from the historical orthodoxy of cultural exchanges and now account for temporal space, actors and institutions. In other words, education diplomacy is now an ideational governance mechanism that is responsible for the coordination of higher education governance activities. This development is driven by the "shift from a bipolar international structure based on geo-political competition between capitalist and communist systems to that of a relatively less adversarial multipolar world was conducive to new patterns and paradigms of international relationships to flourish" (Dent, 2003, p. 224). Thus, state relations are no longer bipolar or multipolar but trans-regional (between regional trading blocs) in nature, and therefore education diplomacy must adapt to these changing dynamics. Today's global environment of soft power and education diplomacy must now function in an interconnected global era that is driven by cooperation and competition. From the perspective of cooperation, most countries are part of one regional trade agreement thus making education diplomacy one facet of their soft power. Form a competition view point, emerging and frontier market economies are fighting for the same pot of donor aid and industrial economies are focusing on spotlighting there uniqueness as the BRICs[2] (Brazil, Russia, India, and China) economies continue to grow.

In an era besieged by a multi-tiered system with vertical and horizontal differentiation of regimes across different scales, institutional complementarity, cooperation and coordination are essential. Trans-regionalism has emerged as a second type of interaction that institutions are constantly engaged with, for example ASEAN-EU dialogue, ASEAN-Mercosur relations, EU-Mercosur, and CARICOM-US meeting. As such, education diplomacy is no longer about government-to-government relations by more regime-to-regime relations. In education, these regional entities that operate about the level of the nation state or at the supranational level, such as the Caribbean Community CARICOM, have been designated as "trans-regional regimes" (Jules, 2008, 2012). CARICOM is viewed as a "trans-regional regime" (Jules, 2008, 2013) because it is comprised of a group of sovereign states that share a common geographical space that are committed to implementing a collective choice around which its members' expectations converge, given their common heredity. Thus, trans-regimes, with their focus on actors and their principles, norms, rules, and procedures (a core tenant of coordination) and the

anticipated outcome of convergence around actor's expectations (this will ultimately lead to some form of spillover), presents a unique analytical framework for us to study education diplomacy. In other words, the growing complexity of the dynamic international architecture with a multiplicity of actors and institutions at different scales requires a new approach to understand the 'epistemo'-logic of comparative enquiry (Schriewer, 2014).

Educational diplomacy by its very nature is problematic and difficult to define since it means different things to different regions. Classic diplomacy (government-to-government) is being replaced in an era of economic globalization as citizens become more global minded. In some instances, as in CARICOM, cooperation and collaboration has fashioned the "neo-Caribbean citizen" (Jules, 2014b) in the form of the "vision of the ideal Caribbean citizen" (CARICOM, 1997) that emphasizes Caribbean citizens being prepared to participate in the Caribbean Single Market by: respecting human life as the foundation on which all of the other desired values must rest; is psychologically secure; values differences based on gender, ethnicity, religion and other forms of diversity as sources of strength and richness; is environmentally astute; is responsible and accountable to family and community; has a strong work ethic; is ingenious and entrepreneurial; has a conversant respect for the cultural heritage; exhibits multiple literacies, independent and critical thinking to the application of science and technology to problem solving; and embraces differences and similarities between females and males. In other instances, as people, educators, researchers, and practitioners continue to travel abroad, overcome language barriers, negotiate with foreign educators and schools systems and ultimately borrow and import forging modules they are utilizing educational diplomacy to its fullest potential (Allison, 2014).

TRANSNATIONALISM OR REGIONALISM: POST-BUREAUCRATIC EDUCATIONAL GOVERNANCE MODELS IN AN ERA OF EDUCATIONAL DIPLOMACY

Regionalism (the political project) and regionalization (the functional process) has been the corner stone of Caribbean diplomacy dating back to the Windward Island Federation from 1833 to 1958, the Leeward Islands Federation 1671 to 1956, the West Indian Federation from 1958 to 1961, and the Free Trade Area Accord (CARIFTA) from 1965 to 1973. CARIFTA (CARICOM, 1965) was transformed into CARICOM under the Original Treaty of Chaguaramas (CARICOM, 1973). At the core of Caribbean regionalism are fiscal (economic integration), non-fiscal (functional cooperation), international (foreign policy coordination), and risk and threat (security) technocratic apparatuses that depend on regional cooperation and collaboration given the small size of Caribbean countries. However, education and its ensuing transnational processes have been historically regulated to the functional realm, and education is often viewed as being one of more successful components of the process of regionalization given that it is perceived as being less political and ideological. Further, everyone seems to be on board with better

standards, quality and access to education. Functional cooperation has always been conceptualized as the: efficient operation of common services and activities for the benefit of the Caribbean people; accelerates the promotion of greater understanding among the people; advances social, cultural, and technological development; and intensifies activities in areas such as health, education, transportation, and telecommunications (CARICOM, 2007). However, with the implementation of the Caribbean Single Market in 2006, this calls for: (i) the ability of Caribbean nationals to move goods, services, capital and labor—creating a 'fabricated policy space' (Nòvoa & Lawn, 2002); (ii) the creation of common trade and external tariff policies and harmonization of laws; and (iii) the right to establishment—i.e., the ability to set up a business in any territory (Jules, 2014) means that education is now more multidimensional and multifaceted across different scales (national, sub-regional and regional) and is being controlled and regulated by different actors with similar projected outcomes. Therefore, educational diplomacy, driven by the non-economic processes of 'educational regionalization'—the coordination of external and internal mechanisms and governance activities—has arisen as exogenous and endogenous actors become intertwined in the regulation and coordination of education, thus creating a multilevel or "pluri-scalar governance of education" (Robertson, Bonal, & Dale, 2002). The notion of 'governance' has entered the comparative and international as a way to explain the changing and rescaling of "social relations rising as education is mobilized upward to different scalar locations to play a more direct and functional role in capital accumulation" (Robertson & Dale, 2006, p. 221). In other words, the process of "upscaling and the governance of education to supra-regional (in this case the European Union) and global scales (for instance through the World Trade Organisation) can be understood as a new functional, institutional and scalar division of the labour of education systems" (Robertson & Dale, 2006, pp. 221–222). However, since the principal of proportionality—"…institutional arrangements devised for, Community action [that] shall not exceed what is necessary to achieve—" (CARICOM, 2006, p. 5) is retained among member states, CARICOM does not exhibit the kind of supra-regional upscaling that Robertson and Dale (2006) conceptualized. Instead, CARICOM represents the upscaling of trans-regionalism through intergovernmental networks (Council of Human and Social Development) and regional scales (Caribbean Vocation Qualification) that have become part of coordination of the functional spaces that have emerged to engender the movement of labor within the Caribbean Single Market. In other words, the proportionality means that CARICOM does not use the 'Monnet method' of integration, as within the European Union, that preferences supranational formulation based on binding community law. Therefore, governance in CARICOM, primarily within the functional areas, has become conjoined with cooperation. In extrapolating external governance to the regional level, network governance is seen "as a process-oriented mode of policy-making, amounts to a more structural mode of exerting influence since it allows in principle for the simultaneous extension of regulatory and organizational boundaries"

(Rhodes, 1997, p. 15). Therefore, when enforcement problems exist, or policy paralyses, the concept of network governance could be seen as a horizontal mode of partnership-orientation. This chapter will suggest that the rise of the post-bureaucratic coupled with deeper RTAs is reshaping notions of transnational education. In essence, the retreat from global norms of globalization simply means that within the "pluri-scalar nature of the governance of education…education is now being asked to do different things in different ways, rather than the same things in different ways" (Dale, 2005, p. 117) and the same can be said of transnational higher education. Across CARICOM countries, transnational higher education is no longer about global mindedness and global citizenship or cosmopolitanism. However, in an era of RTAs, and the changing nature of regionalism, transnational education now seeks to develop regional norms, minds and work force or the "neo-Caribbean citizen" (Jules, 2014) in the form of the "vision of the ideal Caribbean citizen" (CARICOM, 1997).

GOVERNING EDUCATIONAL DIPLOMACY

At the end of the day, educational diplomacy is a type of meta-governance whereby "mutual recognition regime" (Hartmann, 2008) facilitates technical cooperation and collaboration between governments, institutions, and actors. As Kjellén (2008) suggests, "we have entered a new era of international cooperation and that the boundaries of traditional diplomacy – concentrated on national security and economic and commercial matters – are being extended to a much broader concern for global sustainability" (p. 2). Education diplomacy has a rich history in south-south cooperation and when soft power is added to the spectrum it allows us to focus on the instruments (cooperation and collaboration) that are utilized in the diplomatic process. As we see for the CARICOM, education diplomacy has now moved from the realm of government-to-government cultural exchanges towards regional-to-regional or transnational partnership. In some instances as in the vision of the ideal Caribbean person, education diplomacy has now evolved into a region specific project with benchmarks, outcomes, and goals. However, at its core, educational diplomacy is an uneven process and necessary measures are not in place to adjudicate the issues associated with internationalization. While the benefits of educational diplomacy currently outweighs the determinants of cooperation and collaboration on a global scale between actors, institutions and governments there still exists room from greater consensus around the pillars that should motivate deep engagement. Thus, transnational interactions are aimed at building relationships and furthering education priorities within the global education arena.bu

NOTES

[1] Following Dale (2005) I use "educational governance activities" as a generic term to encompasses the funding, provision, ownership, and regulation of education that may be carried out independently by different actors that are endogenous or exogenous to the nation state.

[2] Here I refer to the historical BRIC countries. However, it should be noted that some scholars have added South Africa as a BRIC country.

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3. TRANSNATIONAL EDUCATION AND INTERNATIONALIZATION OF EDUCATION AS TOOLS FOR HIGHER EDUCATION TRANSFORMATION AND ECONOMIC DEVELOPMENT IN EMERGING ECONOMIES

INTRODUCTION

Higher education in most developing countries, especially in Africa, has been undergoing significant transformation over the past few decades. This is due to a number of factors, including attempts to align education systems to national development goals, reduced funding to universities and contraction of many economies (Castells, 1993; Cloete & Maasen, 2015). To most developing countries, higher education transformation is viewed as an opportunity to address complex economic challenges, such as, slow economic growth, unemployment, and poverty. Obamba (2013) refers to the renewed interest in higher education in Africa as "Africa's knowledge renaissance" (p. 130). Various scholars have argued that the push and pull factors associated with global trade and the need to build knowledge capital led to major shifts in higher education policy and agenda setting globally (Bughin, Lund, & Manyika, 2015; Burghin et al., 2015; Cloete, Maasen, & Bailey, 2015; Obamba, 2013).

One push factor is reduced public funding to universities, which compels them to come up with innovative approaches to fund their core activities. The search for non-traditional sources of funding has never been so important. This has in turn heightened the push to build globalized campuses, primarily for income from international students' tuition and external research funds. For developing countries in the South, especially in Africa, financial resources from the wealthy global North remain very attractive. As observed by Koehn (2012), "partnerships offer higher-education institutions in the South prospects of tapping into useful resources, networks, and skills" to support infrastructure and program development (p. 337). For the developed country institutions, increased access to fee paying students and funding for research remain critical. Consequently, perspectives on the purposes of higher education have had to quickly embrace the idea of education as one of the commodities in global trade. This became even more relevant after the global recession.

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While it may seem that there is a slowdown in globalization following the recession, the reality is that globalization is on an upward trajectory (Bughin et al., 2015). Data by Bughin, Lund, and Manyika (2015) show growth in globalization but with what they call a dramatic shift in the *mix* of flows. This mix is in the types of goods and services, the direction of flows and role players. Higher education is among the newer factors in the flow. The level of academic mobility and number of international multidisciplinary collaborative projects has never been higher (ACP, 2006; Marklein, 2015; Obamba & Mwema, 2009; The Economist, February 21, 2015). The role and level of participation by developing countries has also grown, even though asymmetry persists in North-South partnerships.

Given that higher education is key to building knowledge capital; it is not surprising that universities are caught in the crosscurrents of globalization. This process is encapsulated in trending concepts such as, Transnational Education (TNE) and Internationalization of Education. Most countries that have embraced this process have experienced transformation to their higher education systems: policy reforms; the establishment of more public institutions; liberalization of the sector through allowance of more private providers; and the establishment of Education Hubs. One of the rationales provided for the reforms is to ensure higher education drives skills development and economic growth.

The emergent discourse on the rationales, values, and contextual relevance of higher education calls for more critical analyses of these issues and how they relate to higher education transformation in Africa (Holm & Malete, 2010; Koehn, 2012; Maassen & Cloete, 2010; Obamba, 2013; Obamba & Mwema, 2009). This is partly because the process does not always yield intended outcomes and in some cases is followed by stagnation and regression. The transformation is not always a product of proactive planning, but a reaction to exigencies that operate in both the internal and external environments. For many countries, the process tends to rely on what seems like 'canned approaches.' Although very helpful these are not always conversant with deep contextual challenges and end up addressing only symptoms of much larger problems. Overreliance on the external view could lead to ignoring local knowledge and idiosyncratic elements that could enhance ownership and success. This probably explains why 'transformation' in some contexts and situations remains a cliché than a real process of change.

Drawing mainly from the Botswana and other developing country experiences, this chapter offers a critical analysis of the benefits, opportunities and challenges of TNE and internationalization of education. It relates these to higher education transformation in participating countries. In particular the chapter examines the ideological underpinning of the transformation and argues that exigencies of economic development are central to the development of TNE and internationalization of higher education in Africa. It affirms the benefits of TNE and internationalization but calls for continued in-depth analyses of the rationales and values that guide these concepts. Suggestions of possible steps that could be taken to enhance relevance and benefits of internationalization and TNE to participating countries are made.

METHODOLOGY

The paper makes use of existing data from TNE surveys and international education literature to build a case on frameworks that underlie TNE development and higher education transformation in Africa and the developing world. Reference is made to countries and regions known to have an emerging pattern of TNE such as Botswana, Mauritius and the United Arab Emirates. These have Education Hubs and are known to host branch campuses (British Council, 2013). Botswana experienced significant growth in student mobility and internationalization activities over the past decade (University of Botswana, 2011).

DEFINITIONS OF CONCEPTS

As a concept, TNE is closely related to the broader process of internationalization of higher education (British Council, 2013). Knight (1994) defined internationalization of higher education as "the process of integrating an international dimension into the teaching/learning, research and service functions of a university or college" (p. 3). Other scholars have expanded this definition to include dimensions such as, planning, managing and defining values and purposes of internationalization, as well as measurement of outcomes and impact (de Wit, 2014; Green, 2012; Knight, 2004; Teichler, 1999). TNE on the other hand describes a situation where "students study towards a foreign qualification without leaving their home country" (British Council, 2013, p. 6). The British Council Going Global Report suggests that the conceptualization of TNE reflects various delivery modes used by different participating countries (British Council, 2013). The different modes described in the litetature are branch campuses, franchise or twinning programs, joint degree programs and double/dual degree programs.

The commonly accepted TNE delivery mode is international branch campuses. An international branch campus is a standalone campus of a foreign higher education institution operating in another country, normally reffered to as the host country (British Council, 2013). Quality assurance of the programs is the responsibility of the parent institution even though it still has to meet the accreditation requirements of the host country. The campus is responsible for recruitment and enrolment management, programme delivery and awarding of the qualifications of the parent overseas university. For purposes of this discussion, TNE is used to broadly refer to branch campuses, twinning programs, joint degree programs as well as double/dual degrees.

UNDERPINNING IDEOLOGIES, RATIONALES AND VALUES

Almost every higher education institution overtly expresses its aspirations to have some level of internationalization or attain world class status in some form or another. Wildavsky (2010) attributes this to the global race for talent and considers

it to be part of the broader process of globalization. While academic mobility and the concept of a global university are not new, the drive to attain them has reached unprecedented proportions. It is driven by universities and in many cases, facilitated through national and regional policies. For instance, the European Union (EU) through the Horizon 2020 scheme expects to invest €80 billion over seven years between 2014 and 2020 in large, multi-partner, transnational and interdisciplinary research (European Commission, 2013; Marklein, 2015). The goal of the scheme is to tackle some of the biggest challenges facing the world today, such as health, energy, and transportation

Built into the EU scheme are strong university-industry partnerships, mobility of scholars and the development of small medium enterprises for the uptake and valorization of scientific discoveries and technologies. Significant resources are committed to institutional advancement, research and innovation which are tied to the development of the human capital and revitalization of economies. When higher education is targeted as a vehicle for the revitalization of economies the expected outcomes are more jobs, corporate profits and capital flows. Contexts that commit significant resources to innovation and entrepreneurship are characterized by better planning and execution. In turn they benefit immensely from the capital flows. Institutions from economically developed countries are not only global leaders, but some may even generate more revenue outside their home countries than within them.

Specific reference to small medium enterprises in the development of the Horizon 2020 framework demonstrates a growing recognition of the role of these enterprises in global competition. Linking higher education research and innovation to economic growth and development epitomizes the thinking about the university in the 21st century. It is this ideological framework that typically underlies internationalization of higher education and in particular the development of transnational education. As observed previously, many internationalization and TNE initiatives are guided by both national and regional policies, while many others are a reaction to different dynamics and pressures operating in institutions' internal and external environments.

Notwithstanding the broad-based value proposition of TNE as articulated in the Going Global surveys (British Council, 2013; British Council & DAAD, 2014), there seems to be convergence around the idea that TNE is built on a neoliberal ideal that emphasizes the commercial value of higher education (Stephenson, 2006). Studies demonstrate that universities that set up branch campuses in developing countries did so to address reduced government funding of higher education at home (Marginson, 2007; Smith, 2010; Soontiens & Pedigo, 2013; Stephenson, 2006). Related to that is increased corporatization and marketization of higher education. Examples are given about Australian and United Kingdom universities, whose expansion of TNE activities coincided with significant reductions in funding and reforms to higher education in these countries. Along with the USA, the two countries are leading

providers of TNE with branch campus in various parts of the world (Soontiens & Pedigo, 2013).

What then are the rationales, values and ideological underpinnings of international and transnational higher education in Africa and the developing world? Internationalization and TNE activities across Africa are organized on the bedrock of significant challenges: high rates of unemployment; brain drain and talent scarcity in critical areas; weak institutional frameworks; weak infrastructure; a growing demand for higher education and a poor capacity to meet this demand. Although some of these challenges are not unique to Africa, the continent is worse off especially when one considers the impact of these challenges on the populations and national economies. The debate on impacts is well articulated and illustrated elsewhere.

There is recognition of the value of partnerships to addressing global challenges. The challenge is in who sets the agenda as well as the ideological and value propositions entailed in the agenda. This inevitably affects the process and activities that follow from the agenda. Overall, internationalization and TNE in Africa and most of the developing world are not products of home grown agendas and proactive planning. That in itself is not a major problem. It is the capacity to modify the adopted agendas to fit the needs of African contexts which causes concern. The capacity in many cases is wanting and seems to lack locally relevant ideological frameworks. Koehn (2012) argues that sustainable approaches to addressing interconnected global challenges require the collaboration of multiple actors, taking on board local needs, and weighing in local and global frameworks.

Internationalization of African higher education and TNE has largely followed the partnership paradigm used in development assistance where developed country institutions asses their own needs and try to align them to the needs of target countries. Sometimes too much emphasis is placed on the formalities of developing the plans and signing agreements at the expense of in-depth reflections on the needs and relevance of the programs to local institutions and host countries. The problem is compounded by a weak culture of internationalization agenda setting among African institutions. For instance, there are very few intra-African partnerships that take place without the intervention of Northern partners. Also African institutions seldom initiate partnerships with the North. This is only possible with proactive agenda setting. The result is a predominantly unidirectional movement of ideas and ways of doing things. It also leads to development agendas that are weak on Afrocentric thought and value propositions. This approach has been widely criticized for reproducing the North-South power relations and asymmetries. It has also created too much dependency on the North and very weak intra-African partnerships (Koehn, 2012; Maassen & Cloete, 2010; Obamba, 2013).

However, significant progress has been made as Northern partners are increasingly paying attention to the level of involvement and needs of Africa and the developing world in partnership development. A good example is the Intra-ACP

Academic Mobility Scheme funded by the European Union (European Commission, 2011). This scheme, a partnership between the African Union (AU), the EU, and Caribbean and Pacific (ACP) group of states is aimed at revitalizing higher education in the ACP region with a focus on professional skills training, improved quality, access and fostering of intra-regional mobility. There was extensive planning with the ACP group of states and the African Union Commission. The results are an unprecedented level of funding for graduate education, staff and student mobility within the ACP region. There are other good examples.

RATIONALES FOR PARTICIPATION IN TNE AMONG EMERGING ECONOMIES

The rapid expansion of TNE in the United Arab Emirates (UAE) offers interesting perspectives to discussions on TNE. Miller-Idriss and Hanaur (2011) attribute the UAE expansion to regional identities as well as regional economic, political, and cultural developments. They suggest that increased liberalization of the regional economy, the need to enhance global competiveness, and plans to move from resource-dependent to knowledge-based economies motivated the plan to attract Western TNE providers to the region. Other needs are to increase access to higher education, improve the quality of education, and develop the region's human capital.

The UAE scenario presents an agenda that is largely driven by economic, political and social rationales of transnational education but with significant regional reflections on inputs and perceived benefits. To make it work the countries committed significant financial resources to develop hubs that will be attractive to Western institutions. This is not to suggest this process is without challenges. For instance, concerns have been raised about the level of inclusion of nuanced contextual, socio-political and cultural perspectives, especially minority views in the planning and delivery process (Miller-Idriss & Hanaur, 2011).

Evidence suggests the development of TNE in the African region, in this case, Botswana and Mauritius is driven by similar political and socio-economic rationales found in the UAE. Botswana and Mauritius are classified as upper-middle income and have experienced rapid economic growth and development over the past two decades. Botswana's GDP per capita estimate for 2013 is $16,400 with one-third of its GDP and 70–80% of its export earnings coming from diamond mining (CIA, 2014). Mauritius's GDP per capita in terms of purchasing power parity is at $15,649 for 2013 and was ranked first in Africa on Global Competitiveness in 2013 (International Business Times, Staff Reporter, September 04, 2013). The countries' rapid development increased the demand for manpower especially in professional areas that are considered relevant to economic growth. Expansion of primary and secondary education led to high transition rates and increased demand for higher education. Conversely limited investment in the expansion of the higher education sector retarded growth and created significant bottlenecks, as access and participation rates remained low. Even though there has been a steady increase in tertiary education enrolments from 7.7% in 2003 to 20% in 2013, Botswana's

tertiary education gross enrollments remain low (Human Resource Development Council, 2013).

Therefore, for a long time Botswana and Mauritius have had significant outbound study abroad ratios, about 50% and 30% respectively (British Council, 2013). The domestic higher education sectors of the two countries also lack capacity to train the workforce in key areas of economic growth. Training at domestic public institutions is still largely orientated towards traditional jobs and the civil service. This presents a huge opportunity for foreign institutions that are keen on providing TNE in underserved and non-traditional areas. Growing per capita income and upper middle income status would be seen by TNE providers as potential for increased spending power by government on scholarships and private tuition from parents.

To address challenges of limited access and low participation rates, the Governments of Botswana and Mauritius developed plans to become TNE host countries. The countries developed Education Hubs specifically to attract offshore campuses and reduce the unsustainable cost of training abroad. Botswana also viewed the Education Hub and TNE as a means of economic diversification. The country envisaged a significant inflow of capital stimulated by TNE campuses and increased international student enrolments. Botswana's Education Hub is part of the broader framework used in others sectors of the economy aimed at economic diversification, such as the Diamond Hub, the Innovation Hub, the Agriculture Hub and the Transportation Hub. While it is clear that TNE in Botswana is based on similar rationales to those of Mauritius and the UAE, Botswana's case differs because of the expected income generation from this process. However, Botswana did not provide similar capital incentives to attract branch campus like Mauritius and the UAE. It is not clear if the income generation or commercial rationale for TNE in Botswana was well thought. Also not too clear is the extent of country's reflections on the nuanced structural, socio-economic, political and cultural aspects needed to drive the process.

CONTEXTUAL CHALLENGES IN HIGHER EDUCATION IN BOTSWANA

The apparent lack of clarity on a suitable coordinating structure for higher education within Government, such as a Ministry of Higher Education has led to a fragmented and uneven development of higher education in Botswana. Different types of public higher education institutions fall under the mandate of different Government Ministries. For instance, Institutes of Health Sciences are the responsibility of the Ministry of Health while the University of Agriculture and Natural Resources is under the mandate of the Ministry of Agriculture. Noticeable from this arrangement are disparities in levels of development and resources allocations to the institutions. Most likely the disparities are due to different levels of priority given to educational institutions by parent Ministries as they rationalize internal budgetary allocations. This undermines growth, competition, innovation and entrepreneurship in the higher education sector. A proliferation of private colleges offering variations of the same

diploma and associate degree qualifications seems like an attempt to fill the void created by the uneven development. However, most of these are poorly resourced, depend heavily on tuition revenue from government scholarships and would not be very competitive without such support. The training they offer has not reduced the skills gap in the areas of highest need. Concerns have been raised about the quality of the curriculum and instruction at some branch campus in Botswana and other TNE host countries. In Botswana they have been accused of using political patronage to get government scholarships, exacerbating the problems of quality, skills mismatch, and graduate unemployment (Sunday Standard, September 6–12, 2015).

POLICY FRAMEWORKS

The Government of Botswana passed legislation and policies aimed at improving the coordination, quality assurance, and alignment of training to human resources needs of the country. Two key legislations passed by Botswana Parliament are the National Human Resource Development Strategy (HRDS) which led to the development of the Human Resource Development Council (HRDC) and the National Credit and Qualifications Framework (NCQF) which led to the establishment of the Botswana Qualification Authority (Botswana Government, 2013, 2013a). The mandate of the HRDC is to advice, plan, coordinate and promote the implementation of the national human resource development strategy and oversee tertiary education financing (Human Resource Development Council, 2013).

Also important to the process of transformation is regional integration. As members of the Southern African Development Community's (SADC), Botswana and Mauritius signed the protocol on education and training. The goal of the protocol is; harmonization of education, training systems and qualifications; promote regional collaborations; and enhance staff and student mobility (SADC, 1997). In the protocol, members agreed to reserve at least 5% of admission for students from SADC nations, other than their own. This is faced with significant challenges because of domestic demands that outstrip the capacity of local institutions.

IMPACTS AND BENEFITS OF INTERNATIONALIZATION AND TNE

Research on the impacts and benefits of internationalization and transnational education is generally sparse but growing steadily. The most comprehensive study on benefits and impacts of TNE known today is the joint survey by the British Council and DAAD (2014). The survey collected data from diverse participants including students, faculty, higher education leadership and experts, government agencies, and employers. It examined the academic, cultural, socioeconomic and skills impacts of TNE on 10 host countries (Botswana, Egypt, Hong Kong, Jordan, Malaysia, Mauritius, Mexico, Turkey, UAE and Vietnam). Affordability and access to higher education was considered to be the foremost positive benefit to TNE.

This is particularly relevant to developing countries with low transition to higher education and limited capacity to offer study abroad scholarships.

The benefits of internationalization commonly stated by faculty and students are increased awareness and understanding of global issues (an international outlook) and enhanced graduate employability (University of Botswana, 2011). However, intercultural understanding and economic values of TNE yielded mixed results. A study by Eldridge and Cranston (2009) found cultural differences to be a challenge in the delivery of TNE programs by Australian Universities in Thailand. The suggestion was for Australian branch campuses to accommodate the Thai way of doing things and the collectivist orientation and ambiguity in the culture. It seems sensible to take sociocultural issues on board in curriculum development and pedagogy. More research is needed on the sociocultural dimensions of internationalization and TNE.

In the Going Global study, the commercial benefit of TNE was least rated by local institutions but highly valued by policy makers (British Council & DAAD, 2014). Local institutions had doubts about the potential of TNE to generate significant income for the local economy while policy makers saw that as a potential. TNE was not seen to enhance collaborative research in host countries. This is worrisome considering that branch campuses are supposed to be catalysts to research and innovation in host countries. Branch campuses are also perceived to have the potential to reduce brain drain in developing countries (Lien, 2008). This could be true. The problem is, when branch campuses offer low quality education, they have minimal impact on brain gain. They could have long term negative effects on skills development in host countries.

A number of negative attributes of internationalization and TNE have been identified British Council and DAAD (2014). Some of these are: lack of official local recognition or accreditation of branch campuses; overuse of English as language of instruction (especially in non-English speaking cultures); curriculum content that is Western-centric and not locally sensitive; low commitment to getting in high quality faculty; limited on campus student experience; and high cost for students compared to local programs (p. 20). The quality assurance and accreditation issues of TNE are among the hotly debated issues. In Botswana, for instance, there are public concerns about quality assurance, especially massive enrolments that outstrip facilities and resources at some TNE campuses. The rapid expansion and loosely stated entry requirements have created a lot of suspicion about the profit motives of some of the institutions.

CHALLENGES AND OPPORTUNITIES OF TNE

Evidently, internationalization and TNE are faced with a number of challenges. One such challenge is the potential for TNE to lead to underdevelopment of a host countries' higher education systems as a result of overreliance on branch campuses. Inflexible policies and practices and other socio-political and cultural factors could hinder the development and delivery of internationalization and TNE programs.

Poor regulatory frameworks and quality assurance can open countries and their education systems to abuse by institutions that focus on optimizing income at the expense of quality.

There is also the question of how to strike a balance between increasing access and participation in higher education on one hand and prioritizing skills development in areas critical to economic development on the other. The latter doesn't always grow enrolment numbers. This creates a dilemma because higher education participation rates in developing economies especially in Africa are extremely low and therefore need to grow. At the same time targeted training aimed at the needs of the growing economies is badly needed. Striking a balance between these competing needs is not easy. It requires well thought frameworks that are aligned to policies and plans for economic transformation. A well-structured, well balanced education system would cater to the various missions and purposes of education, including: development of a broad spectrum of skills and competencies needed for growth, innovation and entrepreneurship; and maintaining a strong platform for basic knowledge production which is highly valued by universities. The German education system seems to have achieved such a balance and certainly has many lessons to offer the developing world.

In situations where higher education transformation is premised on neoliberal and utilitarian ideals, the broader values and purposes of education are seldom fully reflected on and well appreciated by the actors. This is common in developing countries. This situation is compounded by the historical foundations of higher education in developing nations especially in Africa. Public education policy in most of Africa is yet to transcend its colonial legacy and rigid outmoded frameworks. There is awareness of the kind of change that is needed but there is difficulty moving away from existing frameworks, to the kinds that truly reflect African needs, ideals and identities. Therefore, internationalization and TNE partnerships that do more than just broaden access and participation but also become partners in addressing the old and lingering local challenges in Africa and the developing world will be highly valued. The process must be driven from within, with external partners as sounds boards.

One area that internationalization and TNE could nurture in developing countries is skills training in science, technology, engineering and mathematics (STEM). These areas are not doing too well in Africa. Branch campuses could partner with local institutions to develop STEM subjects and in the process nurture innovation, leadership and entrepreneurship in youth. This is likely to succeed if it is tied to youth social entrepreneurship and started in the early stages of learning. If well-conceived and well managed the benefits of TNE can outweigh the negatives.

High quality TNE programs can raise the profile of higher education in host countries and their global competitiveness. Participation can lead to the development of transformative policies. We have seen how participation in TNE in Botswana, Mauritius and the UAE was motivated by the need to address the problems of access, low participation rates and high costs of training abroad. It is safe to conclude that

this contributed to new policies aimed at transforming higher education in these countries. Branch campuses can jolt the generally lackluster and conservative public higher education institutions into action. In Botswana for instance, new private universities and their savvy marketing led the country's flag ship, the University of Botswana to reflect on institutional visibility, relevance of programs and the quality of processes and services. They also quickly took over the technical and vocational education market which is underserved by public institutions. Their branding and aggressive marketing made the qualifications attractive.

POSSIBLE STEPS TO BRING ABOUT RELEVANCE OF TNE

The next key questions are, what steps could be taken to bring about relevance of internationalization and translational education host countries? How do we ensure that the process is guided by good rationales, good value propositions and that it is sustainable? This section suggests some steps that can be taken to address these questions. The steps are broad but not exhaustive. Suggestions on the way forward from the literature indicates a convergence of perspectives on the merits and demerits of internationalization and transnational education (Eldridge & Cranston, 2009; Holm & Malete, 2010; Koehn, 2012; Obamba, 2013).

Recognizing and Addressing Historical Biases

Well-resourced older Western institutions are de-facto leaders of internationalization and TNE and leading beneficiaries of globalization. They should do a better job at recognizing historical inequalities and biases that underpin the relations between the developed and developing nations and North-South higher education partnerships. Koehn (2012) calls this a transition and independence from the "Post-Washington-Consensus institutions (p. 347)." Nurturing equity in partnerships is about placing high value on mutuality, reciprocity, and sustainability. This means counterbalancing the commercial rationales of education with those of education as a public good. The two are not mutually exclusive.

Transformational partnerships entail a critical appraisal of pressing local needs and global trends. They cultivate creativity and entrepreneurship. There are many examples of such and they can be bilateral or multilateral in nature. Care has to be taken in the development and management of multilateral partnership as failure to address underlying assumptions can lead to low impact or partnership failure (Holm & Malete, 2010).

Enculturation of the Partnering and Knowledge Production Process

Scholars have discussed the process of knowledge production, how it is affected by culture and in turn affects culture (Eldridge & Cranston, 2009; Koehn, 2012; Obamba, 2013). This is relevant to internationalization and TNE. Koehn (2012)

calls for "collective knowledge generation (p. 347)" while Obamba (2013) talks about "transdisciplinary, collaborative and locally embedded approaches (p. 141)." Instead of always offering programs exactly as they are at the home institutions, TNE programs could infuse indigenous, contextual knowledge from the South into what they do. For instance, Africa has very rich biodiversity and untapped indigenous knowledge systems that could be harnessed and infused into modern science. Collaborations that test different ways of knowing could lead to groundbreaking discoveries. This is only possible if there is openness to contextually relevant, cross-cultural approaches to knowledge production and readiness to challenge stereotypical views.

A Commitment to Building Capacity, Sustainability and Impact

Questions have been raised about capacity building in developing countries and sustainability of international and transnational education programs (Koehn, 2012; Obamba, 2013). Intentionally building capacity and sustainability into programs translates into impact. This can be achieved through deliberate and constructive engagement of key host country stakeholders in the planning and management of programs. Although there is an increasing number of North-South partnerships that specifically target capacity building and sustainability, more could be done in this area. The challenge arises when there is too much focus on optimization of gains.

Focusing on Areas of Greatest Need and Forsaking the Lure of Convenience

Investing significant efforts to challenging stereotypical views of some regions of the world, typically shaped by the media, can have significant payoffs. As a way of minimizing risk and safeguarding reputations it is not unusual for Northern partners to only prefer working with institutions and countries of comparable quality to theirs. This is even when there are indications that projects will have greater impact if arranged differently. A partnership with potential to rebuild an education system of a country recovering from a major natural disaster seems nobler than one following traditional pathways. The phenomenon where like seeks to work with like accounts for why internationalization activities and TNE sometimes behave like fads and lead to oversaturation of certain countries and regions. This perpetuates existing global imbalances in skills development, trade, and competitiveness.

Security challenges in some parts of the world can be a major setback to developing and implementing projects. However, this can be overcome through significant involvement of local partners who are more conversant with the local context. Allowing host countries to lead even some aspects of a project does not only empower them, but it also increases chances of sustainability and continuity beyond the life of a project.

Strengthening of Intra-Regional Collaborations

Evidence suggests that strong intra-regional partnerships can pay huge dividends, yet intra-regional collaborations are very sparse in the developing world. The free movement of people and trade made possible by the formation of an EU regional block is one of the biggest success stories of the 20th Century. It is bound to become even stronger because the benefits of being in it outweigh the negatives. For instance, the region has a fairly harmonized education system. There is brain circulation and pooling of resources for research and innovation. Africa can benefit immensely from similar integration considering the continent's size, location and opportunities. Partnerships that commit resources to promote North-South-South collaborations have created awareness about the potential of intra-African collaborations. Africa has to do more to grow this. The process is not easy, but it is possible with commitment and dedication of internal resources to achieve it.

Another less acknowledged phenomenon is Northern donors' overuse of institutions to coordinate multilateral higher education capacity building partnerships. The Southern partners are predominantly highly successful and historically privileged institutions. This issue can be very sensitive but needs to be talked about. There tends to be subtle inequitable allocation of resources among partners. This undermines the capacity building objectives of the partnerships. This scenario is not different from the controversial North-South partnerships where a lead Northern partner keeps all the funds and pays for all expenses taking place in the South. Optimization of overheads and hording resources means the more deserving poor partners do not gain as much. Confronting these seemingly mundane issues is key to building long term partnerships, developing more stars and addressing the stagnation of some education systems. The world will be a better place with more winners.

CONCLUSION

In summary, this chapter has provided an overview of the nature, rationales, challenges, benefits, impacts and opportunities of internationalization and TNE. It highlighted the pervasiveness of the neoliberal rationale for internationalization and TNE. It calls for an in-depth appraisal of the goals, purposes, challenges, relevance and sustainability of TNE. A case is also made for the need to balance the commercial value of education and education as a public good.

The chapter also argues that challenges and misperceptions that underlie partnership development are not unique to North-South partnerships but are also found in South-South partnerships. As a result of stiff global competition for limited public and donor funding, universities from both developed and developing countries are under pressure to hone their fundraising skills and market education as a commodity. It is not unusual for multilateral arrangements to be used as 'cash cows'

by savvy, well organized and wealthier institutions. Such arrangements typically target large capacity building projects aimed at poorly resourced institutions from the so called least developed countries. The unintended consequences of these arrangements are, skewed financial and human capital flows within and between regions and failed growth of education systems in some countries and regions. Therefore, continued conversations about how to reduce asymmetry and recommit to the humanistic values and purposes of education remain key.

Overall, this chapter proposes openness to the different opportunities presented by internationalization and TNE. The process of internationalization can be a powerful tool for higher education transformation. It opens debates on contextual relevance of higher education programs, their sustainability and impact. It calls for equity and reciprocity in globalization and knowledge production. For internationalization to work, it has to address the needs of all involved, especially developing countries. But developing countries need to develop clear higher education and internationalization agendas and commit resources to implement them. Otherwise, with globalization, others will develop agendas for them.

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4. CRITICAL TRANSNATIONAL PEDAGOGY

Toward a Critical Theory of Transnational Education and Learning

> World and human beings do not exist apart from each other, they exist in constant interaction.
>
> (Freire, 1970, p. 50)

> Insofar as I am a conscious presence in the world, I cannot hope to escape my ethical responsibility for my action in the world.
>
> (Freire, 1998, p. 26)

In this chapter I put forth the notion of a new critical pedagogy, one that leads in a struggle to distinguish between the neoliberal *globalization* (a term akin to *colonization* and infused with a harnessing of human capital as its own) and that of the affirming idea of *transnational education*. This latter ideal is one which views the world as potentially a global community comprised of networks of learning communities supporting one with shared resources for being in the world and reading the world (Freire, 1970), as well as for repairing the world (Lowery, 2014; McLaren, 2002). Arguably, *transnational education* is itself a type global force, a recognition of *globalisation* (here intentionally stylized in an international spelling to indicate that it is a notion of transnational or transcultural concern). On the other hand, the former term, Americanized as *globalization*, is charged with connotations of opportunistic ideologies and politico-economic agendas that seek to colonize other countries and capitalize on their resources, natural and otherwise, for a power's own utilization and consumption.

Distinguishing between these two opposing forces and problematizing the issue of world liberation through education opens up a space to discuss the importance of critical pedagogy's role in transnational learning and education. Within the dynamic and many times problematic relationships of learning across boundaries, transnational education and learning offers a means of targeting learners without borders and beyond the control of foreign entities. Transnational education attempts ideally to find equilibrium by not focusing only on students in the base nation of the university but extending its pedagogy to students around the world in a variety of collaborative environments.

Acknowledging this potential of cross-cultural and cross-national educational efforts creates a fundamental space in which to discuss the role of critical pedagogy

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in transnational education and learning. Critical pedagogy at its core operational meaning cannot be separate or apart from any learning in multicultural or multinational settings. Absence of critical thought in the educational setting tends toward oppressive systems that dehumanize students in the same manner that global dominant economic forces exploit labor and lives in other nations.

To arrive at a meaningful concept of critical pedagogy for transnational education and learning, first a lens of criticality must be developed within the context of the global situation. I do so by considering the fundamental way in which the work of critical pedagogy can be applied to the work of transnational education. From this foundation this Freirean lens is turned upon the ideas of *globalization* as a type of colonization and the importance of the counternarrative of *globalisation* that develops in the term *transnational*. Next I give space for the contemplation of the role of singular (i.e. solitary) universities as globalizing entities and the manner in which historical and current efforts and services create oppressor-oppressed contradictions. Finally, I put forth the notion of a Critical Transnational Pedagogy to empower transnational students and transnational institutions to become and to be co-leaders in transforming learning and repairing the world.

CRITICAL PEDAGOGY

Critical pedagogy offers an important perspective to Transnational Education and Learning models. A critical perspective brings to light the forces against which transnational education must act, challenging the status quo of historical and current global educational activities. It views students not as abstract commodities or as simply clients purchasing the services of the university. Instead it recognizes students of all countries and all walks of life as co-citizens—co-participants—in the realm of critical thinking and higher learning. This is a democratic work. By this I mean democratic not in the sense of a governmental system but in an ontological and an axiological sense. As such democracy is a "space" where the people *exist*, empowered by basic human rights and are authorized by their own personal realities. Democratic work is a spatial work in which the critical pedagogue is the creating of equal space in which voices and virtues can exist and be valued (Jenlink, 2007; Jenlink & Embry Jenlink, 2008).

In *Wheels in the Head*, an analysis of educational philosophies of authority, freedom, and culture, Spring (2008b) defines critical pedagogy as "a method that prepares all citizens for participation in the democratic state and prepares students to participate in this democratic struggle within the school and in other public spheres of life" (p. 57). Spring (2008) goes on to clarify,

> As an instructional method, critical pedagogy gives a voice to all participants. In general, the goal is to help people understand why they think the way they do. That is, the method helps people understand how the social construction of knowledge determines what they believe is true and how they interpret their surrounding world. (Spring, 2008b, p. 57)

The reflective and reflexive metacognitive nature of critical pedagogy creates learning environments which constantly call into question actions and purposes of actions, and harbors the power to move transnational/transcultural education and learning toward a needed democratic dialogue about 21st century learning. By developing democratic spaces in which teachers and students, institutions and nations, can engage in action and activism for authentic world change. Therefore, a critical-oriented transnational education and learning philosophy can empower students in their *becoming* and being in the world. In addition, such a criticality acts to confront globalizing forces with the dialectic of student purpose and school mission in educative systems at all levels in all nations. Finally, critical pedagogy compliments transnational education in its efforts to study, problematize, and counteract these dialectics.

Critical pedagogy as an educational theory has roots in pre-World War II work of Horkheimer, Fromm, and Marcuse (members of the Frankfurt School), followed by the thinking of Dewey, Habermas, and later, Paulo Freire; subsequently, critical pedagogy emerged in the work of Michael Apple, Henry Giroux, bell hooks, Joe L. Kincheloe, Patti Lather, Gloria Ladson-Billings, and Peter McLaren. Collectively, these critical thinkers comprise a very essential backdrop to the work of critical pedagogy in today's forms of schooling.

However, it should be clarified that critical pedagogy is not, nor is it intended to be, a set philosophical system. Critical pedagogues find unity in their objective goals mores than in their sets of ideas. The common objective of critical pedagogy is "to empower the powerless and transform existing social inequalities and injustices" (McLaren, 2002, p. 186). According to McLaren, this objective resonates with a mindset "to heal, repair, and transform the world…" (p. 186).

In his book, *Life in Schools*, McLaren (2002) puts forth a number of critical questions regarding pedagogy in general,

> Do we want schools to create a passive, risk-free citizenry, or a politicized citizenry capable of fighting for various forms of public life and informed by a concern for equality and social justice? Do we want to accommodate students to the existing capitalist division of labor by making them merely functional within it or do we want to make student uncomfortable in a society that exploits workers, that demonizes people of color, that abuses women, that privileges the rich, that commits acts of imperialist aggression against other countries, that colonizes the spirit and that wrings the national soul clean of a collective social consciousness? Or do we want to create spaces of freedom in our classroom and invite students to become agents of transformation and hope? (p. 184)

While McLaren's questions are specifically directed at the condition of classrooms in the P12 setting, the analytical nature embedded within them is essential to critical pedagogy and any effort to engage in true transcultural and pluralistic democratic learning.

Another important voice leading the current discourses of critical pedagogy is Henry Giroux. Calling for a more nuanced understanding of critical pedagogy in a transcultural world, Giroux (2004) writes,

> Educators and other cultural workers need a new political and pedagogical language for addressing the changing contexts and issues facing a world in which capital draws upon an unprecedented convergence of resources—cultural, political, economic, scientific, military, and technological—to exercise powerful and diverse forms of hegemony. If educators are to counter global capitalism's increased power to both depoliticize and disempower, it is crucial to develop educational approaches that reject a collapse of the distinction between market liberties and civil liberties, a market economy and a market society. (p. 31)

For Giroux (2004), critical pedagogy is inherently connected to democratization as an ongoing and ever unfinished work in society and the world at large. Spring (2008b) explains Giroux's understanding of critical pedagogy in this way: "Critical pedagogy gives people the ability to participate in a democratic state and the tools to equalize the distribution of power. Also, a democratic state is necessary for the exercise of critical thinking" (p. 57). Conceivably, Giroux's democracy encompasses every aspect of our existence. All institutions (P20 and beyond) regardless of their missions or messages are spaces for the struggle of democracy. Educators and students alike are denizens of the world and as such "should struggle in all institutions that affect their lives to eliminate both inequalities in power and human injustice" (p. 57). As Giroux (2004) eloquently asserts,

> The search for a new politics and a new critical language that crosses the critical theory/postmodern divide must reinvigorate the relationship between democracy, ethics, and political agency by expanding both the meaning of the pedagogical as a political practice while at the same time making the political more pedagogical. In the first instance, it is crucial to recognize that pedagogy has less to do with the language of technique and methodology than it does with issues of politics and power. Pedagogy is a moral and political practice that is always implicated in power relations and must be understood as a cultural politics that offers both a particular version and vision of civic life, the future, and how we might construct representations of ourselves, others, and our physical and social environment. (p. 33)

Giroux's conceptualization of the nexus of democracy with ethics and the political agency of pedagogy that draws from the perceived effects of political, economic, and cultural globalization on students is not a new one. To more fully operationalize the ideas of McLaren and Giroux (2004) for a pedagogical criticality relevant to transnational learning necessitates situating these ideals in the work of Paulo Freire.

THROUGH A FREIREAN LENS

Currently in the world there exists any number of unjust orders—states of affairs that are asymmetrical in nature. These disproportionate relations manifest in the dehumanization of individuals due to the elimination or omission of hope from their lives. In this state the hopeless, as Thoreau said about the mass of men, "lead lives of quiet desperation." However, Freire (1970) states, "The dehumanization resulting from an unjust order is not a cause for despair but for hope, leading to the incessant pursuit of humanity denied by injustice" (pp. 91–92). Within this statement is action and activism.

Seeking and struggle are implied in the phrase *the incessant pursuit of humanity*. But so is collaboration—collaboration through working together, collaboration through dialogue and communication, collaboration through becoming and being co-learners within the world. For Freire this was the core tenet of critical pedagogy: to move the learner toward her or his own becoming through education. Therefore the educative process is a dialogic act. According to Freire (1970), "Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue there is no communication, and without communication there can be no true education" (pp. 92–93).

A transnational education is "a pedagogy which must be forged *with*, not *for*, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity" (Friere, 1970, p. 48). It is not an *acting on* but an *acting alongside*. Freire envisioned this type of pedagogy as a critical lens that "makes oppression and its cause objects of reflection by the oppressed" (p. 48). Reflection, or in other words conscious learning, then leads the student to her or his active engagement in the praxis of liberation. In essence, transnational learning and education encompasses "an intrinsic requirement of educational practice itself, independent of political or ideological coloring" (Freire, 1998, p. 29).

Reflection is often lacking in traditional classroom and lecture hall settings. Traditional methods tend to stifle critical thought. According to Spring (2008b),

> Freire refers to traditional [methods of] education as "banking." As the term banking suggests, knowledge is deposited into the child's [student's/other's] mind. The characteristics of banking education are recording the comments of a teacher, memorization of lessons, and repetition. An important part of banking education is the assumption by the teacher that students are without knowledge. (p. 208)

In Freire's (1970) own words, he writes, "It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world 'enters into' the students" (p. 76). A globalizing/colonizing power as an elite organization is established as a type and model of the "teacher" whose role is "to organize a process which already occurs spontaneously, to 'fill' the students by making deposits

of information which he or she considers to constitute true knowledge" (Freire, 1970, p. 76). To counter the banking concept the goal of education should be true communication. Freire maintains that

> …only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students' thinking. The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concern about *reality*, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible. (p. 77)

The teacher-student relationship depicted here reveals a nature that is mirrored in the multidimensional work of globalization. In other words, through "a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students [or human resources] into receiving objects" (Freire, 1970, p. 77). Whether intentionally or unintentionally, a globalizing force—lacking critical thinking—works outwardly "to control thinking and actions, leads women and men to adjust to the world, and inhibits their creative power" (p. 77). Standardizing thinking and actions is a by-product of the Freirean banking concept in education. The banking method of teaching manifests in the classrooms and lecture halls of oppressive cultures as a reflection of that culture's oppressive nature. As Spring (2008b) explains,

> In a banking education, the teacher is the primary actor whereas the students are the recipients. Furthermore, teachers act as if they know everything and the students know nothing. Teachers do the talking, whereas students are passive. …[T]he teacher is the actor, whereas the students are the objects. To be treated as an object is, according to Freire, to be treated as if one were without life. (Spring, 2008b, p. 208)

The pattern that is put forth in banking education can be seen in the efforts of globalization on a worldwide scale. Just as the teacher takes on the role of the guardian of knowledge and the sole interpreter of the curriculum, the globalizing force moves into the nation-state as the "one true" knowledge source, disregarding and dismissing the *knowledges* and unique qualities of the local as uncivilized or uneducated. Often this force attempts "to pour in" *correct* thinking instead of *critical* thinking. As a current cliché in education articulates it, in banking education the dominating power endeavors to be "the sage on the stage" instead of the needed "guide at the side" for the learner.

Likewise globalization misses the importance of the relationship of "teacher-student with students-teacher" (Freire, 1970, p. 80). In this collaborative dynamic, as Freire states, "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow" (p. 80). In their efforts to create globalized students, corporate and Westernized school models

fail to see the empowering value of their role as transnational students and learners themselves. This leads to a commodification of students and other local resources. In reciprocal effect of critical transnational relationships borders and bottom lines are erased.

TRANSNATIONAL VS. GLOBALIZED

The term *globalization* (and *globalized*), as opposed to the international idea of *globalisation* (and *globalised*), sets up an active-passive dialectic in which global elite institutions/nations colonize or act upon the passive Others (i.e. students and/or their countries). These passive Others are perceived to be of a lower national status. Identities of nations, cultures, tribes and clans, are either relegated to being mere pathology or completely stripped away in the oppressive discourse of globalization. As such culture as one's national, regional, or personal identity is of import. As Jean Francois (2013) clarifies,

> Culture is the combination of beliefs, values, language, communicating styles, norms, history, and other habits that an individual acquire through education, and which influence one's actions, thoughts, behavior, and understanding. Cultures vary by countries and regions of the world, because culture is usually shared by a significant group of people. Cultures vary within national borders based on race, ethnicity, region, or history, and cultural variation within a national culture is referred to as subcultures. (p. xviii)

Cultural vernaculars, tribal dialects, and national languages are at risk of being erased under the dominating press of the privileged discourse of commerce and technology. Nuances of non-elite cultures are labeled as deficits and blamed for being savage, barbaric, and uncivilized. Additionally they are being subjected to narrowed elitist homilies, dismissed as third world and undeveloped or as impoverished and diseased.

Wagner (2004) effectively explicates this aspect of the process of globalizing forces and its relationship to higher education institutions. Wagner identities three primary dimensions of globalization at work in the world: economic, cultural, and political. The latter is viewed as the effect of economic and cultural globalization. Wagner alludes to a fourth dimension, technological globalization, which may well be a byproduct of political globalization. Political globalization demoralizes "the capacity of national political actors to steer and manage the economy and to express and support the cultural values of their own society" (pp. 8–9). The dynamic effect that globalization has on undermining the cultural values and human identity of world citizens and students is an oppressive force. Wagner writes,

> …[G]lobalization is a multidimensional process. It may mostly be driven by the use of new technological possibilities with a view to their profitability. But it has a cultural component as well, which furthers the reconfiguration of

> cultural communities and, with this, generates new needs for knowledge and understanding that only a plural constellation of higher education institutions can offer. (p. 22)

Higher education institutions sit poised on the mountains of choice: become a stronghold of democracy or an outpost of corporate dehumanization. As critically democratic places, institutions of higher learning may well be the incubators of newly generated knowledge and understanding in the worldwide arena of scholarship and practice; however, as profit-oriented bureaucracies fashioned after business models, they may simply set up shop on foreign soil as just more economic and political powerhouses peddling their own cultural wares. As Wagner (2004) states,

> The technological and economic forces in globalization are not on their own likely to destroy the diversity of the institutional space that higher education institutions provide. These forces are part of a major societal transformation, which will include a transformation of higher education as well. The challenge is to understand this transformation in its complexity and, in particular, in its specificity in diverse settings. (p. 22)

Transnational education and learning presents an alternative discourse to globalization and higher education. Transnational education can be defined as "cross-border higher education, which 'takes place in situations where the teacher, student, programme, institution/provider or course materials cross national jurisdictional borders (UNESCO, 2005)'" (Jean Francois, 2013, p. 353). Provided is a framework for examining networks of learning opportunities that simultaneously recognize and disregard the constructs of political and geographical boundaries around the globe. One of the primary aims is to create democratic spaces for authentic collaboration and freedom of participation in one's own construction and acquisition of knowledge and understanding.

Transnational implies equality and community. It shares a prefix with transformational and transcendence. Herein it harbors the potential to go "across," "over," or "beyond" for collaborative endeavors in education and learning on a globalised scale without threat of being *globalized*. Transnational, in this participatory and collaborative sense, is democratic. As Jean Francois (2013) states, "transnational education refers to educational collaborations, practices, or activities among stakeholders beyond their national borders" (p. 353). To attain this democratic collaborative means realizing the existence of borders and bureaucratic limitations established across cultural and national lines, yet providing connections between academicians, practitioners, and student-learners/student-teachers from all regions. This creation of democratic space is a critical work toward access and acceptance of all students as human beings and valued participants in the learning process.

Jean Francois (2013)'s conceptualization extends the idea of transnational culture to include "transnational practices such as the development of regional networks of higher education institutions to carry collaborative projects or studies into multiple

countries" (p. 353). While transnational education can be thought of as a trade activity, transnational transcends any transactional nature by refusing to rely on negotiated contractual acts. However transnational alludes to two-way interactions and exchanges of ideas and information. It is a lateral acknowledgement of equal status in the human race. Potentially transnational learning provides an educative space in which individual identity and group culture are viewed as strengths and assets.

GLOBALIZING INSTITUTIONS

In the current discourse of education, the term globalization cannot be ignored. Spring (2008a) states, "The language of globalization has quickly entered discourses about schooling. Government and business groups talk about he necessity of schools meeting the needs of the global economy" (p. 331). To expound on the underlying intentions of higher education institutions work aboard, Manicas (2007) avers,

> Like "globalization," "higher education" is a high abstraction. Accordingly, it is easy to slip into the assumption that arrangements in higher education globally are pretty much the same as arrangements in the United States. But differences in the histories and political economies of the nations of the world have resulted in differences in the situation of higher education across the globe. This regards not only questions of access, funding, organization, programs and institutional variety, but questions of needs and goals. (p. 461)

Many will argue that the global presence of the academy is rooted in good intentions. Nevertheless, it is necessary to analyze the dissociative identity and divided nature of contemporary higher education in the work of globalization. If institutions of higher education embody cultural diversity, leadership for social justice, and civil and human rights is this not a good thing? Are not universities committed to producing critical leaders, lifelong learners, and multicultural educators? Perhaps such statements of university core principles are well-intentioned declarations. However, the critical pedagogue must question the intents behind every policy, practice, and program. As Freire (1970) reminds us, "not even the best-intentioned leadership can bestow independence as a gift" (p. 66).

In an article published by *USA Today*, Marklein (2013) writes,

> …U.S. colleges and universities are setting up campuses in booming markets overseas. New York University enrolled its first class of students at a just-opened Shanghai location in August. Texas A&M University announced plans in October to open a campus in Israel in 2015. George Mason University is preparing to open a campus in South Korea next spring. The flurry of activity reflects the growing demand for higher education across the globe and increasing desire among U.S. universities to internationalize their institutions and tap new revenue sources. In some cases, local governments foot much of the bill. (para. 3)

The 2013 article goes on to report "178 such outposts in 53 countries—more than 11 times the 16 that existed in 1996" (para. 4) and adds, "An additional 11 branch campuses, six of them being planned by U.S. institutions, are in the works" (para. 5). With the dyad of aims that university systems can often espouse, pedagogic and educative on the one hand versus political and economic on the other, what presents itself publicly can be best described as a crisis of dissociative identity. This dichotomy of thought stems from the idea of the university as a site of postmodernist teachings in the classroom and postcolonialist powers at work in administrative efforts.

Spring (2008a) warns, "In its current manifestation, postcolonialist power promotes market economies, human capital education, and neoliberal school reforms all designed to promote the interest of rich nations and powerful multinational corporations" (p. 335). Spring goes on to say, "Postcolonial analysis considers a prevailing form of knowledge to be the result political and economic power. In contrast to world cultural theorists, those using postcolonialist analysis believe that the global influence of Western thought is not a result of being right [i.e., the pre-eminence of Western school model] but of political and economic power" (p. 336).

When a university or any organization (governmental, corporate, or otherwise) extends itself into another country it is injecting its values and philosophical systems into the *life world* of the student. Elements that constitute systems of elitism and colonization manifest in the presence of the foreign global power on their native soil. The satellite campus becomes an outpost. As an extension of the base country the organization, regardless of services and outreach, there will be an oppressive or at the least a paternalistic nature to its presence. The university is a globalizing institution, an elite politico-economic force acting upon the citizen-learners of another state and the socio-cultural phenomena of that other state. The relationships that develop in such circumstances do so asymmetrically. Students are consigned to a status of otherness while the global university maintains an elite status.

When a university or organization (governmental or otherwise) receives students from abroad into their programs it does so with unwritten and often unspoken institutionalized systems of assimilation and acculturation already in place. These systems potentially cause the student to struggle with identity, issues of race or class, language and linguistic concerns, and an array of other social and cultural preoccupations (Gautam, Lowery, Mays, & Durrant, *in press*). But these things aside the paternalistic university receives the student as one would give a homeless man food or provide the downtrodden with clothing, as a deficit vessel that the institution must care for and fill. Quite possibly the most critical consideration should be the way in which the institutional organization (collegiate or governmental) functions as would an oppressor, employing oppressive bureaucratic systems which separate the student and learning from administration and functions of accreditation and quality assurance.

Institutional focus on quality assurance—a term rooted in business and corporate models—lends itself to standardized expectations of human behaviors and

management of manufacturing. In educational systems it relates to the mechanization of methods to disseminate or manufacture learning. Simbürger (2010) has stated,

> As the rise of the "audit society" can be explained by the desire to reduce risk (Power, 1997), neither state, private sponsors nor students and tax-payers want to run the risk of not getting what they had paid for (Wright, 2004). All of these developments have tied academia closer to the requirements of business and industry, namely efficiency and cost benefit analysis. (p. 5)

Under an audit society mentality a power/knowledge (Foucault, 1980) construct develops that limits the reciprocity of relations and augments the prohibiting and colonizing effect of corporate models of top-down structures. Paradoxically, "quality" assurance in such settings is not concerned with excellence, attributes, or the unique properties of learning and relationships but instead connotes a concern of "quantity" and measurable results and monetary values. According to Chiapello and Fairclough (2002) the quality assurance paradigm in higher education institutions is rooted in the new management ideology that

> … is part of the broader ideological system of "the new spirit of capitalism." It is the part addressed to managers and people occupying intermediate levels in big companies. It focuses on explaining and justifying the way the companies are organized, or should be organized. (p. 187)

In this sense, quality assurance functions, as Foucault acknowledged, as a "meta-power with its prohibitions" that manifests "in a whole series of multiple and indefinite power relations that supply the necessary basis for the great negative forms of power" (p. 122). These negative forms of power in models driven by the spirit of capitalism foster institutional environments that standardize learning and assessment, risk stagnating creativity and critical thinking, and reify status and class in social systems. A critical transnational learning model holds the potential to offset this power/knowledge dynamic. By valuing and validating local cultures and ways of knowing, and by encouraging mutually critical methods and mediated agreements for learning and teaching across boundaries, transnational education can create authentic and aesthetic avenues for relationships to develop that supersede corporate models or capitalistic measures.

With that said, I should acknowledge the likelihood that a very conjectural message can be fundamentally miscommunicated here. This message relates to the metaphorical connection I suggest exists between institution of higher education and the oppressive forces of the global elite. It is not to say that institutions of higher education are in and of themselves the Oppressor. Nevertheless as organizational forces institutions of higher learning that have adopted corporate models of conducting business have bureaucratically separated themselves from not only the transnational student but from all students as human beings. This has developed a dissociative nature for higher education in generalized sense. On one had they have accepted a pattern based on oppressive agents of political and economic globalization

and on the other they, as institutions of critical thinking and creativity, are incubators of democracy, social justice, equity, and liberation.

In both scenarios above, the university as the colonizing presence and paternalistic provider, the values and systems of the hegemony impose a globalizing effect on the student as The Other. The student as a stranger, an alien, an outsider, is left to contend with or even question her or his own conventions and consciousness. The student must accept a gregarious relationship with the university as agent of or extension of its nationality over any authentic collaboration between the student's nation and that of the institution. The dialectic creates dualities of solidarity and alienation within the university systems. The students are viewed as commodities or at best clientele, "beings for another" and as "an abstract category" (see Freire, 1970). No unifying *with*-mentalities exist, only divided *for*-mentalities.

In the USA Today article, SUNY-Albany professor of education, Jason Lane, states, "Universities are looking to expand abroad in order to enhance their global prestige, their ability to compete for new students and resources and to enhance their international experience of students and faculty" (Marklein, 2013, para. 4). Lane's statement reflects the duality of university efforts. On one hand, there is the impetus to become a dominant force with *global prestige*, and on the other there is the desire to enhance and enrich international experiences for faculty and students. For the latter, one cannot argue the good intentions.

Dialectically, these contradictions are presented as critical considerations for Transnational Education and Learning program. By embracing and developing comparative international educational leadership programs and scholar–practitioner leadership models focused on critical studies and social justice abroad universities can counteract the negative perspectives and perceptions of their cause. Moreover, when Transnational Education emphasizes its critical nature and its potential role in worldwide social justice space is given to a new key dialogue—that of Critical Transnational Pedagogy.

The beliefs and fundamental philosophy of transnational and transcultural education endeavor to offset the prescriptive forces at work at the local, regional, national, and international levels. Transnational education has the potential to counter the prescriptive nature of the institution as a corporate body abroad. In the singular university setting whether on native soil or foreign territory tensions develop which act upon the student as "divided, inauthentic beings" and cause them to "live in the duality in which *to be* is *to be like*, and *to be like* is *to be like the oppressor*" (Freire, 1970, p. 48). Critical Transnational Pedagogy exposes the oppressive nature of this relationship and creates a critical conscientiousness in the students to transform their world for themselves.

CRITICAL TRANSNATIONAL PEDAGOGY

I put forth here the notion of Critical Transnational Pedagogy (CTP) as a subversive means of decentralizing global powers and arming students as effective world

citizens. As a pedagogical concern for transnational and transcultural students it presents a counternarrative to the oppressive discourse of historical and current global educational measures. Couched within CTP's system of *counterthought* are elements of dialogue, democracy, reflexivity, change agency, authentic empowerment, international collaboration, *transcultural* and *multicultural education*, scholarly practice, and the furtherance of human rights and social justice.

A primary descriptor of CTP is dialogic. The fulcrum of transformation hinges on critical dialogues and the understanding of such reparative activities are embedded in the discourses produced by them. Freire (1970) states,

> Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation. The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceived reality. (p. 65)

At the heart of every dialogic endeavor is reflection and action. In the Freirean meaning of the word, it is the root of authentic transformation. By engaging in meaningful critical dialogue we invite one another to become more critically conscious—the concept that Freire (1970) labeled *conscientização*. As I have endeavored to communicate elsewhere (Lowery, 2014),

> Critical consciousness conveys the subtext of being consciously aware of one's actions in the world and how those actions influence other people and other actions in both positive and negative ways… As human beings become critically conscious of their world and their own worldviews, the actions, reactions, and interactions of the positive and negative forces of life and living become more and more apparent. People can either accept or reject social injustice. Individuals will propagate or refuse to give into prejudices and privileges. Both of these forces, the proactive and the reactive—construction and destruction, optimism and pessimism, dialogue and silence, courage and cowardice, love and hatred—are equal and opposing energies; however, equality of strength does not openly suggest that one action or intent is more recognizable to the actor and intender than the other. (p. 126)

Additionally, Freire (1970) states, "In a humanizing pedagogy the method ceases to be an instrument by which the teachers [i.e. "revolutionary leaders"] can manipulate the students [i.e. "the oppressed"], because it expresses the consciousness of the students themselves" (pp. 68–69). With a dialogue that leads to critical consciousness—a student-centered consciousness—CTP serves as a critical lens for the pedagogical work of transnational education programs. Thus, CTP engages in the critical action of *repairing the world* or, in other words, the countering of social injustices in the world.

Critical Transnational Pedagogy embraces the idea and ideal of democratic work. This is not a work of imposition but one of collaborative authenticity. Democracy cannot be imposed on another. The very act of imposing an ideology—any

ideology, even democracy—is in no way democratic. In fact, in the very instance that a democratic nation or organization attempts to indoctrinate another nation or organization with its philosophy and tenets, by force or by coercion, it ceases to be democratic. This same occurs in the liberation of individuals and interests in oppressive states of existence. CTP works to create open democratic spaces where marginalized classes and cultures can exercise their voice without fear of violation or violence from dominant classes and cultures. Therefore, CTP embraces democracy as a catalyst for dialogue and reflexive thinking.

Reflexivity and reflective activities are essential to CTP. If transnational education and learning is charged with the practice of educating graduates who will go on to participate in local, national, and international concerns and to become leaders for organizational and governmental transformation across borders it must cause students to confront their own identities and ambitions. Necessary to this end is the idea of criticality. They must look critically at their own cultural autobiographies to explore the development of their personal identities and their own moral systems and beliefs. CTP would ensure the safe and purposeful opportunities experience and analyze multiple cultural experiences and consciously consider the value of their own and that of their fellow world citizens. CTP would challenge students and faculty to look with intentionality at curriculum and instructional practices, and institutional policies and how these components are contextualized in local, national, and international contexts.

To be effective empowerment not enablement must the goal. Critical Transnational Pedagogy must empower students to be challengers and authentic agents of change. Freire (1998) stated, "Transformation of the world implies a dialectic between two actions: denouncing the process of dehumanization and announcing the dream of a new society" (p. 74). As agents of authentic change educators in transnational programs recognize this dichotomy in active processes and embrace authentic change for the betterment of the human race. With this concept is the idea that individuals in the process of liberating themselves must find a power within to forge the change; the professors and instructors who seek to find solidarity with the students must allow them this power not be enablers. At all costs, these teachers must avoid false generosity and paternalistic deeds.

Critical Transnational Pedagogy creates pedagogical spaces of communion and collaboration (i.e. spatial pedagogy) between nations as institutions of higher education. Students are empowered with "an instrument of their critical discovery" essential to authentic collaboration and allows for a communal space is which "the oppressor-oppressed contradiction is superseded by the humanization of all people" (Freire, 1970, p. 49). Therefore Critical Transnational Pedagogy can be viewed as a concept of engaging multiple countries in critical thinking and problem-posing initiatives regardless of the label placed upon them by the global elites. These initiatives would challenge the oppressive work of globalization and hegemonic dominance in the world by developing counter-narratives to the discourses of war and poverty, speaking out for peace and the freedom to engage in democratic

leadership. In doing so, they become active in their own education and liberation of self.

Transnational education embraces, and in fact it encompasses multicultural education. By extension, in the dialogue of transnationality multiculturalism can be described as tantamount to the notion of transculturality. According to Jean Francois (2013),

> transculturality means what is involving, encompassing, or extending across two or more cultures; or combining elements of more than one culture. Transculturality includes the realities of societies, communities, and individuals that extend through all human culture. Transculturality refers to an acknowledgement that national cultures constitute unique realities in their own context. In other words, transcultural implies coexistence of multicultural and intercultural practices, experiences, and realities that are based on context and maintains its metabolism. (p. 8)

By embracing transcultural/transnational thinking, CTP moves beyond paternalistic tolerance, and allows both the provider of education and the pursuer of education to progress in a mutual, reciprocal relationship of access and acceptance. Consequently, collaboration and democratic participation create spaces where these social members move beyond simple shared learning and partnerships for the sake of working together. What develop are participatory and emancipatory places of authentic scholarly inquiry and scholarly practice.

Another invaluable tenet of CTP is the notion of scholarly practice in educational leadership. Freire (1998) viewed education as a form of intervention in the world. As a means of effective intervention the educator must consider the tensions between the academic and the practical. Freire (1998) has noted, "Critical reflection on practice is a requirement of the relationship between theory and practice. Otherwise theory becomes simply 'blah, blah, blah,' and practice, pure activism" (p. 30). To fill the breach between the overly theoretical and excessively pragmatic, scholar–practitioner educational leadership models embrace the link between reflection and action, thinking and doing.

The critical postmodern notion of a practice informed by scholarship coupled with a scholarship driven by practice concerns itself with issues of social justice, equity, and care, as well as democracy (Jenlink, 2001). Jenlink (2001) has stated that if education is "to address issues related to growing cultural diversity, and if educational leaders are to become more responsive to cultural diversity, then critical approaches to leadership are needed, particularly in relationship to examining core values" (p. 70). Therefore, the commission of higher education requires instructors and other pedagogues to critically question how to become involved in the Deweyan (1916) notion of breaking down the barriers of class, race, and national territory. As Dewey states, these socio-political barriers have "kept men from perceiving the full import of their activity" (p. 87). Highlighted here is the experience and expertise of a transcultural (and transnational) educational system at work in the

creation of democratic partnerships between organizational leaders functioning as scholar–practitioners in various contexts. Consequently the concept of a critical transnational educational leader develops as one who is a scholar–practitioner educational leader, contemplating and challenging the deleterious effects of bureaucracy and globalizing forces for transcultural communities around the globe.

Within a Critical Transnational Pedagogy framework equal human rights to life, liberty, and the pursuit of happiness would cease to be *only* an American ideal, but would struggle to re-appropriate the terms liberty and rights to be not simply a socio-political ideals but active educative process that involve all learners and educators across continents. Moreover the universal *right of security of person* would become a common criterion for interpreting the U.S. Constitution and foreign policy. Race, nationality, and religion would be both protected and respected. As an alternative to *acting-upon* (or *acting for*) there is *acting-with*. Replacing the exclusive nature of colonization are the inclusive actions of scholarly collaboration.

CONCLUSION

The Universal Declaration of Human Rights states, "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers" (United Nations, 2014, Art. 19). Within this statement is couched a essential principle of both critical pedagogy and transnational education. The worldviews and types of knowledge (i.e. "knowledges") of the people of the globe transcend the political boundaries of hard and soft borders. Moreover our exchange as co-educators and co-educated surpass the limiting power of bureaucracy, commerce, and legal regulation. Information and ideas are a part of the world at large and therefore exist apart from the world at large. The sharing of information and ideas, innovations and intellects, not only guide us in the Freirean process of *becoming,* it is integral to our collective humanization—our becoming as human beings.

From this a number of critically pragmatic recommendations for research can be drawn from these considerations. First and foremost, a research agenda is needed that focuses on examining and exposing lurking social inequalities and inequities in the power/knowledge relationships that emerge through teacher-student and institution-client relationships on both the local and global levels. This includes adopting approaches that investigate and seek to understand the local constructs and cultural conventions in which realities emerge and knowledge takes shapes at for the global citizen. Implicit is the recognition of the changing qualities of scientific truths across cultures and nations and acknowledgement of indigenous epistemologies in areas where agreements and memoranda of understandings are being made. Researchers must embrace paradigms and pedagogies that "help us to rethink the complexities *deliberative processes* by showing us crucial but simple and

deep differences between practical processes of dialogue, debate, and negotiation—and so too, correspondingly, between effective modes of practice we call facilitating, moderating, and mediating" (Forester, 2012, p. 6). There is a need to embrace projects and studies that inspire scholarship and inform practice in a way that will pioneer new efforts in equitable and just transnational educational frontiers. In doing so, this can increase the critically conscious awareness of the scholar-practitioners' role as moral intellectual agents obligated to creating democratic spaces of learning and repairing the social and ecological damages inflicted on our world.

In conclusion, I again turn to one of Freire's (1998) contemplative affirmations for the critical pedagogue:

> The world is not finished. It is always in the process of becoming. The subjectivity with which I dialectically relate to the world, my role in the world, is not restricted to a process of only observing what happens but it also involves my intervention as a subject of what happens in the world. My role in the world is not simply that of someone who registers what occurs but of someone who has an input into what happens. I am equally subject and object in the historical process. In the context of history, culture, and politics, I register events not so as to adapt myself to them but so as to change them…(pp. 72–73)

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PART II

PEDAGOGICAL PERSPECTIVES

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5. A GLOBAL PERSPECTIVE ON TRANSNATIONAL CURRICULUM

Building Learning Community in Context of Education Reform

INTRODUCTION

The inspiration and starting point for this study derived from numerous strands, which extended over the last two decades. Influencing those experiences were my concurrent roles as a researcher, a mother and an observer of major social changes taking place in both my home country of Sweden and throughout the rest of the world. Those experiences and observations were also influenced by the work of the Leadership of Learning Network at university of Cambridge (Macbeath & Cheng, 2008).

The case study represented a milestone in my work because it allowed me to stand back from that collective experience, to view through other lenses, something that I have been committed to and advocated, that is the reform perspective known as Carpe Vitam. Lemshaga, the focus of my study, is a Swedish school, which I was instrumental in setting up, and therefore I have a strong attachment to its success. It was my vision at the time to develop a different kind of school, one that could genuinely be described as a learning community and would have something to offer to other schools in Sweden and internationally, and to the system as a whole. In revisiting that as a researcher and not as the founder of the school, my aim was to achieve a distanced, objective view of those aspirations and how they had played out in the intervening years. In so doing, I recognized the need to be sensitive to the difficulty of shedding the subjective skin and adopting the role of informed and objective critic. Nonetheless, by following rigorous procedures in data collection and analysis, I believe that Lemshaga can be portrayed from the collective perspectives and juxtaposition of stakeholder views.

This led me to two research questions, with the recognition that objectivity is an elusive ambition that can only be approximated by adopting the ethics and protocols of informed and ethically guided research. The research questions, which I set out to explore, focused on the nature and process of a learning community to test the assumption, as contained in a substantial body of research literature, that leadership is a key ingredient of success in any educational reform initiative: (1) How does

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one successfully generate a learning community in the context of a school reform initiative? and (2) Why is leadership so significant in the development of a successful educational reform initiative?

CARPE VITAM—"SEIZE LIFE"

The Carpe Vitam vision was ambitious, creatively dissatisfied, setting high ideals for a different kind of society. It was much broader and more fundamental than just one school. It began with a vision of a new society, a society in which children can grow up to become positive, inquisitive, productive individuals, emboldened with a strong sense of self-belief and security. In this society, economic borders would give way to shared regions of common unities and cultural and national traditions that are celebrated and valued, in which diversity is seen as an asset, rather than a liability. In this society schools and local authorities would work with the larger community to build a shared objective: the creation of successful learning communities.

Integral to this vision was a recognition that education needed to be different and that schools need to create a more dynamic linkage among the key players: the child, the family, the teachers and the policy makers. Playing my part in that vision was expressed through the founding of a school in which those ideals could be put into practice.

AN ETHNOLOGICAL FOCUS

In my earliest efforts, I believed that if I were to generate change in the wider context of the Swedish system I should exemplify my ideals in a school in which those values were lived out in day to day practice, with the hope that others would be enabled to share in that vision.

To that end, it was important that Lemshaga should be seen as a school for ordinary children, one that served all children regardless of background and potential. The Lemshaga School is a voucher school, which means it is public school for families with all economic backgrounds within a private initiative. It was established to serve all Swedish children, regardless of their background or potential, and as a setting that best fulfilled its ambitious goals. Lemshaga is a public school outside of Stockholm, founded 1995. At the time of conducting the research, the school had 340 students between ages 3–16. Today, the school has 448 students enrolled with an encompassing membership of approximately 1500.

At Lemshaga, the children work in a learning environment, which emphasizes Sweden's cultural inheritance and the link with nature, while simultaneously creating an environment that stimulates joy in gaining tangible experience in technology that is essential while living in the global society of today. At the core of the school's philosophy are a number of objectives, which also stress the school's commitment to combine the past and the future. Those objectives are:

- To emphasize the rich Swedish traditions while living in today's global society.
- To develop and maintain the identity as creative and visionary organizers of education.
- To build upon earlier successes to support the efforts to aspire to doing well in the future.
- To realize that human potential has no limits and can always be expanded.
- To be sensitive to human needs and to encourage teachers and school administrators to actively contribute to the focus of the Lemshaga learning communities shared goals.

EDUCATION FOR THE FAMILY

A unique creative component of the community is the emphasis it places on the valuable role, which the family plays in a child's education. Unlike other schools whose curricula stress the needs of the *child*, the Lemshaga community stresses the needs of the *whole family*.

The staff at the school encourages families to take part in the voluntary parents' program. Once a month, on average, one parent per family takes part in the program in activities such as: building consensus, using the parents' library or a parents' evening. Most parents take part in at least one of the school's many planning groups. The groups consist of eight to ten members made up of representatives of the parents, teachers and members of the local community. The function of the groups is to help define and evaluate the focus of the school on a day-to-day basis.

STUDENTS, EMPLOYEES, FAMILY AND TECHNOLOGY

The goal of Lemshaga Akademi was to function as a pilot project for educational reform within a global context. Expectations were set high when starting in 1995, especially in respect to how the school had integrated information technology into the curriculum. The school had taken the challenge very seriously, and they developed a unique policy in respect to integration of technology. At that time, it was unique that a three year old was learning with computers.

The school considers that facts, information and knowledge are interrelated and important, but not synonymous. Facts need to be organized to become information.

A world-leading technology-company was partnering with the school by assisting with the latest technology. In return they got to use the school as an educational model within their own organization. After they had seen the process and perspective on learning at Lemshaga, they commented: "Your students have the chance to develop 21st century literacy in truly constructivist ways, not just theoretical learning".

The National Agency of Education's Inspection Review in Sweden was carried out November 17–18, 2011: Their comments relating back to the research questions

were: Knowledge*:* The results from the school's work with knowledge are of a very high level. Students' knowledge development is very good and the school provides support for those students that do not achieve the objectives. Leadership: In order to strengthen the pedagogical leadership, it is shared between two principals with well-defined work descriptions; a pedagogical development leader and a pedagogical coordination leader. Pedagogues with specific responsibility/interest for development areas handle the pedagogical issues in the work team.

PARENTAL PARTICIPATION

On the school's intranet, which parents and students have access to, teachers publish weekly letters and an open dialogue is carried out regarding current and priority issues. According to parents, this functions extremely well. Parental operations are also carried out through so- called parent coordinators, two from each class, who meet with the rector and school's pedagogical development leader once a month. In addition, parents are invited to parent meetings and development conferences as well as to meetings regarding, for example, the school's various projects. The inspectors have assessed that the cooperation with parents is very good.

THE SOCIAL MILIEU: ROOTS OF RESISTANCE TO CHANGE

Central to my investigation was the need to contextualize Lemshaga Akademi's efforts within a Swedish society, the historical legacy of its people and the social norms and expectations which people bring to the education and schooling. In this way, I hope not only to locate Lemshaga's development within its cultural context but also to draw some conclusions about the nature of reform processes, examining the inter-relational dynamics that affect those processes. While Lemshaga Akademi was a special case, I was hoping that through this study, I would be able to illustrate the connections between micro level practice and macro level policy making and consider their relevance to other potential settings.

I recognized that I was in dangerous territory in trying to characterize a nations' people with a set of generic descriptions. Such generalizations are necessarily contentious but are, nonetheless, the subject of a substantial body of literature (Hampden-Turner, 1993) and (Trompenaars, 1993). Geert Hofstede's (2001) studies, of national cultures have been widely used to identify seminal traits including Sweden as one of the countries in the world with the smallest 'power distance' between leaders and led but at the same time exhibiting a tendency to downplay achievements which exceed or challenge the norm. Understanding something of the historical background is a useful prelude to discussion of contemporary Swedish society and normative behavior.

THE HISTORICAL CONTEXT—BACKGROUND

A historical view of the Swedish people depicts them as steeped in tradition. Their character reflects the determination and strength common among individuals whose national history was borne out of a revolt against excessive taxation demands by a ruling foreign monarch and a desire for the establishment of a sovereign nation. Since 1434, the world has experienced the uniquely identifiable presence of the "Swede" (Lindqvist, 1994). The Swedish value system places a premium on tradition and freedom from subservience to any foreign power. The roots of that system can be traced back to the territorial-unifying reign of Gustav Vasa, whose monarchy coincided with what has come to be known as the Swedish Reformation, and whose influence forever put a stamp on what the Swede perceives herself/himself to be. By the time of his death in 1560, Gustav Vasa had made certain that a national state had been welded together, and that the state had a national political assembly in place to allow the citizens a voice in the government. In addition, he established a hereditary line of succession to rule this young nation. Unfortunately, the elder Vasa's strengths were not passed on to his offspring. In the years that followed, much family in fighting preoccupied the monarchy and ultimately disturbed the peace valued by the citizenry. It would take a succession of monarchs and many years for the security of the elder Vasa's reign to again return to rock the cradle of this nation still in its infancy (Lindqvist, 1994).

In the meantime, the populace returned to its roots, the country and the security of the farm and the village. For it was in this setting that the ordinary person found the ability to personally take control of his/her own destiny. World events were left to the king and his power bases. The world of the common person was measured not in military victories or Ages of Enlightenment and Freedoms, but rather in rows of crops and head of livestock. "National concerns" for these people included the length of the growing season, the amount of annual rainfall and the number of livestock that survived the winter. In nature could be found all the elements necessary for the common person's peace, harmony and security. So it was to nature, not to the affairs of the State, that the common person looked for a sense of personal tranquility.

With the coming of the Industrial Age to Sweden, a new social class of workers emerged. No longer connected to the medieval guilds, these workers banded together to form worker trade unions. In the course of their protection for their members, these unions staged strikes and pressed for freedom from exploitation and a demand for better living conditions. In the midst of this co-operative spirit, there also rose a new political party, the Social Democratic Party. So popular was the platform of this new political group that during the decade of 1895–1905, its membership increased by 600% and became for the industrial populace a political voice for their aspirations and hopes. Predicated on a philosophy that the State should protect the populace's

physical/social/educational well-being, the government of the early 1900s, strongly influenced by the fledgling Social Democrat ideology, was actively engaged in a policy of assuring the creation and support of numerous social and commercial causes generally far out of the reach of private business (Daun, 1998).

This process of social concern led naturally to a policy of "cradle-to-grave security" and the emergence of the welfare state (Hort, 2014). By 1932, the seeds for a welfare state had been planted and nurtured, and the bouquet had only to be picked. Sweden was to become the most comprehensive welfare state in the world. Central to their plan, the goal of the nation was to have a classless society where everyone was equal. Their policies were focused on a social reform plan aimed at "leveling out social advantage and disadvantage". Although this utopian dream has not yet fully been realized, it is clear that Sweden has almost no poverty and there exists a national respect for what the Swedes call "lagom", which roughly translated means "sufficiency in life". So powerful is this belief in lagom that Swedes appear to almost religiously subscribe to a self-disciplined lifestyle that eschews excesses and where striving for individuality is looked upon as being socially inappropriate (Wallenberg, 1997).

The Lexin Swedish-English dictionary defines lagom as "enough, sufficient, adequate, just right." Lagom is also widely translated as "in moderation," "in balance," "optimal," "reasonable," and "average." But whereas words like "sufficient" and "average" suggest some degree of abstinence, scarcity, or failure, lagom decidedly carries the connotation of perfection or appropriateness. The archetypical Swedish proverb "*Lagom är bäst,*" literally "Lagom is best," is translated as "Enough is as good as a feast" in the Lexin dictionary.

It is rare, argues Lindqvist (1994), for Swedish people to speak openly against the middle way and for what some Swedes are starting to refer to as a "better way." In contrast to lagom, the better way is an enhanced way of life, which results from a blending of the values basic to Swedish tradition (and its roots to nature and a belief in betterment for all its citizens) with a value for human individuality and individual potential. Advocates of the "better way" assert that this blending would create a positive and dynamic force much like the alliance which was forged a few years ago among the government, the employers and the trade unions in their efforts to build a better economic base for Sweden. Publicly, however, such talk is rare even among the proponents of this approach. It is only in private that one finds evidence of a growing support for this view. For the most part, support for the "better way" would require a courageous departure from the security of the middle way. For a nation dependent on the status quo, it is understandable why support for lagom prevails in Swedish society and the better way is yet to be realized (Lindqvist, 1994).

It was against this backdrop that Lemshaga Akademi was started. The Carpe Vitam philosophy was one that promoted a better way. It was premised on the view that there was a prevailing tendency among Swedish people to opt for the middle way and that through a different kind of educational process children and

young people could learn to think for themselves and while preserving the best of an egalitarian impulse to create opportunities to excel. Initially, the intention was never to start our own school, it was to work with the existing education system. When presenting our vision to the central and local educational authorities, policy-makers, local and global businesses, parents, and teachers, we were told: "If you want others to understand and follow your vision, you must be the one to lead them. You must set the example. Otherwise you will have to preach to unseeing eyes and uncomprehending ears until the day the vision dies and becomes dust. Be the leader and start the school that shows the power of your vision. Show us what to do" (Wallenberg, 1996).

We had an opportunity to see the vision come to fruition. It was important that the idea of the school would be integrated in to the local community and not a separate unit in its own micro-universe. The debate over public schools that are privately run or public schools was not important to us. Building community with family, students, teachers, local and national businesses, and policy makers in a partnership with local government was the goal. The vouchers concept made it possible for each municipality to fund the school-system through taxes.

Today there are 448 students at Lemshaga, and it encompasses about 1500 members. Within a short period of time Lemshaga became a national model for education reform and an international example of what can be done when one thinks globally, and acts locally (Skolinspektionen, 2011; Wallenberg, 1996). There was a great deal of interest from local, national and international; media (www.carpevitam.us/library), schools, governments, businesses, in order to see an example of one way of revising the old Swedish Model through education.

However, to make the plan work, considerable thought, planning and preparation by the nation as a whole was required. Compared to the present educational and social welfare system, the plan for a new model was an alternative, which changes the philosophy of welfare from welfare entitlement to welfare responsibility, from educationally dependent to educationally empowered. It was an approach that was steeped in all the good intentions of the original Swedish Model (Hort, 2014). The New Swedish Model (Wallenberg, 1997) was a plan that required everyone to think in terms of redefining the purpose of education and welfare and the demands made on those systems. It was a plan, which required new policies, and especially a new role in a decentralized system between a local government, schools and the family, instead of the central government. Parental involvement was key and the school and family would become an extension of each other. It was a plan that was based on the idea of providing to people in ways that improve their lives both in the present and in the future. It was definitely not a plan that simply takes something away without replacing it with something else. Finally, it was a plan, which emphasized the value of interdependency versus dependency.

It had become clear that Sweden was ready to take on the challenge of a decentralized system. The Carpe Vitam education model became one of the very first in Sweden.

SOMETIMES IT HELPS TO START OVER

As previous discussed, the current educational system was outdated. It was designed in the 19th century to prepare children for the transition from working on farms to working in factories. That philosophy believed that students were to be passively filled with knowledge as they moved through their years of schooling on the educational conveyor belt. Children were supposed to assimilate only basic knowledge, and all other skills were seen as an unnecessary luxury (Fiske, 1992).

Today's teaching methods were in need of radical improvement if students were to be verbally and mathematically competent. However, much more than that was needed to attain success in preparing them for the 21st century. In the Information Age of today, the way in which students learn is of equal importance to what they learn. Studies have shown that whilst the majority of adults have long since forgotten what they learnt, they have maintained their ways of learning (Fiske, 1992; Postman, 1996). This habit of passively drilling information instead of actively acquiring knowledge is no longer viable preparation for employment, or for life itself.

Many curricula today lack the basic principle that permeates the workplaces in today's global society (Senge, 2012). Systems' thinking is a process that supports today's delegated decision-making by affording an overview and an understanding of the interaction between what appear to be completely unrelated parts of the system. Systems thinking (Senge, 2012) brings together data and information in order to create knowledge and understanding, as well as a view of the system as a whole. Invaluable as a tool in the entire scope of daily lives, it is a tool that helps to better understand the increasing complexity of the workplace of the Information Age. Systems-thinking is the process being used in forward thinking organizations to restructure the workplace, and to create work teams that can function across borders, can see the organization as a whole and can take part in delegated decision-making. This is in contrast to the needs of the Industrial Age, where work was often broken down into smaller, simpler components so that results could be more easily predicted and controlled and workers seldom knew or understood the whole picture.

Today, being prepared for a working life with delegated responsibility means being a self-starter with more than the capacity to answer questions and carry out orders. It also means being adequately prepared for today's joint decision-making and requires a more actively autonomous form of learning.

The students of today should not be simply machines that carry out the orders of a controlling elite. They should not be learning unthinking, repetitive actions, but instead students in knowledge, well-versed in systems-thinking who help to design and control the overriding learning process so that work is carried out correctly from the outset. This is the way in which the "right from the outset" concept of quality, the goal of total quality management, can be achieved.

In today's economy, it is often the case that those who do not succeed in school quite simply have no chance of getting a meaningful job. The resulting unemployment

involves high social and economic costs. Even those who do manage to progress through a conventional education with some success have not necessarily been trained to do anything more than passively respond to orders. They are often not prepared to take an active part in shaping the work process for "right from the outset" quality, or in acquiring the new skills that will be required of them in the future.

The revolutionary changes in the job market requires the school-system to widen the curricula in order to create a new, more flexible construct which will enable students to manage the increasing pace of change. This will include the ability to assimilate systems-thinking, working together in teams, taking initiative and active acquisition of the new skills that are required in today's world of business. Global education needs include the concept of "right from the outset". With this concept, it is felt that the job must be done properly right from the start for each student. It is no longer acceptable to anticipate that a certain percentage of students will inevitably fail.

However, before changing the way of acting, change is needed in certain deep-rooted notions of children and what they need in order to succeed in their learning. It is needed to progress beyond the commonly accepted idea that children with inherent mathematical or linguistic abilities achieve success in school, whereas children who are less gifted in these areas do poorly. All children need the same opportunity to develop into successful students and individuals, and the expectations need to be raised significantly as to what children are capable of achieving.

BORN TO LEARN

In order to make it possible for students to live up to these increased expectations, the replacement of the conveyor belt style system of progression through the grades with "autonomous learning" needed to change. That theory is based on modern cognitive psychology research and draws on the idea of a natural predisposition for learning that every human being is born with (Angelow, 2013).

Autonomous learning is more self-directed learning, and is totally unlike the earlier Swedish system of levels, in which students were ferried through curricula in a rigid system of year grades within which they completed for high marks (Clark et al., 2005). They finished one grade in the summer, and were moved together to the next grade in the autumn, virtually without any consideration of the progress that they had learnt during that year.

The system of autonomous learning, on the other hand, makes allowances for every student's unique learning style, allowing every student to develop at their own pace in an environment which stimulates cooperation. Students are in control of their own learning situation, and do not progress until they are ready to do so. This also draws clear attention to any learning difficulties, instead of allowing them to grow unnoticed, or causing students to be branded as failures. With guidance, students develop an individual learning plan in which progress is being evaluated by themselves, their parents and teachers (Wallenberg, 1997).

In a system of autonomous learning, the purpose of assessment would not be to pass or fail students at the end of the year, but rather to support them in their progress by helping them to understand what they have gained full control over and what requires further attention. Students' daily documentation of their own progress can be regularly evaluated with teachers and parents. At suitable intervals, and when students are ready to demonstrate what they have learnt, this documentation could also be supplemented by oral exercises in front of a panel consisting of teachers and fellow students. These oral exercises might be prepared in a written assignment, supplemented by a portfolio of the child's work.

Students are not only passive "customers" in school; they are also active participants who are primarily responsible for their own results. Older students, once they have "learnt how to learn", can teach others and deepen their own levels of understanding. Younger students derive great benefits from the assistance of older students by learning from peers who share more closely related experience bases. It is a partnership of value to all students. At Lemshaga, experience indicated (Wallenberg-Lerner, 2006) that students reacted positively to acting as teachers' assistants and mentors, and those being taught responded well to the more personal one-on-one contact.

By conferring on students the authority and opportunity to help in teaching, schools will not only gain a valuable resource, but the students themselves will gain in the self-esteem they will need in the dynamic workplace they will encounter once they have left school.

Business has a meaningful role to play in facilitating change. Together with students and parents, the business community is one of education's most important participants. Mostly, its role has only been financial, especially where higher education is concerned. The business community could play a vital role in the early stages of the education system; preschool and basic school, by helping to define the standards to be included in the curricula which are necessary for an evaluation of the organization of the school and to increase the awareness of the general public of the need for change.

The business community should not only be regarded as a source of supplementary income, but should also be seen as an asset in respect to expert help involving direct participation on school boards, programs for setting total quality in motion, programs of communication to increase awareness in the community and active participation in the classroom.

As a result of companies working in partnership with schools through school-workplace programs, apprenticeship programs and on-the-job training programs, the business community will experience noticeable savings in readjustment, training, recruiting and improved productivity. When fruitful opportunities open up for those who had not intended to go to university or college, many will consider other choices, especially since companies are now starting to expand their staff development programs. Finally, Sweden's fragmented education system with its ten years of compulsory schooling, its higher education and business education will

become a unified learning system, reducing the time needed for formal attendance in educational institutions, and at the same time providing the flexibility needed for life-long learning.

In general, people are of the mistaken belief that improvements in quality mean higher costs. However, that is not always the case. If everyone in the system; administrators, teachers, parents and students, became involved in improvements; there would be no limit to the quality that could be achieved without any extra costs. Many costs could be avoided by using strategies such as:

- Doing things right – right from the outset.
- Creating closer ties between preschools, compulsory basic schools, higher education and business.
- Encouraging autonomous learning.

”WE HAVE MET THE ENEMY – AND IT IS US”

Innovative schools are only as good as we demand they should be. The general public could have a much greater influence than it has today if people became more involved in public education. There is nothing that is more important for our collective future than the quality of our education system.

Irrespective of the way that citizens handle improvements to education, at the national or local level, as private individuals or public citizens, we need to remember the primary importance of three basic points (Wallenberg, 1997):

1. We must concentrate on improving the educational system in its entirety. We need to restructure education to meet the needs of the new economy, not simply to repair a small, faulty component part.
2. We must create choice for parents and students. This involves, but is not limited to, the concept of the “right to choose schools”.
3. We must find a way to make best use of the individuals’ spirit of enterprise. This is a strategy that schools should emphasize from the earliest years of schooling. A strategy for “killing two birds with one stone” is for the government, via the communities, to maintain an overview of school policy and the delivery of education, whilst school functions and services can be bought in from private training and education companies.

ONE SIZE FITS ALL?

Advocates of these more humanistic views argue neither for school effectiveness nor school improvement, but for adopting a more organic learning-centered perspective and improving the nature of environments, which nurture growth and create intelligence (Perkins, 2003).

For Gardner (2011), the goal should be to help a child’s development across a range of multiple intelligences. His best-known work, Frames of Mind (2011),

delineates his theory of multiple intelligences, not the one intelligence generally associated with IQ testing. Gardner is complemented by the Goleman (2006) addition of emotional intelligence to the list of multiple intelligences. His belief, supported by empirical data, is that quality education should not simply address what have come to be termed the 'basic skills' but should also foster the creative spirit of the learner. Comer (1988) a child psychiatrist at Yale university believes that quality school environments should recognize that many children come to school lacking the requisite "social capital" for school success, relative to readiness, experience, and social skills. The "effective" school is, for him, one that strives to create a learning environment that supports both achievement within those domains, and fosters the development of appropriate interpersonal skills. It supports development of the "total child" in respect of intellect, social and emotional growth.

It is in this dynamic global context that education reform is now being discussed. The discussion is based on the language of learning organizations, learning communities, systems thinking, and empowering leadership. Above all, it is a discussion that revolves around the concept of personal mastery and the "spirit" of the learning organization. For Senge (2012) "…organizations learn only through individuals who learn. Individual learning does not guarantee organizational learning. But without it, no organizational learning occurs" (p. 139).

According to Senge (2012), organizations are often less knowledgeable and skillful than their members, and sometimes, "cannot seem to learn what everybody knows" (p. 71); but organizations can also have a collective wisdom that exceeds that of their individuals.

Central to the Senge definition of a learning organization is the recognition that the old dogma of planning, organizing and controlling (which, he argues, is more typical of lesser quality organizations) is of less importance in a learning organization than helping learners develop a sense of personal mastery.

"Personal mastery" is the phrase (used)…for the discipline of personal growth and learning. People with high levels of personal mastery are continually expanding their ability to create the results of the life that they truly seek. From their quest for continual learning comes the spirit of the learning organization… Personal mastery goes beyond competence and skills, though it is grounded in competence and skills. …People with a high level of personal mastery live in a continual learning mode. They never "arrive"… (It) is not something you possess. It is a process" (Senge, 2012, pp. 141–142).

To this resource base of intellectual capital, Hargreaves (2003) adds a second form of capital- social capital; "Another of a school's invisible assets is its social capital, a term that covers the character and quality of the social relationships within an organization. Culturally, social capital is the level of trust between head and staff and among the staff, between staff and students and among the student body as a whole" (Hargreaves, 2003).

ISSUES OF LEADERSHIP

What constitutes leadership in the reform setting is a central question in the investigation. It is widely agreed among those who have studied or written about leadership that the greatest need today is visioning a determination to bring about proactive change and the creation of a self-sustaining learning organization. Others point out that ultimately proactive change and the creation of a learning environment are the underlying goals for most organizational leaders.

Two specific forms of leadership were highlighted in the literature (Hargreaves, 2003) as being key to organizational improvement. These are 'transformational' and 'situational' leadership. In a situational leadership setting, the leader helps the group focus on its performance and problem issues in a rational manner, and assumes a number of factors that define successful leadership (Macbeath, 2004). The focus in situational leadership is on the observed behavior of leaders and their group members in various situations, not on any hypothetical inborn or acquired ability or potential for leadership.

Transformational leadership is primarily concerned with how power is shared in various situations experienced by the organization (Macbeath, 2004). Transformational leadership focuses on how a leader empowers others to follow their lead and, when appropriate, supports others in assuming the role of leader. When the intention is for a group to ultimately assume responsibility for its organizational development, transformational leadership is advocated as a powerful approach.

Central to an understanding of transformational leadership is the awareness that no leader can actually empower the organization to achieve its goals. In large part, transformational leadership is the means by which existing potential power within the organization is distributed so that progressively leadership becomes a shared activity among its members. In a school setting transformational leadership is the means by which the successful leader creates opportunities for students, teachers and parents to face their problems and to take the initiative in solving them.

BUILDING COMMUNITY

The creation of the Lemshaga learning community stemmed from a vision to create a learning community that aimed to provide a transnational curriculum for any child and all families that shared a similar interest. Transnational curriculum means a perspective from a global and local perspective, and Jean Francois (2010) suggested glocal education as a framework to nurture tolerance for diversity in order to build learning community. He defined glocal education as "education policies and practices that provide students, faculty members, and higher education administrators a melding globalized and localized perspective of the world, through integration of global opportunities and the protection of local assets, traditions, values, and beliefs"

(p. 252). Further, Jean Francois (2012), asserted that transcultural integration can foster tolerance for diversity in modern society, because of its implications for transcultural competence, defined as "the ability to engage in intercultural interactions that transcend standards of cross-cultural differences and similarities through alternative space creation that is safer for both integration and questioning" (p. 10).

Lemshaga is anchored in a number of basic principles, including:

- Diversity is Life
- Consensus building is essential to community building
- Process is the every bit as, perhaps even more, important than product
- Common unity is the root to all community
- People excel when they maximize human intelligence and capital
- Systems Thinking is necessary for dynamic consensus building
- Change is good; chaos, or unmanaged change, is not good
- Values-based living is the key to personal and interpersonal happiness
- The Middle-Way has a tendency to breed "learned helplessness" and dependency

Built on these key principles, Lemshaga learning community became a dynamic community, culture driven by its principles, where the family, the school, government and the business community worked together to encourage interdependency rather than dependency among its membership. Its goal was to be transformational rather than static. It encouraged communication skills, emotional intelligence development, full realization of each person's individual best and letting change and adaptation for change be the process for living, not the master of people's lives.

Macbeath and Chen (2008) asserted, that in a successful learning community, a strong link between exists between; the degree of teachers' collective responsibility for student learning, the overall level of professional learning operating within a school; and the strength of leadership on pedagogy. According to Macbeth et al. (2008), "productive school leadership was found to include a high focus on a culture of care, a strong commitment to a dispersal of leadership and involved relationships amongst the school community, and a high focus on supporting professional development and learning community" (p. 6).

Unfortunately, the Lemshaga community had to learn the importance of satisfying everyone's needs the hard way and from experience. Specifically, at the time I was conducting the research, the school had just completed its third principal within a two-year period. The first two principals, although excellent professionals, alienated one or more segments of the community and had to leave. It seemed that being "old school" administrators and not trained as change agents, they tried to institute policies that favored the segment(s) of the population that most closely paralleled their own concepts of how a reform environment should function. If they were strong community and business oriented, they focused on that approach for the entire

population. If they were more family inclusive in their philosophy, they favored giving parents more decision-making authority. In the end, they made some segment of the community happy, but at the expense of the other segments. As a consequence, for much of the time since I had vacated my role as the visionary leader, where I had served as a robust "fanner of the visionary flame", the organization and morale were in serious trouble and the community almost ceased to function.

Perhaps, if appropriate research had been conducted before the forming of the vision and the start of the school, one could have been more attuned to this issue and made the principal selections more appropriately focused from research on leadership in a reform initiative that must be supportive of all members, not just those traditionally favored.

THE PROTOTYPE

The vision was based on Howard Gardner's theories of the human multiple intelligences. Gardner (2011) argues that intelligence is categorized into three primary or overarching categories, those of which are formulated by the abilities. According to Gardner, intelligence is: (1) The ability to create an effective product or offer a service that is valued in a culture, (2) a set of skills that make it possible for a person to solve problems in life, and (3) the potential for finding or creating solutions for problems, which involves gathering new knowledge. At Lemshaga, this was coupled with the pedagogic approach of Reggio Emilia (Thornton & Brunton, 2014). In that approach, the focus is on the child and the teacher is considered a collaborator with the child. The parents are partners and collaborators, and advocate for their children. Visible Thinking learning routines (Ritchart, Church, & Morrison, 2011) are well integrated at Lemshaga Akademi to develop children's self-esteem through critical thinking. It is a flexible and systematic research-based approach to integrating the development of students' thinking with content learning across subject matters.

With an extensive and adaptable collection of practices, Visible Thinking has a dual goal: on the one hand, to cultivate students' thinking skills and dispositions, and, on the other, to deepen content learning. Thinking dispositions mean curiosity, concern for truth and understanding, a creative mindset, not just being skilled but also alert to thinking and learning opportunities and eager to take them.

The school's curriculum objective was the result of many years of gathering data from other schools from around the world. In compulsory education in Sweden, there is a national guide to be used by all schools. A national educational government agency (skolverket) is producing a standardized test in order to evaluate the graduating grade 9, rather than each individual. As a proof of quality, Lemshaga has always been in the forefront in the nation (skolinspektionen, 2011) according to those tests. As far as evaluation, the school's main focus has always been more holistic.

CHALLENGES AND LESSONS LEARNED

In most successful stories, there are usually failed attempts. If the belief is that people learn from mistakes that was Lemshaga's experience. At Lemshaga the goal was to create a vibrant learning community. To that end, the creation of a visionary team was a first step in that process. The second step was to help that team to develop decision-making skills centering on consensus building and empowerment. This, in turn, led to the third step of identifying what leadership styles would prove most effective in fulfilling the goals of the vision. Ensuing trial and error resulted in many failed attempts and temporary periods of angst for those integrally involved in the life of the school and those who observed from a greater distance. Eventually, the concept of transformational leadership was embraced, where the leader saw that extraordinary change required building extraordinary relationships with diverse people with diverse views that can communicate with each other in new ways (Senge, 1990). At that point, after a period of principals being retained and then let go, the visionary team retained the services of two leaders with shared leadership, whose leadership styles were transformational in its focus. This appeared to be the keys to what made a community-wide sense of success take root.

The simple reason why shared leadership by two principals at Lemshaga was better than one, was that when system-thinking applies they can support each other in reflection as well as utilize their own strengths. The administrative and fiscal role of the school should not be more important for a principal than the relationship with the students and their parents (Pearce & Conger, 2003).

Using this working definition of effective leadership in the reform arena, it is also important to understand the dynamics of the setting that was the focus of the investigation at The Lemshaga Akademi.

EVALUATION FROM VISION TO REALITY

Understanding "what the vision meant in practice" was a primary focus of the investigation (Wallenberg-Lerner, 2006). How does one ultimately determine "success" of a learning community from a transnational perspective? Any attempt to develop a universal definition for determining "success" in local educational reform initiatives is bound to generate debate.

Macbeath (1999), for example, argued: "Schools which speak for themselves account for the trust invested in them by giving quality accounts, providing evidence for what is deemed to be worthwhile and, as schools, how they measure up to that trust" (pp. 5–6). This perspective, together with the views directly defining a successful learning community; for example, Senge (2012) and others, served as a guide in identifying what was meant by the concept of 'success' and the roles of external as against internal evaluators. On this point, Senge (2012) asserts: "The core challenge faced by the aspiring learning organization is to develop tools and processes for conceptualizing the big picture and testing ideas in practice. All in the

organization must master the cycle of thinking, doing, evaluating, and reflecting. Without, there is no valid learning... In a learning organization leaders may start by pursuing their own vision, but as they listen carefully to others' vision they begin to see that their own personal vision is part of something larger. This does not diminish any leader's sense of responsibility for the vision- if anything it deepens it" (pp. 351–352).

Important in assessing Lemshaga's success was the extent to which the school reflected the tenets of positive reform and leadership as defined above. However, since it was necessary to specifically place that assessment within the Swedish context of reform, it was critical that the investigation viewed Lemshaga not just through a general lens, but also through a Swedish reform lens.

Many educational systems in today's global society continue to mirror the outdated practices of traditional education (Fiske, 1992). This approach continues to encourages children to engage in values of learned helplessness and a dependency on a welfare system. Traditional Swedish education emphasized teaching, not learning. Getting good grades and high scores on tests is a goal in the traditional school. At Lemshaga the goal was to challenge young people to discover the best in themselves. Grades and tests are important, but helping a child discover his or her own potential and strive to achieve that potential is what made Lemshaga a special type of schooling experience.

Running through responses from the study (Wallenberg-Lerner, 2006) to issues of effectiveness and improvement was a central strand of Lemshaga reform efforts intended to make for happier, healthier citizens. As one student put it: "Coming here is fun, I know it's supposed to be about learning and getting good grades, but that is not what I mostly think about. I can do things here and not be afraid of failing at anything I try." The reference to getting "good grades" as "what it's supposed to be about" is a reference to the wider social constituency and not to Lemshaga, as students see asserting their own independence is made possible by an environment in which trying and being allowed to fail is at the heart of what makes this school "good".

A Teacher/Parent paralleled this view by noting: "At Lemshaga, failure only happens if you are not willing to try. Fear of failing is common in other schools, not at Lemshaga" A co-visionary spoke to this same issue noting that: "…this initiative began with a simple intent, make learning fun, put fun first because no one learns best when afraid."

The importance of choice as an intrinsic element of a good school is discussed by one respondent/board member in terms of the contrast with the kind of school she was familiar with as a student, setting her comment in a context in which the option to choose one's own path is a broader social expectation. "When I went to school it was required that we do certain things. Choice was limited and I guess that it never even crossed our minds. Today, kids expect to have choices in everything they do... so why should they not expect to have choices in their school?"

Clearly, different individuals have differing "favorite" views as to what constitutes a good school. At the end of the day, however, one theme prevailed in all of stakeholder responses: Lemshaga is a reform effort intended to transform students into happier, healthier and more empowered citizens. Given the stereotype view that Swedes are a depressed group of people, perhaps embedded in each of these responses is the hope that opportunities afforded by places such as Lemshaga can influence not only the academic aspects of individual learning, but also their deeper psychological needs as well.

WHY SEEK REFORM?

It was clear from both documentary and interview sources that Lemshaga set high aspirations, which may not have been immediately or easily achievable. However, from a variety of perspectives, to do less would not have brought the benefits of reform to the community. The answer to the question 'why seek reform' was that for members of the Lemshaga community, "lagom" (and its belief that "just enough is a banquet"), was seen as no longer tenable for the life in a global society where the concept of "lagom" is synonymous with mediocrity. A business leader and respondent put it in the following terms: "In the business world it's about competency and demonstration of your ability. Proof of that skill is demonstrated by being able to get and keep a job. Sweden has for long been a welfare society that undermined a young person's need to excel. One result of this has been the fact that so many of the brightest students leave Sweden for other markets...I believe that Lemshaga can become a new standard for our country" (Wallenberg-Lerner, 2006, p. 73).

From this viewpoint Sweden is a nation that had come to a crossroads. If "lagom" is allowed to remain as a prevailing ethic, simply maintaining national traditions and values, this comes at the expense of not assuring a vibrant national economy in a competitive and challenging global economic environment. In embracing the need for reform the Lemshaga community had recognized this conundrum and accepted the challenge. Predicated on its desire to create "an extraordinary school for ordinary children", it had chosen to create a program that endeavors to maximize the "capital gains" advocated by Hargreaves (2003).

A recurrent theme within the interviews was the importance of a bi-directional learning model, in an organizational system that promotes transformational leadership, in which the community celebrates on another's member's human potential and where interpersonal skills are the foundation for ongoing dialogue; where leadership strives to make decision-making a more open and democratic process and change is viewed not as a threat but as an opportunity for continued growth, where the seeds of intellectual and social capital are sown.

The attainment of Lemshaga's goals is viewed not as a 'fait accompli' but as a process or a journey, which is kept alive by leadership not in an individualistic or heroic sense but as distributed to all members of the community including students.

As interviews with student themselves demonstrated, when they are treated with respect, and space is created for them to think and exercise their own authority, reform is given the impetus and leverage that translates an aspiration into a lived reality.

THE ROAD AHEAD

This inquiry began as a journey of discovery. The map for the path I travelled was focused primarily on a place called The Lemshaga Learning Community. The compass was the need to better understand why a particular vision for education reform; the Carpe Vitam vision at Lemshaga metamorphosed into a catalyst for broader educational reform, becoming a focus for not only a community, but a national debate, in its turn generating a number of interesting collateral reform initiatives both locally and internationally. That vision was predicated on the goal of helping to build a society in which children can grow up to become positive, inquisitive, productive individuals, emboldened with a strong sense of security and self-belief. The vision was of a society in which schools and local authorities would work with the larger community to build a sense of shared purpose through the creation of exemplary learning communities.

At the core of that vision was the recognition that for such a society to actually exist, there must first exist a dynamic connectedness among several key elements of that society, the family, teachers, stake-holders in business and social policy makers, working together to forge a spirit of common unity.

Based on that vision, The Lemshaga Akademi was offered as a rallying point for those who also valued that vision. The school was established as an extraordinary school for ordinary children, as an intelligent school, one in which "implicit theories become explicit and are reshaped as new levels of insight emerge" (Macbeath, 2005). The Lemshaga school is a voucher school, which means it is public school for families with all economic backgrounds within a private initiative. It was established to serve all Swedish children, regardless of their background or potential, and as a setting that best fulfilled its ambitious goals.

THE WAY FORWARD

After two decades of operation, Lemshaga learning community continues to progress towards the fulfillment of its mission, with a frank acknowledgment of the challenges it faces and has yet to overcome. Longevity alone does not explain the reasons for Lemshaga's continuing success. Questions surrounding the combination of other factors that could explain success provided the impetus for this research (Wallenberg-Lerner, 2006). One factor was shared, or 'dual', leadership (Pearce et al., 2003) in which there was shared time for reflection attempt to find the balance between 'maintenance' and 'change', sustainability and innovation. Central to the inquiry was the desire to explain for the factors, which contributed, to Lemshaga's

perceived success and to try and tease out the complex skein of factors that could explain its 'how' and 'why' it was widely seen as successful initiative.

THE HUMANISTIC CONSIDERATIONS: UNITY IN A LEARNING COMMUNITY

As noted in the previous chapter, a Lemshaga parent expressed in his own words what it is that makes Lemshaga a success. He described the caring and encompassing nature of the connection between the school and the surrounding community. He focused on the importance of the connection that must exist between the school environment and the otherwise "real" world if the school is to have value in the community outside the walls of the school. Without offering statistical measures to substantiate his case he nevertheless knew intuitively that Lemshaga had provided the stable, safe haven that allowed his daughter to adapt and adjust to the many changes in her life going on outside the walls of the school, and made it possible for her to maximize her human potentials.

Irrespective of what interviewees might choose to call it, there does exist at Lemshaga a distinctive form of a "learning community". The findings from this enquiry demonstrated that many strands made up the weave that defined the Lemshaga Learning Community. The record was also clear that often, different sub-groups of the sample voiced differing opinions sometimes even conflicting perspectives, to explain the nature of success in Lemshaga. Nevertheless, the predominant belief at this reform initiative was that Lemshaga had created a tightly woven fabric called a learning community that binds both end users and non-end users and served to unify them into one common purpose and set of values.

THE HUMANISTIC CONSIDERATIONS: LEADERSHIP

As noted earlier, leadership was a significant and recurring theme with all stakeholders. At Lemshaga, leadership was consistently viewed in the context of "keeping the vision of Lemshaga alive". Metaphorically speaking, the role played by leadership in the school was likened to a high performance-racing engine that required key integral elements to be tuned to continuous high performance. At Lemshaga, the quality and 'fuel' of leadership was compared to the lubrication and maintenance required by such a high performing engine. Evidence from this study suggested that maintaining leadership in Lemshaga depends in large part on it being shared in nonetheless, those in leadership positions are cautious in their assessment of their performance and see a need for a greater distribution of leadership in the future, particularly with regard to students and their families.

There was a commitment to further sharing of leadership within the school, because it is recognized that positive interpersonal relationships are both cause and consequence of distribution and that such sharing empowers both end users and non-end users as they work to develop consensus in the decision-making process. Evident, at least in embryo is a willingness and explicit desire to share leadership

as one of the keys to the future of the school. It is the means by which the various interconnected parts of the system can keep friction to a minimum and pay constant attention to assessing, and addressing, the needs of the various parts, which make the whole.

CONCLUSION

This enquiry began with the intention to answer two very broad questions, but in the process clearly gave rise to a number of other questions related to the interface of research and policy, the relevance and applicability of differing methodologies and the role of leadership.

Within that context, the conclusions can be summarized as follows: (1) When success is measured against its ability to fulfill the goals of its stated mission, Lemshaga was proving to be a successful learning community, one that was learning and continued to learn but conscious that it has not yet achieved an end point. In the Lemshaga mission statement, the goal of improving the learner's and the organization's capital value was one of the major focus points for this community. To that end the school had placed a high priority on developing the learner's intellectual and social capital, while simultaneously aiming to maximize the community's organizational capital.

As a result of the enquiry, the understanding about those dynamics was that in large part they all related to one theme, leadership; and more specifically, to what extent leadership was exercised in respect to the original vision, at the core of which was the understanding that the degree to which the schools defined and strived to meet their goals determines the future intellectual, social and organizational capital of the community. Schools may simply reflect the standards and dynamics of the community in which they are located, or they may function in isolation from those communities altogether, or they may play an active role in the revitalization of their community. The latter of these three lies closes to what the Lemshaga learning community aspired to be and to do and has placed its faith in a quality of leadership which will, perhaps in the longer rather than the shorter term, work toward that goal.

Lemshaga's future has not yet been written. A case study merely a snapshot in time of this one effort to becoming a fully-fledged learning community. Given Lemshaga's belief that life is about evolution and constant change, which some in the community fondly termed as managed chaos. Lemshaga as seen today is, therefore, unlikely to remain the same in the future, a moving image rather a single well preserved snapshot.

With transformational leadership steering its potential course, the school will continue to evolve to develop a transnational curriculum, and add to what this learning community calls the Lemshaga Akademi.

Is it legitimate to conclude that Lemshaga is therefore proof of 'best practice' in education reform? Can replication of this initiative guarantee success in other

settings? Should policy makers use the findings of this enquiry to establish new policy debate guidelines? The research lead to the conclusion that Lemshaga does not provide a model, which can simply be transplanted into a different context. It is, however, exemplary of one particularly successful approach to education reform that began predicated upon a positive academically research validated base. It has developed a plan to create a learning community with transnational curriculum as the central element of its education reform mission, in which learning is seen as safe, adventurous, and valued by all end users, and designed to meet the needs of the community of Värmdö.

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6. POWER, AUTHORITY, AND RELATIONSHIPS IN INSTRUCTIONAL PRACTICE

A Transnational Experience[1]

INTRODUCTION

Transnational and/or trans-cultural education takes many forms. Whether it involves taking students abroad, bringing foreign students to our classrooms, or establishing online study programs with students located in areas across the world, ensuring and enhancing instructional practice remains a challenge. How do educators in a transnational and/or trans-cultural context enhance student learning when crossing national borders also implies crossing cultural boundaries? The purpose of this chapter is to document my experiences of teaching and learning from a transnational and trans-cultural perspective. I argue that the realities of migration and the attendant cultural difference into which transnational educators plunge, add to the complex experiences of teaching/learning in transnational/transcultural context with implications for instructional practice and career success. The analysis in the chapter is significant for teaching/learning within the context of a longstanding tradition of using foreign-born professors in higher education institutions all over the world. Understanding the sociological and psychological realities of transnational educators and the challenges of the two cultural universes in which they function is equally significant for increasingly diverse host communities.

The phenomenon described by Bryceson and Vuorela (2002) as "persisting attachment" in the "multi-locational identities that bridge the geographical space" of immigrant experiences (p. 6) has been a key concern in the lives of migrants in general and transnational educators as well. In focusing on a transnational educator's experience the goal is to shed light on the lives of transnational educators as they grapple with the problems of teaching in a trans-cultural and transnational context, one in which not only language and accents are challenging, but also issues of power, authority, and relationship in instructional practice. Coming from a home country context where the professor was essential and the center of practice to a host country culture where he or she is increasingly called upon to serve as a guide in the constructivist approach, the paper also explores the tensions that arise in the minds of foreign-born professors in a context of challenge in terms of image, technology, and other problems of adapting to a new host culture. Although many scholars have focused generally on how teachers teach (Tompkins, 1991;

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Hooks, 1994; Brookfield, 1995) and how students learn (Fosnot, 1996; Barton, 1994; Barr & Tagg, 1995; Weimar, 2002), the question remains as to how foreign-born professors navigate the cross-cultural context of teaching/learning.

UNDERSTANDING AUTO-ETHNOGRAPHY

In writing as a first generation immigrant professor, a position that allows an intimate understanding of the tensions involved with interacting with students, faculty, and campus community in a new cultural context, the methodology I use is the auto-ethnographic approach as a means of reflecting on personal experience in a systematic way. As an approach, this perspective lessens the distance between author and reader but is not to be mistaken for an autobiographical treatment (Ellis & Bochner, 2000). An auto-ethnographic approach helps to unveil more readily the mindset of a subject of inquiry, particularly, as it relates to the understanding of self, other, and culture. As a qualitative approach, the auto-ethnographic method promotes self-reflection and understanding of multicultural others (Chang, 2009) to concentrate on ways of producing meaningful, accessible, and evocative research grounded in personal experience, research that would sensitize readers to issues of identity politics, to experiences shrouded in silence, and to forms of representation that deepen our capacity to empathize with people who are different from us (Ellis & Bochner, 2000). Auto-ethnography is therefore appropriate in this analysis as an approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience (Ellis, 2004; Holman Jones, 2005; Ellis, Adams, & Bochner, 2011). This approach challenges canonical ways of doing research and representing others (Spry, 2001) and treats research as a political, socially-just and socially-conscious act (Adams & Holman Jones, 2008).

Although this qualitative study focuses mainly on the experiences of one foreign-born professor, as immigrant rates increase, we must understand our participant's behaviors in the line of investigations reflecting the cross-cultural values surrounding and constructing immigrants in general and foreign-born professors in particular. The story analyzed in this paper highlights the two worlds of foreign-born professors. In interpreting my transnational and trans-cultural experience of teaching in higher education, every effort was made to retain a sense of the entirety of the experience. These experiences call forth renewed emphasis on understanding transnational professors in the American University classroom.

In analyzing the story qualitatively, the goal was to demonstrate how immigrant professors relate to the respective experiences in their dual-cultural lives. Also, in deciding which areas of difficulty to select, I focused on two teaching practices/philosophies mainly because behavior change in adulthood can itself be a major challenge given that behavior modification can often be a difficult process in adults, as they are already set in their ways.

THE TWO CULTURAL UNIVERSES OF TRANSNATIONAL/ TRANS-CULTURAL EDUCATION

Erickson (1968), in his eight stages of psychological development, puts adults in that time of life characterized by the crisis of generativity versus stagnation. During this time of life, people become concerned with helping, producing for, or guiding the following generation. Professors, individuals who commit to protecting and enhancing the conditions of their society, belong to this group of adults. They are concerned about and interested in establishing and guiding or improving the life conditions of future generations by dedicating themselves to contributing their skills, resources and creativity to improve the quality of life for the young.

As one of these adults, I have struggled with transitioning from a culture where the professor was essential and the center of instructional practice to a new culture in which he or she is increasingly called upon to serve as a guide (Hill, 1980; Weimar, 2002). Maryellen Weimar (2002, p. 14) has argued that if the goal of teaching is to promote learning, then the role of the teacher in accomplishing that goal needs to change considerably from exclusive content experts or authoritarian classroom managers to being much more around the classroom than in front of it. Exploring the two cultural universes in which immigrant professors function is worthwhile, especially when approached from a behavioral standpoint.

Many foreign-born or immigrant professors arrive in the host country in their middle adulthood. They arrive at a time in their lives when many have had prior experience teaching in higher education in their home countries and have consequently become used to certain patterns of work that are consonant with their home country societies. They also arrive when their host country peers are struggling to maximize performance in order to achieve career goals. Cultural psychologist Carola Suárez-Orozco (2004) wrote that "the task of immigration … is creating a transcultural identity." She explained that immigrants "must creatively fuse aspects of two or more cultures—the home country traditions and the new culture or cultures. In so doing, they synthesize an identity that does not require them to choose between cultures but to incorporate traits of both cultures." The story analyzed for this chapter highlights the two worlds of foreign-born professors with the aim to understand why immigrant professors and their American-born students may have conflict from the perspectives of the two cultural worlds of the professor's life (Do, 2002; Feagans, 2006; Wax, 1998).

The concept of two cultural universes in the minds of foreign-born professors refers to the social phenomenon whereby immigrants remain in contact with their homelands following migration (Vertovec, 2002). Such multi-locational identities of immigrants cannot only be a source of major challenges, but even conflicts, not just with students, but equally with peers. Such conflicts may illustrate how foreign-born professors configure their transcultural landscape in instructional practice. At the same time, the multi-locational identities can also result in major

source of stress among immigrant professors in terms of teaching, student learning, and behavior adjustment.

In considering the behavior adjustment of foreign-born professors, one may rely on Glasser's (1998) choice theory of human behavior. According to Glasser "[A]ll our behavior is our constant attempt to reduce the difference between what we want and what we have." Foreign-born professors, as refugees or immigrants, find themselves in situations of the basic innate need of survival in a host country. As young or middle-aged adults, they are usually not alone as most of them have families to support. In these situations, they must modify their behavior by adapting to the new work environment or endure a lifetime of misery.

Scholars examining foreign-born professors may be confronted with two central questions regarding behavior change: how can cross-cultural values play into different immigrant behaviors and how much can middle-age adults change? For the purpose of this analysis, the focus will be on the dynamic implications of uprooting and resettlement, social and psychological adjustment, long-term prospects for continued links to a migration history discussed by Louky and Moors (2000, p. 5). Given the increase in the numbers of immigrant professors, it is equally important to understand the lives of such professors immersed in new situations and new systems of values, as they are caught between being who they were and the values expected by the new host country culture. This is the case because adapting to a new situation and to new ways of doing things does not only become challenging to middle-aged adults, it also becomes a source of stress. Many immigrants are under intense pressure to be two very different people. They are loyal to the cultural origins of the home country, as well as expected to be like their peers in the host society, even when such professors continue to view their behaviors mainly through the lenses of the original home culture. A problem arises given that the older one gets, the more difficult it is to change from the things one has done for many years.

The different pressures of the host country society get more challenging when the expectations are a world apart. According to Gardiner, Mutter, and Kosmitzki (1998), "one cannot view the socialization of certain behaviors independently from the cultural context. Cultures, to be sure, define the basic values and ideals as well as the agents who teach the values and the settings in which they are taught" (p. 148). For most immigrant professors, home does not seem to be where they live and work, but where they came from. The culture they know and understand well is the culture of their home countries rather than the new culture into which they live and are being socialized. When older immigrants in general spend most of their time working, they struggle to immerse themselves in the new culture and to understand the new culture in a way to maximize their potential as would much younger people. As this chapter aims to document and discuss the teaching/learning experiences of an immigrant professor in a transnational/transcultural context, let us turn our attention to an exploration of teaching/learning in the two countries of his immigrant experience.

HOME COUNTRY EXPERIENCE

Prior to coming to the United States, my university classroom experience was one in which the professor still functioned in what Weimer (2002) termed the traditional role of exclusive content and classroom authority and expert. Professors considered as great in that context were those who were tough and feared because most of the students in their courses failed. In courses in which there were over 1000 students in the same lecture halls known as amphitheaters, passing was usually the exception as failure was the rule.

In my old world, teaching was about teachers. The university professor had all the power in the world over his or her students. The professor was not only the essential part of the teaching/learning process, he or she was central to everything that went on in the classroom. The professor was not accountable to students. There was no room for any negotiation between him/her and the students. Professors spoke knowledge to the students who sat in class all day listening to these "storehouses" of knowledge. As Kember and Gow (1994, pp. 69–71) put it, the teachers merely transferred "the accumulated knowledge of their discipline to the minds of their students." The professors doled out such knowledge to the students who were expected to listen very carefully, take copious notes, memorize the material in such notes and reproduce the material verbatim on the examination paper at the end of the term or in tests that were given at random and sometimes when many students were absent. Tests appeared to be punitive or set and administered to trap students.

In a typical classroom any sound or movement was by the professors. Similarly, all learning content came from the professors and they would usually frown on any student(s) who thought of supplementing their learning from any other source(s). A professor once sought to know from a colleague why students went to the library when they had not mastered the material he had taught them from his reservoir. My experience at the *University of Mbeng* (pseudonym) is full of many such stories. Here are a few. First, there was this great professor who also doubled as Dean of the Faculty of Letters & Social Sciences. The eminent professor once openly told a student in class that the student "would not be given *his* degree." It happened. That student never could pass any examinations administered under the watchful eyes of the great professor. He finally had to leave the University of *Mbeng*, the lone University of the country at the time, for a neighboring country where he earned his undergraduate degree from a different University.

The second story focuses on a group of students in a Geology class at the same University of Mbeng. They had recently arrived at the University of *Mbeng* from a very prestigious high school. It did not take that group of students long to face their first culture shock at the *University of Mbeng*. In the very first test in the course, the best of the students scored 00.25/20. When they got their scripts back, they gathered together at the back of the amphitheater to share their shocking experience regarding their scores on the test. The professor noticed the group and told the

students to their faces: "*Mes amis de B.., ici nous sommes ã la fac. A la fac, nous ne sommes pas pressés"* [Transl.: My friends from B…We are here at the university. Here, we are not in a hurry]. Professors like this Geology Professor took pride in students' failing. Student failures made the professors appear more knowledgeable, more powerful, and more important. When I was there, failing was the practice. Indeed, as mentioned earlier, it was usually the rule to fail and the exception to pass examinations and graduate in the record time of three years. Those who made it to the degree year and successfully obtained the degree were very proud of their achievement. It did not mean any such students were necessarily smarter than those who failed. There is almost no explanation because one chemistry student who spent the year teaching at a high school hundreds of miles away, showed up at the *University of Mbeng* at the end of the year and passed his examinations. He was not taking classes by correspondence or online. Online or correspondence classes did not exist then, as there was neither the technology nor the willingness to use such teaching/learning approaches at the time.

The situation at that university was probably the case because the professors taught in their own ways. Professors were also appreciated in strange ways. Those professors who made things so difficult for students were perceived as great professors. And so students said of them, "*le professeur-là est très fort!"* [That professor is really knowledgeable]. Indeed, one of such Professors once saw me proctoring in an end-of-year examination session and asked me, in a rather mocking tone, "*Tu surveilles que qui va tricher chez qui?"* [Transl.: You are proctoring the examination that who of the students would copy from whom?] The professor asking the question had set the Mathematics examination questions from a chapter that had not been taught and knew that the questions were so difficult that no student would even know the answers and so no one would be able to copy from anyone. In a nutshell, the professors were so powerful and the students so powerless that teaching could be seen as a way of socializing students into the authoritarian status quo of the wider community of my original country. In a critique of the system, (Asonganyi, 2013) indicated that "the university leadership is appointed, not based on merit but on nepotism, tribalism, and cronyism; the university administration is tele-guided from a central control point in X (name withheld) that has a penchant for leveling and cutting every institution to size, thus, usually blocking the individual genius and human intelligence that invariably make one country different from the other, one institution different from the other, and one university different from the other" (p. 1).

MY CLASSROOM EXPERIENCE IN AN AMERICAN UNIVERSITY

As a transnational educator, my experience of the American classroom has been the exact opposite of the situation I lived in my home country. I was in my forties when I arrived in the United States. I had been teaching at the university back in my home country for some 12 years. I was hired at a small two-year college that was part of a

state-wide system. That was my first time experiencing a different university system. I was not paid by virtue of my qualifications and experience. Rather I was paid by what the position offered and the time my services were needed.

In my country of origin, professors were paid by their qualifications rather than by what they actually did because they were part of the civil service of the country. Here I began to learn that a professor was paid for what s/he was hired to do especially when the professor was hired on an ad-hoc basis. I always knew a university as a place where faculty members came together and worked together learning from each other's experiences. Here I was alone in my Department, all to myself! In addition, I had to face so much technology that it would be dishonest if I stated that I did not make many mistakes.

The pay system and my loneliness were not all that frustrated me. There were also student behaviors and expectations. Unlike in the old country, students saw themselves as the employers of professors because professors' salaries depended on the tuition students paid to the university. And because students pay a lot of money for their education in the host country, they also almost always expect to earn 'A' grades irrespective of all the time they spend at their jobs, and therefore away from their books. The relationship was very different in the host country with students who would refer to professors by the professor's first name. Coming from a culture where the use of first names was considered disrespectful, students in the new country would not call me only by my first name, but would sit on their seats and beckon to me with a little finger to come to them.

Being a foreign-born professor also means that one carries all the perceptions that come with being a minority or an immigrant in the host country otherwise known as "people of color." This label is unfortunately associated with such prejudice as "under-achiever," "under-class," "lazy," "unworthy," etc. especially when that color happens to be black. Some of these perceptions may explain why if a transnational educator arrives late for a faculty meeting, it may be perceived as a tradition among 'people of color' who are not very respectful of time. In the host country culture, there is the perception that people from other cultures do not know English and so American students generally view educators from other cultures and nationalities as not proficient enough in English or as people with "a thick accent." From this standpoint, my students probably must feel insulted that I would correct their language after I graded their papers. The different frustrations impacted performance considerably.

I taught for many years as an Adjunct faculty member and eventually was hired on tenure track. The frustrations were many ranging from problems of a "thick accent," to the image students have of people like me in the host country. In spite of any frustrations I feel and the challenges that I must meet in my tenure journey, I still consider myself fortunate. I know of two other friends, one a refugee and the other an immigrant like me, who to this day, continue to teach on an ad-hoc basis with no prospects of ever having full-time faculty contracts because of their advanced ages.

My major struggle has been related to reducing the amount of control and balancing that with structures that promote student growth. Inasmuch as students in my host country want to learn the instructional content, they want the professor to not be overbearing and domineering. They do not seem to like professors who are too present at the center of the classroom lecturing them. Probably as part of the larger culture in which they are socialized to guard and protect their space and freedoms, university students and young people in general in the host country also wish to be at the center of everything that goes on around them. As such, I have had to learn rather fast that I have got to "move aside, often and regularly (Weimar, p. 74) while remaining relevant. My greatest challenge has been to navigate this shift from being essential and central to finding a location in the trenches of constructivism.

CHANGING OF ROLES IN INSTRUCTIONAL PRACTICE

The constructivist theory in education is about the relationship between learners and the learning content. "Constructivist approaches emphasize learners actively constructing their own knowledge rather than passively receiving information transmitted to them from teachers and textbooks. From a constructivist perspective, knowledge cannot simply be given to students: Students must construct their own meanings" (Stage, Muller, Kinzie, & Simmons, 1998, p. 35). This thinking has contributed to developments in the collaborative learning movement involving group work with the teacher functioning mainly as a master learner and resource. In this approach, according to Weimar (2002), working in groups, students are required to function as a community. Weimar (2002) has also stated that when students work in groups they "jointly create their own unique solutions to problems" (p. 12). For constructivists, students discover more and are told less. In other words, students become very involved with content with a goal to using it to develop unique and individual ways of understanding. Fosnot (1996, p. 29) also described this situation as requiring "intervention and self-organization on the part of the learner." In this teaching/learning approach, students need not wait until they have developed expertise before they interact with content. They are rather encouraged to explore it, handle it, relate it to their own experience, and challenge it whatever their level of expertise … the goal being to involve students in the process of acquiring and retaining information (Weimar, 2002, p. 13). This thinking is close to the teacher's role in Ayers' (1986, p. 50) analogy of teachers as midwives, a viewpoint in which "Good teachers, like midwives, empower. Good teachers find ways to activate students, for they know that learning requires active engagement between the subject and object matter."

The experiences analyzed in this chapter demonstrate that the foreign-born professor finding him/herself at the intersection of two worlds, struggles between "home country culture and influence" and "pressures of host country culture." My story provides some insight into my two worlds of being a foreign-born professor, one confronted with a dual existence in the United States. Recognizing the difficulty

associated with being a foreign-born professor in the United States can contribute to understanding professor behaviors that may appear unfamiliar for host country campus communities. From a behavior standpoint, one can envision such themes in the narrative as power in the classroom, authority, and relationships with students in the context of teaching and student learning.

POWER

The literature on teaching/learning emphasizes issues of power. Critical pedagogues from Paulo Freire (1993) articulate the locus of power as a central tenet of teaching/learning, stating that education can be a vehicle for social change. According to Stage, Muller, Kinze, and Simmons (1998), "education's role is to challenge inequality and dominant myths rather than socialize students into the status quo … 'true' learning empowers students to challenge oppression in their lives (p. 57). In illustrating the thinking of critical pedagogy, the work of two scholars can also be cited. While Tompkins (1991) has stated that "[T]he kind of classroom situation one creates is the acid test of what it is one really stands for (p. 26), Bell Hooks (1994) described classrooms as "radical spaces of possibility" (p. 12). These images reflect more of the instructional practices of my immigrant host society in contrast to the situation in my home country where educators had all the power to decide on content, approach, and issues of timing in instructional practice. In this teaching/learning situation, educators got students to fear and obey them. By letting students fear and obey them, the professors received the esteem and recognition that came with owning all the power in instructional practice. In such a grim and threatening condition, it may be doubtful how much the students assimilated teaching content considering that the students were not free to make the choices that determine the course of their lives.

I have been away from my home country for over a decade, and back there, many things have changed. Unlike when I left, there are many more universities today both public and private. In the summer of 2013, I had a Visiting Professorship position at one of the local universities in *Mbeng*. Teaching a Conflict Management & Peace-building in Development course, I used many of my new teaching experiences from the host country in the class. Although the students insisted on referring to me as "the lecturer" as the tradition there must be, probably because professors "lecture" all the time, I did the best I could in my planning and delivery to shift the locus of the learning process from the teacher to the students. I later learned from the chair of the International Development Department, my host department at that University, that some of the students stayed on in groups working until well past midnight. Whenever the small groups shared their learning with the entire class, it was evident from their faces that they were proud of what they had accomplished. From teaching in my current position I have come to learn that when students are empowered with their learning and when they take ownership of their own learning, they are much better off both in the knowledge gained, in their self-esteem, and in the broader

social scheme of things than when they are lectured to and expected to memorize the teaching/learning content. What struck the students in my 2013 summer class in *Mbeng* particularly was that, from my American classroom experience, I tried to dialogue with the students in matters of content and process rather than exert my power over them in a controlling manner.

From the current position and experience, I had also understood that students, like all people, want the freedom to choose how they want things done and making learning fun and enjoyable gives students the incentive to assimilate content. From the story of my teaching both in my home country and in the host country, it can be seen that the power of the professor is miles apart in one and the other from the standpoints of professors' tone of voice, language use, and the kind of nuanced perspectives professors employ in the university classroom.

The case of the professor who threatened a student with failure in a classroom full of many other students was probably very powerful because he was also the Dean and functioning within an authoritarian larger culture. That student continued to fail his examinations and was compelled to leave the University. In mainstream American culture, in which individual rights and freedoms are a way of life, it would be an abomination for a professor to threaten a student with failure. In other words, a professor's behavior that may be normal in the home country, the same behavior could be far from normal in the host culture of a transnational educator.

AUTHORITY

Closely related to power and its use in the classroom is the authority of professors to control students' acting, thinking, and feeling, which are components of behavior emanating from each individual's thoughts (Glasser, 1998, pp. 137–138). Learning is not imposed on students. Teachers can impose assignments on students and such students may well "complete" the assignment and yet not learn. Learning here refers to "a qualitative change in a person's way of seeing, experiencing, understanding, conceptualizing something in the real world" (Ramsden, 1988, p. 271). Bell Hooks (1994, p. 12) in her characterization of classrooms as "radical spaces of possibility" observed that for critical pedagogues, teacher authority figures do not dispense knowledge. In this conceptualization of teaching/learning, learning is expected to be more effective when the locus of the learning process is shifted from the teacher to the students.

My experiences of teaching in a transcultural context highlight the differences of teacher authority in classrooms in the two countries of my experience. I have grown in my perception of teaching and student learning to understand that students are likely to enjoy their learning when they co-own the process by sharing part of the authority in the classroom. When teaching is more student-centered, for example, by involving students in the process of acquiring and retaining information, they are likely to feel included and having some authority in the decisions that affect their learning. Considering student input on tests and examination dates, for example,

gives them some authority and ownership of their own experiences. Increasingly there is more shared authority in teaching in the host country than I ever experienced in the home country where the role of professors appeared exclusively to be about transferring the accumulated knowledge of their discipline to the minds of their students.

The difference in the two societies of my transnational education experience may also be in the behavior of students in both societies. Students in the home country culture quietly took whatever was doled out to them whereas students in my host culture question the monopoly of authority by any professor who would want to exercise such a monopoly. An explanation for this behavioral difference among students in the two societies may be found in Glasser's (1998) work according to which individuals choose to become passive-aggressive when we try to force them to do what they do not want to do. A professor may assign work, but s/he has no authority or responsibility if some students choose not to do the assignment.

RELATIONSHIPS

Fonkem (2012) writing about relationships in the classroom has emphasized the need to plan with the students in mind as an important component of instructional practice. As she stated "[T]he reality is that teachers can be as ready as they can be to teach, have the best differentiated lesson plans for varied learning styles, but if they do not meet the respective needs of the students, the students will not learn." Effective relationship building means discovering and incorporating students' interests into class goals, noticing individual accomplishments and events in students' lives, and interacting with each student as an individual (Marzano et al., 2005, p. 59). In the classes, I teach in the host country experience, I do not only respond to student messages routinely, wish them well when they are ill, but follow up on their condition often. Many students continue to write to me over the summer and even after they have taken my classes. Some of the other things I do include, getting to know every student's name in the first weeks of class so I can address them on a person-to-person basis in spite of the large numbers of students I teach. Whether at the door, in or outside of class, I do not only say "Hello, Mark" for example, but start a conversation about their day, how things are going for them or ask about other classes they may be taking. Many students return to my classes to visit and I also invite some of them to share their experiences about when they took the class. I also try to learn about each individual student in order to have an idea of his/her strengths and weaknesses. In addition, I make it a point of duty to compliment students on achievements in and outside of school and sometimes sing *Happy Birthday* to students in class. Whether working in small or large groups, we take turns asking or answering questions or sharing viewpoints. In these turn-taking exercises, I try as much as possible to be as equitable as I can.

When we explore any ideas in class, the policy is "no participant left behind." And referring to questions, every question is important not only to the student who

may have posed the question, but more importantly, every question is a contribution to the knowledge base of the class. Since students who come to the class come from a variety of experiences, backgrounds, and needs, the approach in my classes is that as a class we are made up of unique individuals. As a consequence, I am very aware of the needs of different students and try to accommodate the individual needs in the learning activities and processes. Referring to the place of relationships in the classroom in student learning, Marzano et al. (2005, p. 56) have asserted that 'the relationship between teacher and student is the starting place for a good classroom experience." Emphasizing the relationship component of the instructional practice, Fonkem (2012) noted that most often because of the need to meet the required curricula expectations, teachers find themselves engrossed in teaching students they do not know not because they do not believe in building these relationships but more because they do not have the time to artfully teach and socialize.

Relationships between professors and students as a way of enhancing student learning were not the case in my home country teaching experience. Relationship building in the host culture is important not only for student learning as noted by Marzano and others (2005), but also for the professor who needs students' feedback to retain his/her job and to gain promotion too. In the home country, professors were never accountable to students as their promotions depended on a hierarchical relationship in and out of the university, and even with political connections in the ruling regime. In my host society, professor-student relationships are conditioned by the fact that professors exist because there are students to be taught. Students are consequently at the center of everything that happens in the classroom.

Part of my learning in the host country has been that in order to make progress in human relationships, we need to give up seeking to control others. In my previous teaching experience, I did not know that the only behavior we can control is our own; that no one can make us do anything we do not want to do. The desire to control student behaviors was hurtful to students as student behaviors were anchored more on fear than on friendship. Relationships with students were more between an all-knowing powerful professor and little-knowing powerless students.

This professor-student relationship theme in the narratives stands out in post-industrial American culture within a learner-centered context. In the home country context, the professor was the center of learning. However the teacher taught, the student had to adapt to his/her teaching style. It did not matter whether an entire class failed. The professor whose mathematics examination I was watching students take probably did not care about the students and may have had no relationship with them. In fact, the professor had set his exams from material that he had not even taught and knew that no student would understand the questions. He was happy that no student would pass. At the same time he knew that his job was not in jeopardy whether anyone passed or not.

Related to relationships are issues of personal space and personal and social zones in American society. Issues of space and social zones can be problematic to transnational/transcultural educators especially those who come from home

countries where spaces and zones are not a major socio-cultural consideration. American students feel they are being invaded when strangers and people they are not emotionally close to enter their private territory as it were. Professors and public speakers are expected to use a distance of 12 to 18 feet from their audience (Zastrow & Kirst-Ashman, 2013, p. 482). For transnational educators unaware of this socio-cultural expectation, issues of personal space, personal and social zones have caused problems.

In all, relationships between faculty members are experienced differently in the two worlds of transnational educators. In the host country with a corporate race-to-the-top culture that favors people "blowing one's own trumpet" and fighting hard to rise by pushing down others, a transnational/transcultural educator may have difficulties in the tenure track system in corporate-style universities. In other words, as a transnational/transcultural educator, one could teach well, publish well, and serve the university community, and still not get tenure and promotion. Being raised and socialized in a different culture, it is often a problem for the transnational educator to grasp the subtleties and relationships involved in the tenure process. In the home country worldview of transnational/transcultural educators in this analysis, some behaviors of senior faculty can be considered not just hurtful, but also conflictive because transnational/transcultural educators function socially in the host country culture, but as adults, they still function in the home country society of origin though they live in the host country. This transnational/transcultural context presents its own challenges for foreign-born professors in U.S. colleges and universities.

CONTEXT IMPLICATIONS FOR INSTRUCTIONAL PRACTICE AND CAREER

The instructional practice of transnational/transcultural educators being a site of cross-cultural lives has its own implications. From my experience, American students have perceptions in terms of language issues, and accents as well as expectations of foreign-born faculty members. In my case working in a mid-sized university in a Midwestern state, my students had the impression that immigrants did not know English prior to coming to the United States. In my early years of teaching, many of my students were not only surprised that I could speak English, they were even more surprised that I corrected their grammar and could critique their writing skills. To this day, I still do not understand why some of the students took offence with some of my grading requirements that emphasized good writing skills. However, as Alberts (2008) noted, I now understand, "the attitudes of American students towards foreign-born instructors determine at least in part how successful classroom interactions are." Whether the foreign-born faculty member succeeds or not depends on how he or she understands the perceptions and expectations of American students and can adjust fast in order to meet such students' expectations of him or her. Considering that American students pay for their studies, they have high expectations of faculty (Gahungu, 2011, p. 18). This experience was new to

me. Coming from a home country background where students were often paid to study, students' expectations did not quite influence the instructional effectiveness of faculty members in the country of origin.

Athanase Gahungu (2011) also recognized that "being a faculty member at the college level, particularly in a U.S. college or university, is a journey full of challenges and opportunities" (p. 7). In terms of challenges, the issue of power and authority in instructional practice and the relationships with students and other faculty members are evident for transnational/transcultural educators. From a programmatic perspective, for instance, Gahungu pointed out how foreign-born and foreign-educated academics bring with them a heavy baggage of not only being born and raised in another culture, but also of a limited familiarity with the US higher education system (p. 7). Such baggage, Collins (2008) asserted, may make it difficult for foreign-born faculty to relate to students or instructional contents. Being immigrants with limited familiarity with the U.S. higher education system and culture may also be a limiting factor for transnational/transcultural educators. O'Hara (2009) has identified three areas of the invisibility of foreign-born faculty members – influencing students, infusing their perspectives into research and establishing connections with other partners, and finally, disseminating their knowledge and experiences with the wider campus community. In all three areas, each transnational/transcultural educator will need to work hard and fast to adjust to the host country higher education culture and instructional practice in order to survive in the U.S. education system. And to survive in the system, Solem and Foote (2004) have argued that mentoring is an important tool in helping these professors make the difficult transition.

From my perspective, the reality of a foreign-born professor is very challenging in a U.S. college or university. Although every academic who chooses a teaching career faces the challenges of tenure, promotion, and recognition as he or she is continually evaluated on his/her ability to teach, conduct research, publish and perform other duties within and around the campus, the challenges are more daunting for foreign-born professors as immigrants. Ngwainmbi (2006) pointed out how "the challenges grow even more difficult for foreign-born faculty." As Ngwainmbi noted, "[T]hough highly qualified, many say they are overworked, underpaid, underappreciated and face discrimination from other American professors, students and staff." Moody (2004) also indicated that the transition for foreign-born instructors, who have to adjust to a different classroom culture, is even more difficult. Unfortunately, it would appear that many transnational/transcultural educators have to make this transition without institutional support.

CONCLUSION

In the context of the longstanding tradition of using transnational educators in tertiary institutions all over the world, scholars need to understand cross-cultural practices of teaching/learning and the struggles and challenges of immigrant faculty

members. This chapter set out to capture the deep meaning of experience in the life of a transnational educator in the two country experiences of his instructional practice. Focusing mainly on teaching experience in both the home and host countries and particularly on the central and domineering teaching role, the reflection in the chapter was carried out on the basis of the dynamic implications of uprooting and resettlement in immigrant lives, social and psychological adjustment, and the prospects for continued links to migrant home country cultures. It was argued that the realities of immigration and the attendant cultural diversity into which foreign-born professors plunge cannot only be a cause for a difficult career, but also add to performance complexities in a post-industrialized culture where performance is a strict requirement for career success. On the basis of the work of Brookfield (1995) and Maryellen Weimar (2002) on critical reflective teaching and learner-centered teaching respectively, the chapter discussed the instructional action of an immigrant professor's struggle in two cultural universes.

Among several different challenges, including accent problems, image, and cultural knowledge and adaptation, shifting from a central and dominating teacher role to teaching in which instructors act as "guides and facilitators of learning" means instructors "must move aside, often and regularly" (Weimar, 2002, p. 74). Back in the home country teaching was usually based on the assumption that "students are not capable of expanding their maturity" as Mallinger (1998, p. 473) has pointed out in his critique of instructor-directed leadership.

The chapter demonstrated that the problems of cultural and professional adaptation experienced by transnational/transcultural educators are real and can be a source of perceived failure of a transnational/transcultural educator when reflected in student evaluations. In the particular case of the stories of this transnational/transcultural educator it was argued that continuing to function, at least psychologically, from the home country society of origin in a host country as is often the case with adult immigrants is in itself very challenging. This happens because the hearts of many first generation adult transnational educators remain socially located mainly in the home country culture, a situation that may account for a kind of slow adaptation.

The central concern of the analysis was not only to uncover orientations to the instructional practice of transnational educators, but also to understand such practice as the primary site of cross-cultural lives. Since for transnational/transcultural educators, their experiences can be further compounded by psychological and acculturative difficulties, such difficulties play out within the university classroom and always have implications for instructional practice. Understanding these situations is important for the scholarship on transnational/transcultural education.

NOTE

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7. OPEN BOOKS, CLOSE DIVIDES

Using Cultural Relativism to Enhance Reading Comprehension

INTRODUCTION

The classroom is bland. The walls are institutional white; nothing hangs on them. The only color comes from the dry erase markers, most of which are running out of ink and mark only faintly on the large white board. Fluorescent lights flicker above and cast a yellowish hew over everything. There is little life in the classroom itself, but the vibrancy of my students in contrast to the dullness of the room is striking. From the front row, a female blinks and the fans of her lengthy, extra thick, stick-on eyelashes become difficult to distinguish from the thick lining around her eyes creating the cat eye effect. I wonder if she attaches the lashes every morning or if it is a weekly ritual. A young man arranges himself at the desk with his hood pulled up over his head. He pulls out his books, grabs a pen, opens his binder and pulls the hood back from off his head, revealing large gauges in his earlobes. Through the large holes I can see his long hair. Elsewhere an attentive hipster adjusts her thick-rimmed classes and smiles at me, causing the lights in the room to reflect off of her septum piercing. Around the room tattoos peak out from under sleeves and hair is dyed from blonde to red, purple to green. I call out students' names to hand back papers and notice from the corner of my eye a student hobbling slowly to the front of the class, wearing four-inch stiletto heels, trying to keep her balance despite the pain her feet must be in. These are my students, not always at the same time, but scattered throughout my day, at the University of New Mexico Gallup campus.

We are a rural campus, located between the Zuni Pueblo and Navajo Nation reservations in New Mexico. The student population consists predominantly of Native American students. The minority demographic is made up of students of East Indian, Middle Eastern, Hispanic and Latino and European decent. Life here can feel isolated, being two hours from any large city or the cultural exposure that a city offers through museums, interest groups, and shopping experiences. Gallup, in many ways, is a unique mixture of traditional cultures and a culture of its own. Because of this, the cultures and experiences of the students are not always concretely represented or addressed through traditional classroom activities. Reading from the literary canon, students can feel disengaged as though they are outsiders looking in on a culture that does not connect to them, causing them to lose interest. They become divided from not only their readings, but from each other.

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This chapter seeks to close the divide students from any cultural background, but particularly marginalized groups, may feel in regards to their education, particularly reading. It aims to validate the culture of the students while simultaneously creating a fellowship between the student and the culture of the reading, therefore enhancing the overall educational experience. This chapter focuses on cultural relativism, which at its essence is a means through which to bridge cultures and is inherently present in transcultural learning and transnational education. The methodologies presented herein can be applied to any classroom, not just a literature class as outlined. It is my hope the strategies delineated can help educators find the universal connections between cultures that will allow students to find their own personal connections to readings, therefore creating a transcultural classroom of successful students.

LITERARY REVIEW AND BACKGROUND

Every student has his or her own culture, just as any reading can represent or portray a specific culture. In a transcultural classroom, each unique cultural background should be acknowledged, validated and explored: this includes both the culture of the students as well as the readings. If one or the other is dismissed, ignored or ostracized, differences can easily become antagonists. This perception of opposition or difference can become problematic not only academically but also civically. Difference carries with it the implication of a black-and-white world where there are clear lines between right and wrong, good and bad, all of which ultimately lead to the dividing idea of us and them. It enforces the idea that if what one culture does is familiar, then it is right, but then the other must ultimately be wrong because it is unfamiliar. If a student cannot connect with what another culture does because it is unfamiliar, then judgment becomes "they are different, they are wrong," or perhaps more detrimentally, "I am different, I am wrong." A duality has implicitly been created within classrooms consisting of "the English literary heritages, with its list of canonical authors" and "text from different cultures and traditions" (McLean Davies, 2014, p. 238). From this duality stems the categorization of books as found in bookstores as well as college level literature courses: Native American Literature, Chicano/Latino Literature, African Literature or Women's Literature; whereas, English Literature breaks down based upon eras in postsecondary classrooms, but is found solely within the shelves of the "Literature" section at bookstores. The implication of this is that texts and authors that are not English Literature become "defined by their difference, by their categorical separation from 'English' canonical authors" (McLean Davies, 2014, p. 238). The separatism surrounds students. As ethnocentric mindsets invade the student psyche, the divide deepens between reader and reading, reader and cultures, reader's culture and reading, and ultimately reader's culture and other cultures.

In its simplest from, ethnocentrism is the inability "to see difference and universalizing values and ideas from the subject's experiences of [her] own ethnic

group" (Howson, 2009, p. 4). Universal concepts can include any general idea that can be found within all or most cultures. Such concepts can include, but are not limited to, cultural perspectives on life, death, music, food, survival, humor, beauty, education, love, ceremonies, holidays, religion, and folklore, all of which are found within varying cultures. An ethnocentric mind will see only the differences from one's own perspective between one's own culture and how the universal concept is perceived within another culture. The old adage "walk a mile in someone else's shoes" to understand their experiences, is a concept that the ethnocentric mind would denounce in favor of "my shoes are better and therefore so is my experience." Additionally, ethnocentrism simultaneously dismisses and endorses the concepts of privilege. Ethnocentric thought dismisses privilege by denying and taking for granted concepts that are not given to others. Or ethnocentrism can endorse privilege by assuming that one's own experience is better than another's experience and therefor privileged. The divide continues to increase especially after difference begins to attach itself to indifference. From indifference come apathy and the attitudes of "it doesn't affect me" and "it's none of my business." Academically, the students suffer as they try to complete assignments they have little understanding of or interest in, thus causing them to oftentimes become disengaged from the class. As the studies of literature and literacy adapt to the twenty-first century, it is essential that "readers and writers need to build relationships with others to pose and solve problems collaboratively and cross-culturally" (Goodwyn, Durrant, & Reid, 2014, p. 5). Because it is "generally accepted that literary genres function in literary history as a sort of problem solving models" suggesting that "specific solutions – whether consciously or not- to problems of form and content of that time," reading cannot be disassociated from discussions of the problems and solutions they present (Van Gorp, 1996, p. 101). Civically, the students suffer as they slip into the quagmire of ethnocentrism where collaboration or global problem solving become nonexistent, and discourse does not take place.

The solution to divisions and issues created by ethnocentrism is found within the concept of cultural relativism in which universal concepts are viewed not as right or wrong, but through the lenses of various worldviews, perspectives and experiences. Cultural relativism begins a dialog between cultures, creating a bridge between differences and uniting cultures. It is difficult for individuals to explore and evaluate their own cultures because growing up in the midst of them, their experiences and worldviews have not been questioned or discussed. Stepping outside of one's own culture not only helps to bring understanding of other cultures, but of one's own culture as well in a valuable and mind-opening way. Culturally relativistic thinking acknowledges that "the proximity of a culture has an effect on one's own perception of it. Therefore, cultures should be brought closer to each other by studying them in a multicultural context" (Dijkstra, 1996, p. 68). Literature is the perfect medium to bring cultures together and begin a discourse on global issues and possible solutions. The study of literature can lead to better understanding and appreciation of universal concepts that can "contribute to mutual understanding and perhaps

to better communication between members of different cultures" (Dijkstra, 1996, p. 69). Academically, the lens of cultural relativism can increase students' enjoyment of not only the reading, but the subsequent assignment, as well as erase the divisions between categories of literature in favor of the unifying and all-encompassing topic *literature*. Civically, because cultural relativism's "analysis of cultural values should focus on their unifying elements," it unifies reader and reading, reader and author, reader and new cultures (Dijkstra, 1996, p. 71). Cultural relativism taught through literature therefore deepens connections among readers and cultures, encourages globalized discourses to address global problems and creates a universal human culture.

As instructors, we strive to bridge gaps of all sorts for our students. We see faces of confusion and we find new ways to explain concepts. We use new words, we act, we draw, and we find relevant examples, all in an effort to help students understand. As instructors of literature and writing, we see a power in the written word. Everything we teach has an ulterior, sometimes superior, agenda. Whether writing or reading, assignments hold a magical key that we hope may open a new world for our students. "From the belief in reading as an individually transformational, educational, therapeutic, creative and even "civilizing" experiences, to the ideal of shared reading as a way of building community and improving cross-cultural understanding" instructors believe that the "reading and sharing of books is an activity that is variously inscribed with the dreams, anxieties, hopes and political goals of those who promote it" (Fuller & Sedo, 2013, p. 3). Readings of any variety can offer an opportunity for discussion that evaluates not just literary techniques and word usage, but larger issues of social conflicts, history, philosophy and critical debates. Reading, even about a mythical world or a historical story from centuries ago, provides opportunity to reflect on the present and explore new solutions to problems presented in readings and everyday life. Every class has student learning outcomes (SLOs) that need to be addressed. These SLOs focus upon the outcomes; however, not the journey, and both are equally important. Denying the journey in a reading or writing class, denies the ideals of what literature can be, transformative and life changing.

Freire (1970) posited two models of teaching, the "teaching bank" and the "problem posing" approaches. In essence, the "teaching bank" focuses solely on the SLOs through which the "teacher puts periodic deposits of knowledge into the students' heads" and "little discussion and reflection take place." An illustration of this would be to read a book and have the instructor point out all relevant scenes or references, or to simply answer a set of questions referring to main ideas and supporting details at the conclusion of a reading. In a writing class, it would be a lecture on how to write a process paper followed by the assignment of how to register for classes. There is little student connection or reflection in such assignments, but the instructor is able to address directly the SLOs of the course. In "problem posing" approaches of teaching, "questions and not answers are the core of the curriculum; open-ended questions prod students to critically

analyze their social situation and encourage them to ultimately work towards changing it." In order to successfully use a "problem posing" approach, there must be a reliance upon the experiences of the students and their cultures, and "values dialogue and reflection over lecture and repetition" (Peterson, 2003, p. 365). The idea of a "problem posing" pedagogical approach is precisely what cultural relativism supports, and it engages the student reader in the whole process not just the destination of the SLO.

METHODOLOGY

Cultural relativism in the classroom is not as hard to address as it may seem. It involves first identifying universal concepts within readings and forming a discussion of the various ways students perceive the concept in relation to, not in opposition to, how the concept is presented in the reading. Typically, any singular reading may offer an abundance of universal concepts to open the classroom for discussion and interaction with the reading, the readers and the cultures. One particularly poignant reading is the chapter "Footbinding" from Lisa See's novel *Snow Flower and the Secret Fan* (2005). The novel is historical fiction following the lives of two women in nineteenth-century China. The chapter "Footbinding" is the second of the novel and clearly portrays not only the process of footbinding, but gender roles, as well as Chinese cultural values of the time period. In just the single chapter of the novel, universal concepts of beauty and attraction, marriage, food, rituals, love, mother/daughter relationships, and worth are revealed. It is a captivating chapter from a captivating novel. When I read it the first time, I was obsessed by the story and the characters. I could not wait to assign the reading in class, but I was even more excited to discuss it, its cultural and societal implications, and the connection to students' present day experiences.

Knowing my students, I was aware that many may not enjoy the reading and would have preferred a more mundane topic that they could write about without challenging their own view points. I knew it was my opportunity to bring cultural relativism into the classroom and their lives, and be able to assess whether or not cultural relativism can in fact enhance student comprehension. In order to get the clearest understanding of how well the methodology worked, I began with a qualitative survey for students to fill out twice: once before our classroom discussion of the reading and cultural relativism, and the second at the completion of the classroom discussion. The survey was designed to be anonymous so that students could be honest without worrying that their responses might affect their grades and nonspecific so that the same survey could be used for a variety of topics and readings. The survey was a sliding scale, simply numbered, asking questions such as: did you enjoy the reading; were you able to identify with the reading; how likely are you recommend this particular reading to others; rate how much you learned from the reading; and what is the likelihood you would persue further knowledge of this subject?

Next, my plan was to bridge the gap between nineteenth-century China and twenty-first century America. Women in China during the time bound their feet in order to be deemed beautiful and therefor worthy of marriage. The better the marriage arrangement, the more honor was brought upon the woman's family. The act of binding their feet was therefore not an act of vanity, but political, familial and cultural assertion of worth and a familial obligation. Having identified several universal concepts, I chose to hone in on the idea of beauty and attraction throughout time and across cultures. This was not to be a lecture of the "current generation of literature teachers, who are said to have become so obsessed with sophisticated critical theories that they have lost the passion they once had for literature itself" as I found myself newly obsessed with ideals of beauty and creating a presentation that would visually open discussion (Graff, 1992, p. 69). With the help of the internet, I was able to compile a PowerPoint presentation of various representations of beauty that I knew would come in useful for discussion. I pulled upon traditional and contemporary cultural ideals of beauty and attractiveness from around the world and waited eagerly for the right moment to share it.

Looking forward to a heated discussion of the chapter, I hoped to arrive to a classroom full of students already discussing the reading. Instead I walked in and the bland room greeted me with early morning yawns and apathetic eyes, but I was prepared and eager. I asked students what they thought of the reading and received predictable responses of "I couldn't' relate to it," "it didn't interest me," "it was boring" and "I didn't understand it." I have always been an advocate for truth and have encouraged students to think for themselves, affirming that they do not have to enjoy everything they read so long as they are able to explain why. Asking students to explain their reasoning behind their responses, however, got us nowhere. The students' inability to talk about their ideas and the reading shed some light on the fact that they were detached from the reading and were creating a division between themselves, the reading and each other. "The problem is that what students are able to say about a text depends not just on the text but their relation to a critical community of readers," but because they did not feel as though they were valued members of a community, be it regional, cultural or academic, they hesitated to engage in discourse by protecting themselves with vague and common student responses (Graff, 1992, p. 75). Students, in general, do not realize that "*both* the questions posed by the text and the questions we bring to the text from our own differing interests and cultural backgrounds" are valid topics of discussion (Graff, 1992, pp. 73–74). Many students though have experienced a force fed idea of knowledge, being told what to think, rather than *how* to think. They have been trained through much of their academic experiences to wait and be told the answer, rather than being encouraged to ask the questions. In order to feel comfortable probing the boundaries of their own thoughts, students must first feel as though they are a part of a community, be it a community of readers, students, or members of their own culture or society. Part of this community comes in the form of critically thinking, engaged connection between "the topic at hand, the students' lives and the broader world around them" (Peterson, 2003,

p. 372). Furthermore, if students are unable to express their own thoughts in relation to a text, their overall understanding of the reading itself is impaired because the "ability to read well depends more than we think on our ability to *talk well* about what we read" (emphasis in original text) (Graff, 1992, p. 71).

In order to help the students find their voice in talking about the reading and to create a community, I asked if anyone had looked up what exactly footbinding meant. Most were reading blindly without forming their own internal pictures or looking for concrete ones for ideas they did not understand. A few students chimed in that they had in fact looked up pictures of bound feet and followed with comments of "that's disgusting" and "that's so barbaric." One student loudly proclaimed, "That is the worst oppression of women I have heard of other than Muslim culture." Without even trying, the students provided the perfect conduit for discussion of other cultures and their own perception of such cultures. To start the discussion, I asked what the students consider to be beautiful, or attractive. I was answered with generic replies indicating that they were uncertain of the own answers, afraid of judgment due to their answers or had a general lack of understanding of the question. Students answered "beauty is in the eye of the beholder," and "nature is beautiful." I changed my language, realizing I was speaking to a younger generation and asked instead "what qualities make someone *hot,*" common vernacular meaning good looking. Now students blushed, again afraid of what others in class might think, and answered "a nice smile," "manners" and "being nice to their family." We were getting closer but still the question was too vague, so I reframed again, "by just *looking* at someone, what makes him or her appear *hot*?" The room filled with giggles and shouts of "big hands," "long hair," "tattoos" and "curves!" Now we were getting somewhere and I opened the PowerPoint I had anxiously been waiting to share.

The PowerPoint was a tour across the world and through time stopping in various continents to discuss the traditional and contemporary ideals of beauty and attraction. Starting with Africa, pictures appeared showing lengthy neck rings, intricate scarification and heavy lip plates. Students leaned forward in their seats to get a closer look and asked if both genders partook in such practices. This opened up discussion of the fact that cultures have practices for both men and women to become more attractive. This lead to the exploration of why it is important for people to be considered attractive in the first place and students arrived, on their own, at the answer of in order to get married. Africa was also the starting point for realizing that many cultural practices that enhance attractiveness begin at young ages and are not overnight, quick fixes but prolonged processes that take extended amounts of time. Next we traveled to India's ideals of beauty are seen in long hair, ornate nose piercings and henna markings on hands, feet, and stomachs.

Europe received many gasps as we started to discuss corsets, the ideal waist being a mere six inches and the need for organs and bones to be trained to be displaced in order to appear smaller. In connection with contemporary life, we discussed recent uses of corsets by men (Roberts, 2012). To showcases ideals of male attractiveness, I showed a Scottish man doing the caber toss. Students

remarked that he was "fat" and "wearing a skirt." I pointed out, from my own ancestral experiences, that the same man would instead be viewed as strong, brave and able to take care of a family and therefore highly attractive. Moving to the Middle East, we discussed kohl rimmed eyes, not too dissimilar from the student with thick cat-eye lined eyes. In South America, students saw men and women with large gauges in their ears, just like many of them. In traditional North America we discussed tribal tattoos and long hair, which many students were able to easily relate to. Finally, upon the screen pictures of Chinese women with bound feet were revealed. By this point, judgmental gasps had ceased and were replaced by enthusiastic participation and leaning forward in their desks. I asked how the women achieved such small feet, to which I answered "it's in your reading" with a wink.

FINDINGS

Now that discussion had begun I readdressed the original question, not having to rephrase into twenty-first century vernacular this time, and students didn't hesitate to share their answers. A Muslim student offered that "a woman who dresses modestly" is beautiful, causing a few women in the classroom to pull tops up a little higher. Another male student chimed in "long, black, shiny hair" and a female retorted "a man who can hunt." Several more answers followed ending with the exclamation "a woman who knows how to butcher a sheep!" The room filled with laughter at this realization, because in this region and for these cultures, that truly is a sign of beauty. In fact, all contestants who run for Miss Navajo Nation must demonstrate their ability to do so (Morales, 2012). The Navajo students shared experiences of grandmothers not approving of relationships because the woman did not know how to butcher or having to prove that they were able to butcher before getting married. This was the perfect moment to understand ethnocentric thought and cultural relativism and I slyly offered the question, "how would someone living in New York City react to that? Or Paris, London, Abu Dhabi…or China?" The classroom erupted into laughter at the realization that what seems completely normal for them and this region, if placed in another context would seem very different, if not shocking or weird. Judgment had been removed once they realized that they too are open targets for judgment. Even though the methods of becoming attractive were not the same over time or across cultures, they were enlightened by the fact that all cultures have beauty and view it in unique, not wrong, ways. The divide between cultures had begun to close.

After the class discussion, students were assigned to reread the chapter and fill out the second survey. At the next class, I walked in and was instantly bombarded with comments about the reading. One student mentioned he had a hard time changing his baby's diaper and seeing her tiny feet because it reminded him of the reading. Another student shared a story about how her grandparents, both Navajo, had wrapped her feet so tightly in her moccasins that she her feet only grew to a size five,

and though she is an adult she is required to still by shoes in the children's section. A few students remarked how gory and gross the story was, even though they had at first thought it was boring. Even though only one chapter of the book was assigned, several students continued the novel on their own, and some went to the local video store to rent the film adaptation of the book. The divide between reader and reading had been closed.

Most importantly perhaps, a handful of students went home and began dialogs with their families and friends asking what they thought beauty was. A few even went so far as to conduct their own research, coming to class and telling me about the cultures practicing cranial deformations. The students had become the teacher, not only of others, but of the teacher.

The observable outcomes of cultural relativism were astonishing. Anecdotes flow easily to highlight the benefits of the class discussion and the affect it had on students. Two semesters later a student came to my office telling me she kept thinking about the reading and wanted to read the book in its entirety but couldn't remember the title. Anecdotes such as these are valuable, but so are the qualitative numerical assessments of the surveys. Surveys conducted, both before and after discussion, revealed that student comprehension of the reading improved as well as student appreciation of the reading and topic. One area of impressive improvement was in understanding of the reading. The pre-discussion average was a 68% and jumped to an 87% post-discussion. Furthermore, the categories asking about understanding of the reading, understanding of the topic and interest in the topic improved so dramatically that the average scores were almost 100%, averaging at 96% versus the pre-discussion averages of 66%.

CONCLUSION

Through this class exercise, students were able to find their unique voices and experiences in relation to a topic that seemed foreign and confusing. They connected to a community that existed two centuries prior in a country from a different hemisphere. The practice of exploring cultural relativism was successful in that it helped students to "reflect upon why they think the way they do" and "discover that knowledge is socially constructed, that truth is relative not only to time and place but to class, race and gender interests as well" (Peterson, 2003, p. 377).

This particular classroom experience set the foundational groundwork for subsequent reading and assignments. Once the students understood the concepts of universal topics and cultural relativism, they were able to more easily apply them to future readings, some of which included celebrations of holidays, language and translations, and connections to the environment. It also became a tool through which to train students to find connections between current events occurring globally with those occurring locally. It was an exercise in creating a transcultural classroom that became transformative.

Classes can and should be enlightening as well as applicable to the students' lives outside of the classroom or academic setting. Reading does not end with the last page or with the graded assignment. If read properly, it should continue to ruminate within the minds of the reader. Academically, the students' levels of interest increased, thus enhancing their desire to complete subsequent assignments. Civically, the students learned to question societal standards and begin to offer their own perspectives on what is appropriate or ethical. Culturally, differences were bridged and divides became closed.

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8. TRANSNATIONAL ENGLISH

Dialogue and Solidarity among Teachers

> The place upon which a new rebellion should be built is not the ethics of the marketplace with its crass insensitivities to the voice of genuine humanity but the ethics of universal aspiration, the ethics of human solidarity.
>
> Paulo Freire (1998, p. 116)

> Most young teachers in Korea are concerned about teaching skills, how to teach. But I believe they need to look beyond the class and the school to ask, why are we doing this?
>
> Jikwang Baek (2014)

On a brisk, sunny morning in late Autumn twenty-seven students are gathered inside the pale walls of my university classroom. We are engaged in an activity of historical recreation based on the old television series *You Are There* (Vogt & Echevarria, 2008). In small groups students discuss a historical episode together, and then, all become the characters in the episode, with one person serving as the interviewer. One group recreates a scene that was particularly memorable: It involves a strike in Korea for better working conditions, a strike that was brutally put down by the government, but had lasting impact on Korean society. There are eleven Koreans teachers in the class, and following the dramatic recreation, they engage with us all in a fascinating, open dialogue about the role of the state and the rights of the people.

I had experienced the "Wisconsin Spring" of 2011, the reaction to the governor's effort to end collective bargaining rights for state workers. I had been with the thousands in Madison, marching and occupying the capital, and the hundreds of student, public employees and their families marching in the streets of Ripon, Wisconsin, birthplace of the Republican Party. Yet, these Korean teachers were not talking about their rights as employees only: They were talking about the need for honest portrayals of history and progressive educational practices. As I listened, I recalled the visiting Chinese scholars who have educated me about the changes to teacher preparation in their country and the corruption in Ph.D. program admissions. I recalled our Chilean pre-service teachers, their description of the poorly-funded *municipales*, or public schools in their country, and how increasing privatization led hundreds of students and others to take to the streets in the rebellion of *los*

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penguinos, so-called because of the uniformed school children who were among the marchers. Clearly, in a globalized economy with pressures to privatize public goods, children and their teachers face much the same struggle everywhere (Alexander, 2001; Carnoy, 1998; Mok, 2006; Hones, 2012).

Lipman (2007), reflecting on the privatization emphasis inherent in the No Child Left Behind legislation in the United States, writes:

> Public education policy has historically been an important arena of struggle over issues of difference, the rights of oppressed groups, what constitutes culture and history, how identities are to be represented publicly, and how the common good is defined. Although contentious, debates about language, race, gender, sexual orientation, "disability," immigration, cultural diversity, school knowledge, sexuality, civic responsibility, connections between schools and communities, and so on, are critical to strengthening democratic civic life. Unlike the private sector, public schools can't avoid these debates. In a world circled ever more tightly by the forces of global capital and facing the catastrophe of unlimited imperial wars, the institution of universal, free public schools needs to be fought for as a democratic public space and fought over ideologically. (Lipman, 2007, pp. 53–54)

How does one teach in a system that denies emphasizes standardization and leaves little room for democracy in the classroom? How does one learn in a system that promotes frequent high stakes tests as a determiner of life chances?

This chapter seeks to address the need for dialogue and solidarity between teacher living in diverse locations, teachers who all face the pressures of a globalized economy within their own classrooms. We begin by posing an alternative to the existing educational practice that emphasizes top-down curriculum, standardized testing, and privatization of schools: In the seminal work of Paulo Freire we find *critical pedagogy*, based on dialogue within the classroom, dialogue that addresses the real lives and real needs of students in their societies (Freire, 1970). Next, we share our method of narrative inquiry, and profile two teachers, one from China, one from South Korea, who share their own experiences as teachers and as participants in a transnational dialogue about educational practice. Following this we examine common themes in the two individual narratives, and we conclude with some implications for teachers, policymakers, and further research.

THEORETICAL FRAMEWORK: TOWARDS A PEDAGOGY OF FREEDOM

Neoliberalist policies, including an emphasis on standardized testing, privatization and marketplace economics, have become the prevalent for public education in much of the world. In her book, *The Death and Life of the Great American School System,* Diane Ravitch documents the negative effects of such policies in the United States, especially for children of limited economic means. She concludes:

> The market, with its great strengths, is the not appropriate mechanism to supply services that should be distributed equally to people in every neighborhood in every city and town in the nation without regard to their ability to pay or their political power. The market is not the right mechanism to supply police protection or fire protection, nor is it the right mechanism to supply public education. (Ravitch, 2010, p. 241)

Davies and Bansel (2007, p. 247) describe the "remarkably concerted fashion" in which neoliberalism has been implemented in schools in Australia and New Zealand, and suggest that neoliberalist practices extend through all capitalist countries and much further through the work of the World Bank and IMF.

Truly we are in an era of top-down educational practices, yet examples of transformative education continue to shine in classrooms inspired by educators such as the late Paulo Freire. Since the publication of *Pedagogy of the Oppressed* (1970), Paulo Freire's work has influenced generations of educators worldwide. His central contribution has been the development of *critical pedagogy*, a way of teaching and learning which poses problems about the world, with the goal of helping all participants to become more fully human and transform the reality around them. Dialogue is integral to critical pedagogy, a way of teaching that engages students and teachers alike in speaking about common issues, and where social, economic, political and cultural issues are addressed critically, especially as they effect students' lives. The goal of critical pedagogy is to draw on the strengths of students' lived experience to create a forum for their analysis of the world around them (Bakhtin, 1981; Freire, 1970; Giroux, 1986; Pennycook, 1999). In his adult literacy work and in his many writings, Freire rejects the traditional model of education, or *banking concept*, wherein teachers deposited knowledge in students minds. Rather, he developed a liberating, problem-posing education:

> Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality. (Freire, 1970, p. 68)

In his foreword to Freire's *Pedagogy of Freedom* (1998) Stanley Aronowitz asks, "What does freedom mean, especially in education?" (1998, p. 18). When pedagogy means teaching to standardized tests, what is freedom? When school curricula are governed by the vagaries of the textbook industry, what is freedom? When young people and their teachers are forbidden from using their native language to understand the word and the world, what is freedom? In an era of globalized capitalist economies fueled by cheap, expendable workers Freire writes that his book "is a decisive NO to an ideology that humiliates and denies our humanity" (1998, p. 27). He argues that teaching must be

> A profession that deals with people whose dreams and hopes are at times timid and at other times adventurous and whom I must respect all the more

> so because such dreams and hopes are being constantly bombarded by an ideology whose purpose is to destroy humanity's authentic dreams and utopias. (Freire, 1998, p. 127)

In addition, Freire calls for a universal human ethic in teaching, an ethic not afraid

> to condemn the exploitation of labor and the manipulation that makes a rumor into truth and truth into a mere rumor. To condemn the fabrication of illusions, in which the unprepared become hopelessly trapped and the weak and defenseless are destroyed...an ethic affronted by racial, sexual, and class discrimination. For the sake of this ethic, which is inseparable from educative practice, we should struggle, whether our work is with children, youth or adults. (Freire, 1998, pp. 23–24)

At what point do educators begin to question the dominant ideology, which drives mainstream education as well as other social and political processes? For Freire, the neo-liberal, capitalist ideology so powerful at present in most of the world limits the ways in which students can learn and teachers can teach:

> From the standpoint of (neoliberal) ideology, only one road is open as far as educative practice is concerned: Adapt the student to what is inevitable, to what cannot be changed. In this view, what is essential is technical training, so that the student can adapt and, therefore, survive. (Freire, 1998, p. 27)

Freire (1998) addresses the issue of standardization, which seems to drive much of the educational discourse of recent years:

> The freedom that moves us, that makes us take risks, is being subjugated to a process of standardization of formulas and models in relation to which we are evaluated. (Freire, 1998, p. 102)

When teachers truly open themselves to the world of their students, they create the space for dialogue and understanding:

> If I am prejudiced against a child who is poor, or black or Indian, or rich or against a woman who is a peasant or from the working class, it is obvious that I cannot listen to them and I cannot speak *with* them, only *to* or *at* them, from the top down. Even more than that, I forbid myself from understanding them. (Freire, 1998, p. 108)

MODE OF INQUIRY: NARRATIVES OF TEACHERS

The struggle against privatization and for a progressive education is an international struggle (DeMulder, Ndura-Oedraogo, & Stribling, 2009; Lazar, 2013). The international face of this struggle is seen in the two English teachers whose narratives are included in this chapter: Li Cheng, a university instructor from China and Jikwang Baek, a high school teacher from South Korea. Each of these teachers has

spent at least one year in an exchange program with a university in Wisconsin. Each expressed an interest in participating in this research dialogue, and in co-presenting and coauthoring this work.

A questionnaire developed and administered by coauthor Hones was sent to Cheng and Baek by email. Examples of questions asked include the following (the complete questionnaire can be found in Appendix A):

- *Can you describe where you grew up and your early experiences in schools?*
- *What was your teacher preparation like?*
- *What is the role of privatization in the school system in your country? How does this effect the educational chances of all students?*

Following email responses to these questions, audiotaped interviews with Cheng and Baek were conducted to explore issues in more depth. From the written responses to the questionnaire and from the audiotaped interview transcripts, narrative portraits of each of these coauthors have been constructed. It was important that Cheng and Baek helped in the editing of their portraits to final form. In this process of narrative inquiry fidelity to their own words has been the goal of the research (Polkinghorne, 1995; Hones, 1998; Clandinin, Davies, Huber, Rose, & Whelan, 2001; Benei, 2010; Elbaz-Luwisch, 2010), wherein stories of individuals, groups and communities are central to the interpretation. Through a process of interpretive interactionism (Denzin, 1994) and grounded theory (Glaser & Strauss, 1967; Strauss & Corbin, 1994) important themes are examined that emerge from the portraits of these co-authors.

LI CHENG OF CHINA

On a frigid day in February I attended a campus event at the student union. Inside, while I attempted to wipe away the frost from my glasses, I was approached by a stylishly-dressed young woman who introduced herself as a visiting scholar from China. I learned that she would be spending one year in the United States before returning to her work at Anhui University in Department of English Studies. Over the course of the semester she attended two of my classes, interacted with students, and showed a wonderful ability to cross cultural boundaries with grace and humor. One day we were able to sit down at a café with her four-year-old son and Li Cheng shared her perspectives on teachers, learning and the educational system in China.

I grew up in a small county in China with a population of 300,000 people. Our language is quite similar to the standard Mandarin; only a slight accent exists. I attended schools at the age of six. My parents were not well educated but somehow I was, and still am crazy about reading and books have opened doors for me. I have always been the straight A student, not the smartest one, not the most hardworking one, but being blessed. I had no idea why I stood out in my school days.

I became an English teacher by accident. I love the finesse of the legal language and the science of the legal system and have been inspired by a search for justice

to pursue legal research. I applied for a teaching position in the law school of my university. The Department of English Studies found me and offered me a position. Since then I have become an English teacher and love the job because the moments with students are so rewarding and fulfilling. The English language is like other languages, full of life and emotions, and so abstract with only twenty-six letters. The more I know about it, the more intrigued I get about the magic of words. I want to help my students see the beauty in the language, too.

I studied at the Southwest University of Political Science and Law, which is a famous law school in China. Being a legal English major and a law minor, I studied many courses on the English language and law. This university is located in Chongqing, a large city in the southwest part of China. I did not graduate from a normal university so I suppose my preparation is not common. I learned how to teach English with the help of dictionaries and peers. If I could change something about my past, I would have visited the US earlier, preferably at the beginning stage of my teaching career, like my Chilean classmates here in Wisconsin.

I have been in my current job for twelve years. This job was so poorly paid twelve years ago with a monthly income of only one hundred twenty dollars. As the years pass by, the wellbeing of teachers has improved a lot but still teaching is not a dream job when it comes to the income. Nevertheless, I have enjoyed the job and get along very well with students and colleagues. The administrators of the university are not bad but sometimes they need more understanding and insight. The administrators of the college are my colleagues and they are great people who try to improve the status quo. However, their efforts are far from enough. The state system is supporting our university in a lot of ways that are remarkable. Meanwhile rumors spread that certain state officers deliberately tighten the budget of teaching faculty in all state universities for fear that the teachers would be better paid than they are themselves. I do not buy the entire story but I see the calling of teachers. I suppose being a teacher in China is different from other places. We are highly respected and education is the topic the nation all the time.

If I could, I would change our nation's educational system by punishing corruption and prohibiting cheating in the academic setting. Chinese society values interpersonal relationships. Social classes are self-evident and the children from wealthy backgrounds have access to an excellent education that their counterparts in poverty stricken areas can never imagine. The teachers in my country yearn for better pay and they hope all children could enjoy better education resources. However, there are no public demonstrations or strikes in China because of education. The reasons are complex: Partly because people are gentle and obedient to some degree, and partly because we cannot see good outcomes for those activities. My own path is in the academic development and I hope the educational system can become clean and just. Nevertheless this sounds like a joke now in China, especially within doctoral programs.

The role of privatization in the school system in China is small and gaining more importance each year. In the past the private schools used to open for those poor

migrant workers whose children could not get regular education in their hometown. Those private schools are not pleasant places to study. In the past decade the growth of elite private schools have mushroomed in China, especially the international schools for wealthy families. The tuition is high and the courses are diverse and international. Within these schools the teaching is usually bilingual, mostly in English. The students from the lower class have little chance to compete with their better off peers in respect to social skills, wealth and intelligence, if all of them are plunged into the same society. High stakes exams remain very important in China. Millions of people resort to these tests to try and change their destinies.

Here in Wisconsin I have had a lot of valuable dialogues with my mentor and classmates concerning culture shock, my personal pursuits and the educational systems in different nations. I found no matter what language we speak, what color we are, we share the basic understanding that all people need education and all of us deserve a good education. Let's forget the words from the Declaration of Independence saying we are born equal. The fact is no one is born equal but we are endowed with the right to pursue equal treatment and happiness. These are worth fighting for.

JIKWANG BAEK OF KOREA

Jikwang Baek is one of eleven English teachers from South Korea who are spending two years studying and finishing a masters degree at our university. Since our first class together, I have been struck by his honesty, his questions about critical issues, and the stories he has shared about his own struggle as a teacher. During his first summer in Wisconsin we arrange for an interview and Jikwang invites me over to his apartment to have dinner with his wife and son. The latter two have come down to meet me as I park my bicycle: Jikwang, tall, slim, with glasses over his intense eyes. His son, three years old, full of energy, who insists on opening all the doors and pressing the elevator buttons for our trip upstairs. At the door I meet his wife, who is Japanese, and she kindly asks me in. On the coffee table a delicious meal is ready. We sit and eat, his son occasionally coming over to talk with his dad and sit in his lap.

I grew up in Chokung in the south of South Korea. My parents worked really hard. My mother ran a sashimi restaurant since I was very young. My father worked the nightshift, working with the big containers at the port. I would be playing with my friends until midnight every day because my parents were working. At that time my father discovered some corruption going on at his workplace. With my uncle, who is a lawyer, my father tried to investigate the corruption and file a lawsuit against the company. They lost the lawsuit, but I saw something important about my father: He saw an injustice and he fought against it.

An event that affected me tremendously was the suicide of one of our presidents, Roh Moo-hyun. He was a progressive president who truly believed in democracy.

He was president from 2002 until February 28, 2007. He gave power back to civil groups. He addressed Korean history honestly. But the conservative media spread rumors that attacked those closest to him, including his wife. He became very depressed, and committed suicide. When we heard the news, many of us gathered in the big square, and we cried a lot (four million people visited his home village in the week after Roh's death, Kim and Park, 2009).

Even though I learned a lot of English in school, I don't remember much from that time. In high school I had to study until ten or eleven every night. I started school at eight in the morning and did not come home until eleven at night. Korean college entrance exams are really high stakes, and if you fail to get into the college that you want, you will not have the job that you want, or the social status that you want, either. Rich people usually start their children off in English classes by the time they are three years old. Seoul National University is the goal. That university has a low ranking at the world level: All of the German high schools, for example, rank above Seoul National University. But everyone wants to get into Seoul National University because it will guarantee them a better job, a better marriage, high status, respect. After they reach university, usually Korean students don't study much. Getting there is the hard part. So that is why parents put everything they can into the preparation of their children to get into the right university. Korean mothers like their three-year-old babies to learn English. In elementary school parents try to send children to private institutes for music, Tae Kwon Do, math, English, and other subjects related to the college entrance exams. My wife has Japanese friends living in South Korea. They decided not to send their daughter to private institutes after school. What happened? There were no other children available for that little girl to play with. So they decided to send her to the private institutes after all. Rich people try to send their children to international middle schools, which are private, specialized schools, that guarantee that the children will get into private, specialized high schools, that guarantee that they will get into Seoul National University: Rich people also send their children to study in foreign countries.

I don't remember or respect the teachers who taught me in public schools. But I still respect and keep in touch with a teacher who taught me in a private institute. He spent his time on weekends and after midnight teaching me. He took me back to my school after the private institute was finished.

I didn't think about becoming an English teacher until I saw a couple of people who struggled with English. I used to think, "Why is English so important to become a public servant?" Without a high score in the English exam you cannot become a public servant. So I thought, what if I could help young people become whatever they want? So I decided to teach English.

Only four to five percent of the students who take the entrance exam can qualify for the elementary education university where they can be prepared to be teachers. Those who cannot get in can go to an education college for four years, and they attempt to pass an exam. Twenty to twenty-five percent of those who want to be middle and high school teachers are able to enter those fields.

The economic situation in Korea is not good. Stability in jobs is not good. So everyone in Korea wants to be a teacher nowadays, because those jobs are considered more secure. Many people try the exam. One of my relatives tried the secondary exam ten times and did not pass.

Today, June 19, 2014, the Korean government declared the national teachers' union illegal, and now it working to dismantle it. But this doesn't affect the teachers' job security. Rather, this decision affects students. In the past, many teachers received gifts and money from parents with the request to give special treatment to their children. Principals received money as well. In those days, the teacher was not a teacher at all: They just transmitted what the government wanted. The teachers' labor union at that time worked for a student-centered, progressive, transformative education. But the last few presidents have gone in the direction of privatization and have changed many things about the educational system. They do not want students to think about what is happening in South Korea. However, the teachers in the classrooms would still engage students in discussions about what was going on in the country. The government does not like that. They want the current system to go unchallenged, because this system is their power. The new president has said that the teachers' labor union was the enemy of her political party. She said this because there were six teachers in particular who fought for democracy and to bring a true education into schools, and to eliminate the custom of taking bribes from parents. Those six teachers were fired, but the union continued to defend them.

South Korea gained independence from Japan in 1945. Then there was the Korean War, then a series of dictators. The current president's father was a dictator. He did whatever he wanted. He changed the laws and ran the country for sixteen years. He wanted teachers to teach a certain way, but they fought back. The teachers' labor union was officially established in 1989.

Usually those who enter the education college have a part-time job as a teacher in a private institute. I got a job in an institute and I taught English, but the institute wanted me to focus on preparing students for getting a good score on the college entrance exam. However, I tried to get students to discuss subjects, and so I was fired. I worked at four private institutes and was fired from each one after about 3 months. Even when I got my first job as a high school teacher, I wanted to teach students how to write and respond to literature. The teacher in the grade above me told me I should not teach like that, but prepare students for the exam. I should stick to teaching grammar and how to read articles. He said, "You must stop experimenting on students." I responded, "You are the one participating in a large experiment, not I." In Seoul, there was a teacher who had a Ph.D. from a foreign university, but he gave one wrong point to his students who were studying for the exam. Parents came to criticize him, and he had to move to a school in the countryside. When students are taking the listening section for the entrance exam, the air traffic is shut down, and the city grows quiet. Mothers go to the temple to pray.

Since my youth privatization of schools has increased a lot in Korea. The educational policies of the conservative parties are based on neoliberalism. If you

study hard and get a good score you will get what you deserve. But they do not care about disadvantages that many students face. The last few regimes have increased the number of private middle and high schools, which prepare wealthy students with the subjects they need to pass the entrance exams.

However, since the accident of the MV Sewol, where hundreds of children died when the ferry sank, even wealthy, conservative people have voted for more progressive governors (Chang, 2014). Thirteen of the seventeen Korean governors have now decided to eliminate private middle and high schools and focus on improving the public schools instead. The problem is that the education minister appointed by the conservative president is in favor of privatization.

Students don't study for themselves. They do what is expected of them: to pass the exam. The students' chances to think about the world are eliminated. Rather than think critically, they accept whatever the nation or their teachers want them to receive. They take multiple choice tests, so they do not have to write, think or speak.

Back in my university we learned concepts about education while listening to the professors' lectures. At the time I thought the concepts were disconnected from reality. When I came to the United States the professors would always connect things to the reality in the schools. When I shared my point of view, professors listened, and then shared their point of view. I like this attempt to understand the perspective of others.

I will take back this style of discussing topics. I will take back this process of networking with other students and faculty. I will take back this openness and respect of the perspectives of others. And I will try to teach my students how to write.

Most young teachers in Korea are concerned about teaching skills, how to teach. But I believe they need to look beyond the class and the school to ask, why are we doing this?

THEMES IN THE NARRATIVES

Although they come from different places and career paths as Englsh teachers, several common themes are apparent in the narrative portraits of Li Cheng and Jikwang Baek.

There is a challenge to overcome social class background and succeed. Each of these teachers comes from working families and humble roots. Each has been able to achieve a career of interest through education. As Li Cheng writes, "My parents were not well-educated but somehow I was, and still am crazy about reading and books have opened doors for me." Jikwang Baek writes about the long hours his parents worked in order that he might study: "My mother ran a sashimi restaurant since I was very young. My father worked the nightshift, working with the big containers at the port." At an early age both Li Cheng and Jikwang Baek faced challenges and worked hard to succeed, without losing sight of their own social class background.

High stakes testing is being used to determine one's destiny and this closes the door for many young people, especially those of working class background. Li Cheng, when describing the growing gulf between the educational opportunities for rich and poor in China, writes, "millions of people resort to these tests to try and change their destinies." Jikwang Baek has lost teaching jobs because of his attempts to teach something beyond the "test." Tests are used to determine who will be able to enter a teachers' college. Tests in English determine whether one will have a chance to become a public servant. Additionally, Baek sees the role of high stakes tests in determining curriculum, in determining whether one will ask questions, whether one will have a voice:

> Students do what is expected of them to pass the exam. Rather than think critically, they accept whatever the nation or their teachers want them to receive. They take multiple choice tests, so they do not have to write, think or speak.

Where students are not allowed or given time to ask questions, or to learn to write, think or speak for themselves, a transmission form of education is in place, and it serves the interests of those who would rule unchallenged (Freire, 1970).

Corruption exists within the educational system and it must be confronted. With great pride Jikwang Baek recalls how his father fought against corruption in the shipping industry. One of his heroes is former president Roh, who fought against corruption at all levels of society. Yet, corruption continues in the educational system through practices of payments to teachers to spend extra time and effort with the children of the wealthy. To its credit, the Korean teachers union has taken a stand against such corrupt practices. Li Cheng mentions the corruption within the doctoral programs in China, but there does not appear to be a similar challenge to the system there. She writes:

> I hope the educational system can become clean and just. Nevertheless this sounds like a joke now in China.

Privatization has further eroded the opportunities available for working class students. Li Cheng and Jikwang Baek attended classes in Wisconsin with teacher candidates from Chile. These exchange students shared the reality of an educational system where privatization has been implemented widely since the military coup d'etat of 1973. In China, Li Cheng sees a growth of private schools, especially international, bilingual schools which cater to the very wealthy. Like many Koreans, Jikwang Baek attended private institutes to prepare for exams as a child. His first teaching jobs were in these private institutes. Although several state governors in Korea have now spoken out against the growth of private schools, the national government still supports privatization. For Baek, the private school track leads to Seoul National University and a successful life: This is a track that working class students can not afford:

> Rich people try to send their children to international middle schools, which are private, specialized schools, that guarantee that the children will get into private, specialized high schools, that guarantee that they will get into Seoul National University.

Teachers must work for justice, and English teachers should use language to transform lives. In the face of high stakes tests, corruption, and privatization, Li Cheng and Jikwang Baek have taken stances as teachers who work for justice, and who use the English language to inspire young people to transform their lives.

Li Cheng shares with her students what she finds of beauty and meaning in the English language, and her work in the area of law keeps her firmly on the path to justice. Whatever our color, whatever our social background, we all deserve a good education, she writes:

> I found no matter what language we speak, what color we are, we share the basic understanding that all people need education and all of us deserve a good education. Let's forget the words from the
>
> Declaration of Independence saying we are born equal. The fact is no one is born equal but we are endowed with the right to pursue equal treatment and happiness. These are worth fighting for.

In the classroom, Jikwang Baek wants to teach students to think, to write, to express themselves. He has been told that he should focus on teaching for the test, and to stop "experimenting" on the students. This is his response:

> I wanted to teach students how to write and respond to literature. The teacher in the grade above me told me I should not teach like that, but prepare students for the exam. I should stick to teaching grammar and how to read articles. He said, "You must stop experimenting on students." I responded, "You are the one participating in a large experiment, not I."

Importantly, both Li Cheng and Jikwang Baek found inspiration through the connections they made with other teachers during their time in Wisconsin. They have met new colleagues from Chile, Mexico, and the United States who will join them in fighting for a good public education for all.

IMPLICATIONS FOR TRANSNATIONAL EDUCATORS

Many implications are present for teachers, administrators, policymakers, and researchers…

We might well ask, has not the experiment with high stakes tests gone on long enough? Diane Ravitch, promoter of testing and accountability during the 1990s, has not come full circle to argue that "good education cannot be achieved by a strategy of testing children, shaming educators, and closing schools" (Ravitch, 2010, p. 111).

> The more I give myself to the experience of living with what is different without fear and without prejudice, the more I come to know the self I am shaping and that is being shaped as I travel the road of life. (Freire, 1998, p. 120)

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APPENDIX A: QUESTIONNAIRE

Transnational English: Dialogue and solidarity among teachers

1. Can you describe where you grew up and your early experiences in schools?
2. What caused you to pursue a career as an English teacher?
3. What was your teacher preparation like? Where did you study? Where were you placed for your practicum or student teaching? How would you evaluate your preparation? What would you change if you could?
4. Can you describe your first job(s) as a teacher? What was your relationship like with students? With colleagues? With administrators? With the state system?
5. What would you change about your nation's educational system, if you could?
6. Have teachers in your country advocated for change? What happens when they do? Are their any particular movements of historical importance in which teachers have participated (e.g., the Wisconsin Spring of 2011, the Penguinos movement in Chile).
7. What is the role of privatization in the school system in your country? How does this effect the educational chances of all students?
8. What is the role of high stakes testing in your country? How does testing influence life choices and life chances for young people?
9. As an international student or scholar, what dialogues have you had with teachers of other lands? What common ground have you found?
10. Do you see yourself as part of a common struggle of teachers everywhere for a more just educational system?
11. Is there anything further that you would like to share?

Thank you!

PATIENCE EWELISANE ETUTU FONKEM

9. THE UNDERTONES OF CULTURE IN AMERICAN EDUCATION

The Exigencies of Trans-Cultural Consciousness in Transnational Education

INTRODUCTION: THE EXIGENCIES OF TRANSCULTURAL KNOWLEDGE

As the world increasingly becomes a global village, and more and more countries are investing in transnational education, there is a growing necessity for trans-cultural knowledge. Considering the different experiences gained from studying and working with students from a wide variety of backgrounds and abilities in diverse educational settings, this study aligns with research that advocates the need for a deliberate effort in the understanding the indigenous values of people. Indigenous values, also referred to in this study as cultural knowledge, are important, because such understandings are vital for inclusive educational settings to thrive in our current era of globalization (Avoseh, 2012). Accordingly, this chapter highlights the issues and challenges that interplay in culturally diverse settings and emphasizes the urgency for the development of culturally responsive education programs. More importantly, research has indicated that cultural conflicts are among the most common teacher – learner conflicts in many educational programs today (Gay, 2010). In other words, this chapter explores research that acknowledges the importance of cultural knowledge in the learning process and considers human interaction as a mutual relationship, an exchange where everyone feels willing to learn when they feel respected. In *Building Global Education with Local perspective*, Jean Francois (2015) explains that human identity is closely connected if not rooted in the individuals' cultural background. Trilling and Fadden (2009) stated that maintaining our identity from our traditional origins, while at the same time applying tolerance and compassion for traditions, is a high demand skillset in the 21st century. These scholars also believe that, "Increased mobility, immigration, intermarriage, and access to job opportunities worldwide have led to another kind of blending and mixing and communities across the globe are becoming even more diverse…though diversity has brought vitality and richness to our communities, differences between traditional culture and modern values are still a troubling source of tension in the world" (p. 18). There is therefore enormous need for cultural knowledge in building sustainable world communities based on mutually respected norms. Doyal and Gough (1991), in their human needs theory, stated

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clearly that human needs are universal and are preconditions for human actions and interactions. Individuals have needs; the quest to satisfy these needs controls their everyday actions and interactions. Moreover, because individual needs are uniquely varied, the process of satisfying these needs requires different and/or a variety of actions and interactions. The study leading to this chapter encourages practices that advocate that individuals live life in ways that validate and affirm diverse cultures.

While acknowledging the extensive research on cultural responsiveness, this study assumes that most educators are in the process of attaining the essential level of responsiveness necessary to enable mutually responsive interactions with students from other cultures. The chapter does not undermine the efforts by many educators to be culturally inclusive, as may be evident in their efforts to learn different languages, visit different countries around the world just to be acquainted with the different backgrounds of the students they teach, and the obvious efforts of many teacher education programs with their study abroad programs and opportunities for students. Rather the concern of this chapter is on the notion that current practices may be intentional in addressing cultural issues, but not inclusive enough to be culturally responsive. In exploring the challenges, the assumption was that on a continuum that begins with cultural awareness – cultural acknowledgement – cultural understandings – cultural sensitivity – cultural responsiveness, most educators at their best, are at the cultural sensitive stage in their pedagogic interactions.

My personal experience has availed me the opportunity to understand firsthand that culturally sensitive practices in the schools are not responsive enough to adequately meet the needs of all learners. On the contrary, the sad realization is that some of the efforts by most educators to address the problem only help to make it worse. I have learned that some educators can be overly sensitive in their cultural relations and interactions. For example, educators may be very dramatic and exaggerate their knowledge of the culture of 'others' in ways that produce unintended consequences. In other words, cultural sensitivity could have negative connotations. The point is that because culture represents the dynamic system of our social values, cognitive codes, behavioral standards, worldviews, and belief systems used to give order and meaning to our lives as well as the lives of others (Gay, 2010), it is necessary for educators to rethink their approach and responsiveness to cultural issues as they interact with students from diverse backgrounds.

Many scholars (Gay, 2010; Mazrui, 2000; MacLeod, 2009) have stated the value and benefits of culturally responsive learning and teaching in glowing terms. For example, Gay (2010) observed that cultural diversity is a strength that is always present in the heart of all educational activities, be it curriculum, instruction, or performance assessment. According to Taylor (1958), culture is that complex whole that includes knowledge, beliefs, art, morals, laws, customs, and any other capabilities and habits acquired by the citizens as members of their community. Culture influences the capacity of humans to learn and to transmit knowledge to succeeding generations. Others like Ali Mazrui (2000) stated that irrespective of its complex nature, culture helps to provide the lenses of perception and cognition, motives for

human behavior, criteria for evaluation, basis of identity, mode of communication, framework for stratification and a system of production and consumption that is vital for human growth. MacLeod (2009) emphasized the importance of culture and its effects on how learning is structured in respective communities. It is mostly regarded as the sum total of the way of life of a people, a medium of knowledge acquisition, and the major influence of the behavior and belief system of a people. Sharocky (2011), director of the Center for Culturally and Linguistically Responsive Teaching and Learning (http://www.culturallyresponsive.org), described culture as a learned behavior passed down through family, community and heritage. Sharocky stated that culture, as an iceberg, has nine-tenths of its issues underground. What most educators consider as culture is the tip of the iceberg, one-tenth of the problem.

Apple (2004) also argued that inequality is produced in an ambiguous process that includes the interaction among culture, economy, and the state, in conflict with the forces that resist domination and exploitation by the school system. He highlighted that this academic/cultural paradox manifests because of the cultural nature of academic boundaries (p. 6). His position was that academic achievement is often a product of complex policing actions from those who control power. For example, most teachers expect students to do research and assignments at home without considering if all students have computers and Internet access to do the research or blog and/or whether the parents of the students have the skills to assist the students with homework. In furthering this argument, Apple stated that the manner in which schools socialize students to deal with and relate to the structure of authority, places students with minimal economic capital at a disadvantage. He observed that the school system, unfortunately, is constantly acting mainly as an agent of transmission for an effective dominant culture. Apple recognized the need to understand how institutions reproduce the varied forms of consciousness that enable social control to be maintained, without necessarily having dominant groups resorting to overt mechanisms of domination.

For Apple (2004, p. 2) one of the basic and fundamental problems in such a multicultural society as the United States of America is the understanding of how educators, as political beings, grapple with the varied ways cultural resources and the school culture are dialectically related to the nature of the normative and conceptual consciousness "required by a stratified society." His inference is that curriculum planners live in an unreal world, one very different from that of the majority of the students in the classroom. He suggested that it is important for educators to discover avenues where educational efforts connect with local communities, especially among those members of the community who are powerless (p. xiii). Apple has also observed that too often students are constrained by a strict structure that is pre-determined, without delineating the parameters or the presence of a direct relationship between culture and learning. In agreement with Apple, Sharocky (2011) stated that when most educators think of culturally relevant teaching, they limit themselves to food, dress, visual arts, drama, dance, language, celebration and games. While these are relevant cultural artifacts, Sharocky explains that the unspoken and unconscious

aspects of culture are often neglected or are yet to be understood by most educators. This situation is problematic because the main roots of culture are the embedded emotional undertones that affect the individual's self-esteem and eventually feelings of belonging. Lack of knowledge of the underlying components of culture and their effects on the emotional wellbeing of learners may be responsible for the discrepancy that exists in the manner in which some educators overreact or relate to students of other cultures.

Tatum (2000), quoting James Baldwin (1963), argued that "Americans are born in the shadow of the stars and stripes, and they grow up pledging allegiance to the flag as a guarantor of "liberty and justice for all." He maintained that the approach of teaching in a system that focuses on test-driven instruction lacks the vitality to strengthen human potential. Students, he suggested, need to develop a social consciousness through which they can challenge the current social order. Tatum also observed that, "Kids are being unfairly abused by a system with an adopted quick-fix approach to standards of a problem that is leading to increased placement in alternative schools. The latter serve as warehouses for the underachieving students of color" (p. 571). In his quest for avenues to empower and accelerate the reading achievement of students assigned to low-level reading tracks, Tatum called for teachers to re-conceptualize the role of teaching, such that teaching connects the social, political, and economic to education. Tatum also promoted the impression that American culture socializes individuals to acquire a true passion for ignorance. This passion for ignorance is expressed in numerous ways, including individuals refusing to acknowledge that their subjectivity is constructed out of capitalism and the power structures that surround them. Tatum suggested that teachers need to help students understand that the education system is currently suffering from a sense of its own identity, an identity structured by the creation of race as an issue by some of the nation's earlier shapers (p. 571).

Analyzing the views and aspirations of young adult Mexican immigrant students with the intention of understanding the importance and origins of their pessimistic projections, Rendon (2009) examined the projected assumptions that children of non-white immigrants are different from their counterparts in the white immigrant population. Rendon's study sought to understand the role poverty plays in shaping the way youths of Mexican origin perceive school. The study examined the assertion that inner cities are detrimental to Mexican-origin youths because of the presence of an oppositional culture in inner cities. In addition, the study found the effect of neighborhoods on students' perception of school and the influence of the ethnic composition of the neighborhood shapes the outlooks of youth in regards to school and work. Rendon suggested that students of non-white poor immigrants are most likely to reject immigrant type jobs like those held by their parents, but would at the same time lack the skills to obtain better jobs than their parents, a dilemma that only helps align the students toward them ending up with the same jobs as their parents.

In addition, the point can be made that the current generation of students from immigrant families transitions quite slowly into adulthood when compared to their

counterparts, whose parents are born in the United States. Such a situation can be very disturbing, as it portrays a picture of the mechanisms that drive this second-generation decline or downward assimilation. Rendon's study concentrated on Mexican Americans in poor urban neighborhoods to justify how these neighborhoods have students with the lowest educational aspirations, high drop-out rates, and fewer students continuing on to college after high school.

Rendon's (2009) study sought to contribute to the debate on the familiarization and adjustment patterns of second-generation immigrants and their aspirations and motivations about school and work. Rendon explained how future generations of inner-city youth will be primarily children of immigrants. She stated that it is important to understand how these students perceive learning and what aspirations they have for the future. She also highlighted how the confidence of the second-generation youth defies assumptions about urban youth and how the urban context functions to encroach on their mobility projections. She equally argued that the low educational attainment of children of Mexican immigrants is not a consequence of an "oppositional outlook," but that their disengagement is possibly a result of a lack of social capital in their schooling. She further clarified that the young people embrace education and learning, but reject the process of schooling that they receive. She equally maintained that concentrating on the cultural outlooks and decisions towards school and work of urban youth leads researchers to overlook significant structural factors that function to inhibit their social mobility.

This chapter thrives on the idea that culture is one of the main determinants of the human capacity to learn and transmit knowledge to succeeding generations. This understanding is even more important in the transnational context because of the assumptions, generalizations and misconceptions educators bring into the learning environment. I argue that, if not well dislodged, such assumptions and misconceptions would introduce undertones likely to compromise and even interfere with the learning process. It also rests on the premise that most educators are sensitive to the diverse needs of the students but many of them are yet not responding appropriately to these diverse needs. This chapter also highlights situations and firsthand experiences of students that substantiate the fact that most of the time, and unconsciously, too, teachers are overly sensitive to students' cultures in ways that are culturally unresponsive. This situation is problematic because cultural sensitivity has a history of alienating students, especially minority students, at the high school setting (Macleod, 2009).

The argument is that although used synonymously by most educators, there is a difference between being culturally sensitive and being culturally responsive to students' needs. To understand the fine-line that makes the difference is to understand firsthand the cultural undertones experienced by minority cultures and their effects on the students' emotional health and, consequently, ability to learn. This author believes in the power of personal narratives. The idea is that every individual has his or her own story. Gay (2000) explained the need for and nature of narratives when she stated:

> Our personal stories are our lenses through which we view and review all of human experiences… they have power to reach deep inside us and command our ardent attention…we see what it is to be alive, to be human. (p. 2)

The idea is that we frame our identity based on our cultural origins and experiences and our most cherished beliefs. Our stories are not limited to just modes of thoughts, but are also texts that give shape to our internal reality. This internal reality is reflected in the manner in which we externalize our thoughts and our actions. It affects the manner in which we learn. Our stories therefore shape rather than reflect our humanity. The intent of the narratives is to project the current level of cultural knowledge in our secondary schools and universities. This understanding is crucial because of the derogative implications.

THE SIGNIFICANCE FOR UNDERSTANDING CULTURAL UNDERTONES AND RESILIENCE

Globalization imposes cultural requirements in curricula issues today, especially with the realities of the changing patterns of fertility and immigration. Countries like the United States, with diverse population demographics expose 21st century educators in public schools and colleges to major challenges and responsibilities from population disparities that have never been experienced before in history. Considering that the diverse nature of the American public schools represents a microcosm of the global culture, it can be conjectured that the experiences of students in the American schools and colleges can be utilized to highlight, explain, and understand the undertones of cultural sensitivity and emphasize the significance for culturally responsive education. MacLeod (2009) stated that the world is not static, fixed, or unalterable; rather it is a product of our actions and interactions with our surrounding structures (p. 257). His assessment of the achievement ideology and social reproduction theories of schooling, especially as this interplay in the lives of minority students is that:

> The manner in which schools and other social institutions are structured and organized, affect he mindset and even the hearts of individuals consciously and unconsciously and, consequently, contribute [sic] in shaping individual attitudes, motivation to learn, and worldviews. (p. 255)

The ultimate way forward, MacLeod suggests, is through encouraging an education that requires a critical understanding of social problems and their structural cause (p. 264). He believes that schools contribute actively to the maintenance and legitimization of social inequality. He also emphasized that some of the rhetoric that most educators use to encourage student learning only reinforces feelings of personal failure and inadequacy in students from other backgrounds. For example, the refrain "behave yourself, study hard, earn good grades, graduate with your class, go on to college, get a good job, and make a lot of money" (p. 262) only

emphasizes to students that those who do not make it have only themselves to blame. It undermines other factors, like race, class, and gender that most often interfere with student success. Being culturally responsive to students' needs or motivating students to excel in school should not be at the expense of their self-worth.

Lipka and Mohatt (1998), in their study on culture and its effects on the indigenous population in Alaska, revealed the relationship between productive learning in school and cultural knowledge and experiences outside of school. These scholars maintained that a school culture dominated and insensitively controlled by the larger society generates an unsuccessful atmosphere that makes matters worse for everyone. Lipka and Mohatt advocate for a situation where, as part of building an inclusive and democratic school culture, indigenous communities are central in the process of transforming the ways schools are organized. Inspired by these authors and acknowledging Macleod (2009) and Marshall and Rossman's (1999) idea that all research is interpretive, this study utilized the qualitative interpretive method that encourages critical perspectives that are openly ideological, empowering, and democratic. According to Marshall and Rossman (1999), the qualitative researcher usually acknowledges claims based on constructivist and/or participatory perspectives. Although all research is interpretive, unlike quantitative approaches to inquiry that have silenced many groups marginalized and oppressed in society and made passive, the qualitative approach to research encourages critical perspectives that are openly ideological, empowering, and democratic. This approach was pertinent for the study leading to the discussion in this chapter because variables of global perspectives of culture like tolerance, cultural inclusiveness, respect and integration and intercultural competence (Jean Francois, 2015, p. 46) need to be understood from an in-depth perspective rather than from a quantifying approach. In addition, the goal in the chapter was to provide greater understanding of an existing enigma as well as to offer an explanation for existing circumstances and not dwell on having the right, but rather on having enough meaning, that results in understanding social settings and activities based on the perspective of the research participant (Shank, 2006). This chapter therefore aims at exposing educators to the experiences of high school and college students' from other cultures. While many, in their instructional practice, may be sensitive to these other cultures and are working towards creating conducive environments for all students irrespective of cultural background, gaining insights into how these actions may be construed by the very students they are working to include may be mind bugling. While not affirming the students' actions and non-actions, one of the goals of this chapter is for educators to understand these perspectives first-hand. Marshall and Rossman (1999) stated that in order to understand individuals' lived experiences it is necessary to understand the meaning that these individuals attribute to their thoughts, feelings, beliefs, values, and assumptive worlds. Similarly, Macleod (2009) explained that we cannot simply observe and understand people's worldview, how they organize their thoughts and the meaning they attach to what goes on in their world, without getting it directly from them. This is essential because the nature underlying any

specific form of behavior becomes clearer when interpreted by those who exhibit the behavior. Therefore, understanding perspectives of cultural undertones directly from the students' perspectives can be very insightful for educators.

Finally, it is important to indicate that the intent of this chapter is to provide an opportunity for educators to understand that there exists a fine line between being culturally sensitive and the consequences associated with being overly culturally sensitive. To achieve this intent, the chapter describes the perspectives of the learner when trapped in overly sensitive or unresponsive cultural interactions. The goal is to utilize the individual's experiences to illuminate the essential meaning, the undertones of culturally irresponsive interactions in the learning setting. This discussion will challenge educators to rethink their responsiveness to culturally sensitive curricula and also facilitate the development of positive insights that would enable them to exhibit control over the actions and reactions of students from cultures different from mainstream American culture. This is significant because today's educators are required to develop culturally sensitive curricula to integrate multicultural viewpoints and histories and apply instructional strategies that encourage all students to achieve in ways that are fair and just. This requirement is even more challenging for the transnational educator.

The Role of Trans-Cultural Undertones

As earlier stated under the significance of this chapter, many public schools and colleges are currently experiencing challenges from population disparities that have never before been experienced in our world's history. One of these challenges is the diverse cultural baggage educators have to dabble with as they strive to build healthy relationships with the students they teach. Gay (2010) surmises that cultural conflicts are one of the most common teacher-student conflicts in the schools today, and is actively responsible for some of the human service dilemmas experienced by social workers and human service professionals in the field. With the expansion of transnational education, learning, and teaching across borders, the task of developing relationships between teachers and students that are based on mutual respect, an important component for learning, presents a major challenge to schools and educators of the 21st century.

It is true that technology, especially the Internet, has made the world even smaller and teachers, especially in higher education, have been dealing with a wide range of cultural backgrounds in their classrooms forever. It is also valid that there has been a growing consciousness of the manner in which teachers, human service providers, and social service professionals deliberately approach their jobs to accommodate the varied cultures they encounter. It is accurate as well to state that much is still required in meeting the needs of all students and clients. For example, in the United States, the gap in standardized test scores is as diverse across cultures with the pattern leaning more in favor of the majority culture (Gay, 2010).

In addition to the growing diversity in demography in the classrooms, there is a dynamic shift in the learning styles of the 21st century learner. Technology imposes

a unique cultural requirement that needs to be acknowledged and understood. Turkle (2011) acknowledged that the life of the 21st century adolescent is very different from that of previous generations of adolescents. In *Alone Together,* Turkle discussed how technologies of the 21st century allow individuals to do anything from anywhere with whomever, and how technologies can be very positive, but at the same time, exhaustive and solitary. They have the capacity to change personalities and aspirations. Turkle's longitudinal ethnography highlights the cultural shifts and the understandings necessary for today's educators to understand as they engage with tomorrow's leaders.

These understandings are also important, as they have implications for global education and transnational education. To avoid the negative consequences, Turkle (2008) questions the ethics in defining and differentiating real life and simulated life. Her study highlights the fact that human relationships are experienced measurably less by teenagers today than ever before in history and this situation affects how they relate to adults, peers and authority. These factors and others contribute to the diversity and cultural misappropriation that result in unconsciously and consciously excluding some students from the learning context. It is therefore imperative for the 21st century educator to understand the source of these dissonances if they need to create culturally responsive learning environments for their students. Failure to do so could have negative learning consequences. In addition, there is researchable evidence that cultural knowledge is important for diversifying and making learning more accessible and inclusive. It is based on this knowledge that proponents of trans-cultural teaching and learning continue to highlight the need for culturally responsive educational programs in schools and colleges, especially in the human services and teacher education programs. To enhance these understandings, this chapter provides firsthand perspectives and personal stories aimed at adding to the literature that highlights the fact that this need is eminent.

The discussion that follows in this chapter acknowledges the efforts of many teachers to understand the varied backgrounds of the students they teach. It also accesses information from personal experiences that emphasize the understanding that being culturally sensitive is not enough to respond adequately to the growing needs of learners. These perspectives and examples from personal stories will substantiate that many times being overly culturally sensitive may breed unintended negative connotations. This awareness is essential as it reveals the undertones of culture in education, the goal this chapter strives to make explicit.

Theoretical Basis

Smreker and Walker (2003) in their analysis of the role of theory stated that attitudes and values are constructed from expectations held by various communities for their respective members and involve the interactive processes of structural demands and individuals' self-concepts. More explicitly, the values individuals hold interplay with their behaviors. They mentioned that the level of parental education affects

how parents are involved in their children's education. The level of parental involvement, they stressed, influences the educational aspirations and attainment of their children. This theory taps from Ogbu's (1999) cultural ecological theory that states that institutional patterns of behavior are interdependent with features of the environment. In other words, the community and systems forces are both important for understanding minority responses to schooling. Ogbu's (1999) idea is that

> There are two sets of factors influencing minority school performance: how society and the school treat minorities (the system) and how minority groups respond to those treatments and to schooling (community forces). Differences in school performance between immigrant and non-immigrant minorities are partly due to differences in their community forces. (p. 156)

In order to explain the variances in school performance among different groups of minority students, Ogbu (1999) proposed the cultural model, which states that dominant groups and minority groups tend to have separate cultural schemas. Their perception of how society works and their place in the working order determines their role. Ogbu (1999) concluded that in order to understand the academic achievement of minority students, it is important to understand the history and cultures of various minority groups. Although Ogbu's study argued that minority students have a folk theory of success that equates academic success with the majority race, the logic underlying resistance theory and Obgu's theory is that student misbehavior and low academic achievement are a result of the students' assessment that school cannot deliver the upward mobility that it promises.

Koetting and Combs (2002) subscribing to this viewpoint affirmed that it is important to understand and investigate from within our own conceptualizations of practice, and to be able to explore our conceptualizations in order to continue learning and questioning. It is through dialoging from within and without, with deliberate efforts to examine personal experiences in a critical way, that human beings are able to understand the lives of others. "Theorizing from lived experiences" (p. 140) therefore can be very illuminating, enhancing, and empowering because it has the possibilities of opening up opportunities that bring about emancipatory change. Also important is Marshall and Rossman's (1999) thesis that in order to understand individuals' lived experiences it is necessary to understand the meaning that these individuals attribute to their thoughts, feelings, beliefs, values, and assumptive worlds. MacLeod (2009) also believes that we cannot simply observe and understand people's worldview, how they organize their thoughts, and the meaning they attach to what goes on in their world, without getting it directly from them.

Therefore, understanding cultural undertones and their effects on the learner will be most insightful if the comprehension is explored from the views of the educators and students who exhibit the behaviors. This is important because, as Ali Mazrui (2000), in *The Cultural Forces of World Politics* argued, the emphasis and importance of culture have been grossly underestimated. As the narratives below will highlight, many teachers thrive on assumptions from some preconceived ideas

about the experiences they have had with some minority cultures and generalize them to all minorities without taking time to understand the effects they may have on who they are interacting with. This is what Chimamanda Adichie termed "the dangers of a single story" and the power of personal narratives. She stated that "the dangers of a single story" are that it creates stereotypes and that the problem with stereotypes is not that they are untrue, but that they are incomplete. Stereotypes, she believed, make one story become the only story. She encouraged educators to embrace the importance of different perspectives because, while single stories have been used to dispossess, break and repair the dignity of a people and to malign, multiple perspectives can be used to empower, humanize and repair broken dignity.

One other goal of the chapter is to challenge educators and human service providers to rethink their current interactions with and assumptions about different cultures as they access the curriculum. Understanding the dissonances that accrue within the educational system would be uplifting to those subjected to this dilemma. Reading this chapter would be therapeutic for those who feel excluded in the learning environment to realize that they are not alone. In addition, these individuals, who I would refer to as victims, may learn from these personal narratives how to build resilience and coping strategies that will conquer rather than alienate them from pursuing and reaching their goals. The significance is that by simply understanding that "you are not alone," the therapeutic value of this feeling is immeasurable in its uplifting power.

The Narrative Inquiry Methodology and Firsthand Perspectives

Appreciating various ways the individual views the self affects their actions and behavior interactions. I believe that the way an individual behaves is an outward expression of an inner consciousness. Erikson's (1968) epigenetic principle states that the personality of an individual is characterized by internal struggles. Especially for the adolescent, these are conflicts of identity and sense of being. Resolving the conflict depends on, according to Erikson, interactions that promote a sense of self, an understanding of personal strengths and weaknesses and an appreciation of how they fit in a group or their immediate society. One way to tap these understandings is through personal stories.

Through story telling from multiple perspectives, this chapter makes explicit the tensions that are usually amplified by differences in cultural understandings and in the misinterpretations rooted in cultural assumptions and/or lack of cultural understandings through ideas borrowed from Riesman's (2008) and Van Manen's (2002) narrative inquiry methodology. Firsthand perspective will bring together survival stories of immigrants irrespective of the odds and also stories of students who struggle and are struggling to beat the odds. The stories portray the struggles to break through cultural myriads and how the development of resilience, the ingredient that helps minorities to succeed in systems that are culturally irresponsive, are sustained. Bruner (1996) stated that:

> We frame the accounts of our cultural origins and our most cherished beliefs in story form. And it is not jut the "content" of these stories that grip us but their narrative artifice. Our immediate experience, what happened yesterday or the day before, is framed in the same storied way. Even more striking, we represent our lives (to ourselves as well as to others) in the form of a narrative. (p. 40)

The urgency of this understanding is even more important in the transnational context because the assumptions, generalizations, and misconceptions educators bring into the learning environment, if not well dislodged, may introduce undertones that would compromise and even interfere with the learning process. Currently, irrespective of the gamut of research on cultural diversity and its impact on education, there appears to be very little firsthand research from the perspectives of minorities, who apparently are the victims of cultural challenges and misnomers. This is the main reason why this chapter is a deliberate endeavor to recount some personal experiences of minority immigrants in American classrooms from both the educator's and the student's perspectives.

The chapter depends on the assumption that although most educators and human service professionals are sensitive to the diverse needs that characterize the respective cultures of the individuals they work with, many of them are yet not responding appropriately to these diverse needs. These dissonances will come to life as the personal stories of first generation immigrants and minorities in the high schools and higher education learning settings are retold. These perspectives will be shared in an objective manner that will elicit the subjectivity and implications that lack of understanding may illicit.

The expectation is that these stories are not unique and are an artful illustration of the issues faced by many first generation immigrants, the population for whom this chapter also sought to provide an opportunity for their voices to be heard. In addition, these firsthand perspectives will be very beneficial to educators. It will not only be an eye-opener to some of the conscious and unconscious interactions they encounter as they do their jobs, but would also serve as an inspirational tool for the rethinking of their current practices in order to embrace approaches that promote cultural responsiveness. Finally, considering that the diverse nature of the American public schools represents a microcosm of the global culture, these experiences will provide transnational educators with the necessary tools to be responsive to the various cultures they encounter as they function and make sense of education across world cultures.

POPULATION AND DATA COLLECTION PROCEDURE

The data for the study leading to this chapter was obtained mainly through informal and unstructured conversations with students and educators and from personal experience. As a first generation immigrant and as an educator with varied experiences,

it is interesting to analyze the internal dialogue entailed as I struggle to integrate and interact with the learning environments. These cultural challenges involved minority students in a predominantly white region in a Mid-Western state in the United States. The participants were: two high school students, a college student and a teacher, all from minority cultures in "small-town" America. Immersed in the context, they only became participants after they experienced a challenging situation and chose the researcher as their "go to person." Usually, the students came up to me to vent. They were not preselected for the research. As an advocate for the less privileged and a minority myself, I am strategically placed to listen to students share their struggles and conflicts about school and learning. Identifying with me, these students come up to me with complaints about other teachers. After years of listening to these high school students and noticing a common trend in their complaints, I realized I was just working to contain the situation, helping the student talk it through and trying to understand motives and intentions. I resolved to go the next step. I realized that guiding these students to find a voice would be transformative. Not only do they not deserve the feelings of inferiority, not belonging to the mainstream, they need to let their perpetrators understand how they feel. The resolve to start a research project was hampered by the ages of the students. Only the narratives of students who were 18 and older were recorded as they gave me permission immediately after our discussion to publish their narratives. They were aware of all confidentiality issues and some said, "I am graduating so even if you use my name, they can't do me anything. After all, I am just speaking the truth." The thrill of not letting any other student experience the feelings of resentment they were going through was quite motivating for them. In addition, it is interesting to state that most of the time these cultural conflicts were with teachers/administrators and had less to do with their peers. Some of the conflicts mentioned were also between colleagues. These conflicts are presented in this chapter as individual case narratives. Each case is independent of the other despite the underlying denominator of the cultural challenges that characterize the source of the conflict.

For confidentiality purposes, pseudonyms have been used for the schools, students, and teachers. These stories are from students' perspectives. The teachers, administrators or counselors involved were not contacted to get their perspectives on the issues raised. While the conversation may appear one sided, the goal is not about wrong or right, but a conscious effort to provide educators with firsthand understandings of how their utterances, attitudes and interactions with students and colleagues, especially those from different cultures, may result in unintended consequences. The goal is to bring visibility to their perspective and consequently empower them.

The procedure and structure used in conducting and analyzing the research guarantee the reliability and validity of the data. Validity usually pertains to the level the method of investigation uses to scrutinize the experiences under study to the extent that the understandings actually represent the phenomenon (Kvale, 1996). Wertz (1984), in explaining qualitative validity, contended that the essential issue in

validating the method used in a research is to determine whether the investigator's representations and imagery are accurate and consistent with representations of the participants' lived experiences

All participants were deliberate, and they were not under any pressure to engage in dialogue. They approached me on the basis of trust. They understood what I stood for and that I was their advocate. When I resolved to write a chapter about cultural dissonances and undertones, I started asking permission from students 18 and older, who approached me with complaints, to publish their story. Needless to say this was an empowering approach for most of them. Giving them a voice has a transforming power that I am hopeful will emerge when they and others in the same boat hear the stories. They will understand that their stories are not unique. These stories will also play a role in educating practitioners of education and human service ventures and motivate them to think about their own thinking and their interactions with minority students.

Case Narratives & Analysis

It is also important to note that the data presented are excerpts from my collection of informal conversations with students. The conversations were spontaneous and among some of the fleeting moments I experienced with students. While all the stories are real, the names used for both staff and students are pseudonyms. It will be meaningful for educators to perceive these ideas from the standpoint of the student in order to understand the students' plight. In most of the cases, the educators were intentionally being sensitive to the student's needs and had no intention of belittling or irritating the student. The question is, how responsive were their actions? Were the students uplifted or alienated? Were they humanized or dehumanized? What would have been the alternative case scenario?

Case scenario #1. The unintended consequences of overly sensitive respect: Arianna's perspective.

> Synopsis: "*...She referred to me not just by my first name but also added the prefix, Ms. In her class, while everybody was an Arianna or a Tony, I was Ms. Arianna. Each time she addressed me in this semi-formal way, it hurt. To me, she was telling me that I was different*." (Personal Narrative, Graduate School Student)

Arianna was a graduate student and the only first generation African American student in her program. She has an interesting story of her experience with one of her professors in the program. I learned that respect is earned and also that sometimes, giving too much respect can be misinterpreted. It can produce unintended consequences. Arianna said she wished she had the opportunity to let Dr. R understand how she felt. She hoped no other student would have to go through

the same stigma. She hoped if another student has the same experience, they will have the will to go on and understand that she has good intensions, just misplaced.

> *Dr. Rabatu Rabadu, who students usually called Dr. R, was an aspiring and knowledgeable professor who seemed to take pride in what she did. She set very high expectations for her students. Dr. R, one of the Leadership professors, was very vehement about the importance for leaders to understand the diverse cultural needs of their organizations. Some of the ways she tried to encourage her minority students in the class were by openly and frequently reminding them about how lucky they were because, upon graduation, they will belong to a very distinct and coveted group of elites, a very tiny minority. She stated that the number of people with PhDs form less than 5% of the world's population, and would challenge me to imagine the fraction of this population that would be African American women. I am not sure what kind of effect she intended to achieve by announcing this. In addition, I noticed she addressed all her students by their first name. However, she politely added the prefix 'Mrs.' to my first name. Therefore, in her class, while everybody was "Arianna" or "Jonny", I was Ms Arianna. This was a source of stress for me. The reality is that it is grammatically incorrect to add a prefix to my first name for someone who strived to be politically right. It would have been better, perhaps, if she called me Mrs. Francis, that is, using my last name. The reality is that, each time she addressed me in this semi-formal way, was a signal saying you are different. I always pondered about her motivation. I learned I was not the only married woman in the room, I was not the only mother in the room, and I was not the oldest student in the class nor was I the youngest. The only reason that came to mind was that I was different, the only African American student in her class.*

While I acknowledge the recognition of individual differences and the uniqueness of each of our students, being singled out is not inclusive. This class was a required class, Dr. R was a very diligent professor and she was the only professor teaching this class, but according to Arianna, if she had an option, she would rather have had a different teacher. Moreover, Arianna was in graduate school and an adult student already comfortable in her own skin and aware of her abilities. This helped her to be able to develop the right resilience to continue in this class. This is an example of being overly culturally sensitive. How Arianna developed the resilience to keep her going is important. Minority students need to develop coping strategies whenever they are singled out instead of quitting. This is a classic example of cultural sensitivity and its unintended consequences.

Analyzing the situation objectively, I think Dr. R had read some literature about how Africans address adults and how using first names is disrespectful. I am sure it was not her intention to alienate Arianna from the rest of the class. In her mind she may have thought she was doing Arianna a favor. She was trying to make her

comfortable and show her that she is well respected and welcomed in the class. Sadly, this was not the case. Arianna reported that, *"Every time she referred to me as Ms. Arianna was just a reminder of how different I was from the rest of the class*."

If this happened in a high school setting, would the student feel comfortable enough to continue learning and be successful in this class? Scenarios like this happen in schools every day, with unintended consequences. It is high time for educators to rethink the different ways they address their students in their classrooms. It is true that each student is different, but caution should be exercised when we address our students. It should not be based on some preconceived notions or understandings, but rather on whom we understand them to be as we engage with them in the learning environment.

Case scenario #2. Culturally relevant curricula and overly sensitive instruction.

Synopsis: "*I do not feel comfortable… It makes me feel less of a man.*" (Demon David (Jr.) High School Senior)

DD, as Demon David (Jr.) was popularly known, is an African American Junior, and a minority in his class. In a discussion about his progress in school he shared with me that he was not doing well in U.S history. In fact he "hated" the class. When I asked why, he said:

DD: *I do not like the US history class. I do not like the way the teacher teaches, no offense but I just do not like what he teaches. I wish it was something else!*

Interviewer: *Why?*

DD: *All he talks about in that class is slavery. I do not feel comfortable. It makes me feel less of a man, you know, I know you understand!*

I am not sure that in my many years of teaching and learning about slavery that I have ever heard a student refer to the effects in such personal terms. While the story of slavery is a sad revelation of inhumane treatment of Africans, having that personal effect on a young man makes it critical to explore why a discussion on slavery would make him feel less of a man. I could empathize with him, belonging to the same race, but while I felt angry at the way the slaves were treated, I have never anticipated the feeling of less self-worth. I also realized this is a required course for graduation and it is imperative that DD does well in the class. This situation is problematic and I wonder how many other minority students feel the same. I wonder if social studies teachers are sensitive to such cultural issues within the required curriculum. I wonder how responsive they are to the cultural needs of students like DD. Are educators aware that some aspects of the core curriculum could affect students in negative ways if not adequately explored?

This chapter does not suggest that sensitive topics should not be taught in schools. Slavery is an important part of the American culture and history, and as ugly as it is, it must be addressed, and it must be taught. However, we must also understand

the relevance of each aspect of the curriculum we teach. Why do we have to teach slavery? Just to expose the ugly, or is it significant for our future generations? I consider history as the study of the present, growing out from the past and its relevance and projection into our future. Just relating to what happened without connecting how the event reflects on the present and the prospects for the future is not exhaustive and not the kind of teaching this study sets to promote. Rather it encourages topics like slavery, civil rights, colonization, and the like to be discussed in open ways that empower the students, not risk their self-worth.

Case scenario #3. Cultural knowledge and cultural understanding: Does speaking spanish mean understanding the Latino culture?

> Synopsis: "*...She thinks because she can speak Spanish she understands the Mexican culture…is not a bad word…*"

Lila was one of the seniors on my caseload and very sensitive when it came to issues of culture. She was one of the leaders of the Latino club and had been anticipating the one special opportunity that the clubs in the high school have to display their prowess, the "Diversity Fair." All year, especially towards this date, Lila was all excited about the activities and especially the egg rolls they were going to make for the fair. She was all excited about researching activities her group could incorporate for the fair. It was one of those activities she looked forward to. She was ready that week, or so it seemed. Her permission slip was all signed up to be at the fair all day.

When the day finally arrived, I was surprised to see her in my room. When I asked her why she was not at the fair, she told me she got kicked out by the club coordinator for inappropriate utterances. I was surprised at this sudden disdain. She had very high esteem for their club adviser, who was one of the individuals she confided in. When asked what actually happened she blurted:

> *…She thinks because she can speak Spanish she understands the Mexican culture…is not a bad word… She doesn't have any idea about our culture… We use it all the time at home. If it was a bad word, my mother would not let me and my sisters use the word…*

Nelson Mandela once said, "If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language, that goes to his heart." This is very true and goes a long way toward appreciating the importance of being able to speak another's language and for this to be a kind of a gateway of gaining trust from students. However, being able to speak French or Spanish does not make you a cultural expert in the French or Spanish culture. What is more, there are many cultures embedded in the Spanish or French language. We know the same is true with English speaking countries. So while understanding the language helps you get to their hearts, caution must be exercised in making assumptions about what we know from our readings, interactions or visits to one of these countries. This could be a classic example of what Chimamanda calls "the dangers of a single story."

She asserts that while a single story is true, it is dangerous to generalize the story because, while it is true, it is not complete. Many stories matter. She highlights that stories have been used to dispossess and to malign and stories can be used to empower, and to humanize. Stories can break the dignity of a people, just as they can also repair broken dignity. She asserts that the single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story. Educators and other scholars who are overly sensitive are victims of the single story.

Case scenario #4. Showing appreciation to another colleague: Patronizing or philanthropic?

> Synopsis: "… *Maggie, thank you for coming. It is so nice of you. I really appreciate the fact that you could come*…" (Colleague to another colleague during a protest campaign)

It was 2012 and educators were protesting the Act 10 that stripped them of their bargaining rights. At the end of each school day during this period, educators went to the state capital to protest for their rights. The union provided free transportation for any educator interested in participating in the protest. As an educator who felt deprived of inalienable rights, Maggie, the only African American teacher in her school district, felt obliged to participate in the protest deliberations. She thought,

> *I am part of this and would not want to benefit if I do not join in the fight*.

So on this given day, she joined the others and rode the bus to the state capital. While there she said,

> *I experienced an exchange that challenged my whole perspective about who I am as an educator and what and how others perceive me. This is important because when there is a disequilibrium about who you think you are and how others perceive you, your self- esteem is destabilized and could lead to some emotional problems. I had to fight hard to not let this drown me. I tried to rationalize it like I do every time I am faced with such challenges.*

What actually happened is that when Maggie and her colleagues arrived at the capital, one of her colleagues approached her with the following comments:

> *… Maggie, thank you for coming. It is so nice of you. I really appreciate the fact that you could come…*
>
> *I understood very well that she was trying to make me comfortable, feel welcomed, and feel appreciated. The reality is that she didn't. What was her motivation? Did she think I was not supposed to be there? Wasn't I there in the same capacity as she? Did she consider me a colleague or someone coming to support 'their' cause? She did not have to thank me for fighting my war. We were all there because we were hurt, we were all affected; I was affected just*

as she was. I wasn't there for her. I never felt the need for thanking her and I am not sure she was going around thanking the other colleagues, too. At least that is how I felt. From that point onward on that occasion, I had this small voice questioning from within, why did you come? Were you even expected to come? Why is she thanking me? Aren't all of us victims? I had to tell myself several times that she did not mean to make me feel that way. If anything, it was the opposite. She just did not know better. She was trying to appreciate my difference rather than my presence. She felt obliged to acknowledge my difference and succeeded in dehumanizing me.

These were all very touchy feelings revealed by Maggie and another example of overly cultural sensitivity with the unintended tendency of alienating instead of empowering. It is an example of reaching out and producing denigrating consequences. As we continue to seek to include everyone, we should be careful how our actions could be perceived differently. Being overly sensitive to human differences could have some negative undertones. If the colleague had said, Hey Maggie, you are also here! It would be different from saying Maggie, thank you for coming. We can acknowledge one's presence in a dignified manner.

SUMMARY AND CONCLUSIONS: IMPLICATIONS FOR TRANSNATIONAL EDUCATION AND LEARNING

This chapter explored the challenges and projected cultural responsiveness as a necessary component and an essential ingredient. It argued that in order to educate all students irrespective of their cultural background, the goal would be for educators to advance to the responsiveness level. To this end, the main objective was the need to advance human interactions beyond race and move the dialogue beyond the surface focus on culture. It is suggested that because culture represents the dynamic system of our social values, cognitive codes, behavioral standards, worldviews, and belief systems used to give order and meaning to our lives as well as the lives of others (Gay, 2010), it is necessary for educators to rethink their approach and responsiveness to cultural issues as they interact with students from diverse backgrounds.

The examples portrayed by the case narratives indicate that while it is important for the educator to be aware of the respective cultural baggage in his or her classroom, care should be exercised in how these differences are accommodated. Instead of being concentrated at the tip of the iceberg, the overt features of culture in terms of race, way of dressing, economic background, and language, educators should consider culture as a difference that exists within every individual student. Culture is different from race. It is that complex whole that includes knowledge, beliefs, art, morals, laws, customs, and any other capabilities and habits acquired by students as members of their community (Taylor, 1958). Culture depends upon the capacity of humans to learn and to transmit knowledge to succeeding generations. Educators should use cultural knowledge to understand situations from the views of the other's culture and not judge them without understanding their background.

Each child comes from a different home background and educators are exposed to as many backgrounds as they have students. It should therefore be the duty of educators to understand and relate to each of their students as individuals and not based on some preconceived notion related their race or language. While race and language are important cultural indicators, making generalizations based on these indicators could be misleading and result in unintended consequences.

As we expand our services across borders, we should be mindful not to make generalizations and assumptions instead of interacting, understanding and building relationships based on our interactions. We should endeavor to build relationships that humanize and empower our students. This is what culturally responsive teaching and learning is and this focus remains imperative for transnational education to thrive.

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PART III

PERSPECTIVES RELATED TO MODE OF DELIVERY

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10. TRANS-NATIONALIZATION OF LATIN AMERICAN HIGHER EDUCATION

Perspectives and Challenges for the Region

INTRODUCTION

Higher education in Latin America has been evolving in many directions, since the first institutions created in the colonial era. The Catholic Church was the first one to set universities throughout the region. These institutions were without competition for centuries until regional governments developed state funded universities to train citizen in the 20th century. However, and at the same time, these institutions have not been able to absorb all the increasing demand of tertiary education. Toward the end of the last century, a Neoliberal wave of policies permeated regional governments allowing entrepreneurs to create new private universities, some of them for profit (Rama & Gregorutti, 2015).

Nowadays private higher education is one of the fastest growing sectors around the world. This is even evident in nations with strong tertiary state funded education, such as the European and Asian ones (Baker & Wiseman, 2008; Chapman, Cummings, & Postiglione, 2010). Latin America is also a region with a vast expansion of private universities. Over the last 30 years, this sector has evolved from being a minority to reach a very visible majority in several countries. Chile, Brazil, El Salvador, Paraguay and Peru, for instance, have actually between 77 and 54 percent, of the total national enrollments in the private sector (Brunner & Ferrada, 2011). Although it varies from country to country, this development may be attributed to several factors such as, among others, the slowing of public funding to absorb expanding enrollment demands (Altbach, 2007), Neoliberal policies that facilitated the creation and development of private entrepreneurial education (Espinoza, 2002, 2005; Salmi, 2007), and an economy that is based on knowledge and highly trained human resources (Brown, Lauder, & Ashton, 2011; Fielden & LaRocque, 2008).

It is in the context of a more open economy with globalized wealth and knowledge transfer that trans-nationalization of higher education is becoming a trend gaining increasing momentum and relevance over the last years in Latin America (Stromquist & Monkman, 2014). According to Verger (2008, 2009), that phenomenon has several characteristics that can be understood as circuits of inter-exchange and purchase-sell of educational services that go beyond national borders.

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Through this flux of interactions, Universities, professors, and students operate moving in an almost borderless paradigm. However, some of these interactions can turn into commercialization impacting higher education and, in particular, the quality and diversity of program exchange. In the Latin American context, those are some negative side effects trans-nationalization may produce. They are difficult to assess due to the lack of local, national or even regional regulations (Fernandez, 2010; Muro & Cepeda, 2004).

According to Cowen (2009), every time an organization like a University tries to copy or even develop a similar system in a very different setting, it is subjected to distortions that may ruin "good" initial intentions. An example of this is the growing for-profit Universities in the region. They carry out training in the midst of an unregulated market that allows investors to make money without the proper quality and fiscal controls. Many of those capitals operate at a local level, but some are becoming powerful trans-national systems of higher education creating opportunities but also raising disturbing challenges (Gregorutti, Espinoza, González, & Loyola, 2014). According to Mundy (2007), this is a natural effect of the emerging "global governance" that is promoting trans-nationalization of higher education in many Latin American countries. Mundy and Manion (2014) define global governance as,

> … typically used to capture the fact that the global polity is an evolving set of processes and interactions (rather than a fixed rule system and administrative hierarchy) that by definition involves heterogeneous private and public actors at multiple levels or scales of action: local, national, international, and transnational. But more importantly, it encourages us to explore the role played by an increasingly complex web of private sectors and civil society actors, interacting with states and official international institutions, in shaping the prospectus for just and equitable governance at the world scale. (p. 42)

This way, global governance paradigm functions as a lens to understand the emergence of supra national institutions and players that are gaining increasing power through global policies and funding in order to promote specific agendas.

In front of this scenario, one may ask, is it enough to accept the free flow of investors to provide education as another commercial product regulated by, for instance, the World Trade Organization (WTO)? How can quality be addressed in a transnational level to ensure transnational and reliable degrees? These are major concerns that many scholars and organizations have expressed over recent years (Knight, 2004, 2005, 2008; Lenn, 2003; OECD, 2002, 2004; Rodriguez, 2003; UNESCO, 2003). These issues are especially relevant in the context of several nations in the region, since they have opened their economies and educational systems to foreign exchanges (Verger, 2009). To respond these questions, this study undertakes an extensive literature review and policy impact analysis to map some of the emerging transnational trends influencing the development of higher education in Latin America. Particular attention is given to the policies the World Trade Organization (WTO) has advanced to free educational exchanges and the

quality challenges trans-nationalization has brought to the region. At the end, some alternative policies are provided to keep quality control as high as possible to avoid distortions of higher education.

THE EMERGENCE OF TRANSNATIONAL HIGHER EDUCATION

One self-evident outcome of trans-nationalization is an exponential market of services with "new suppliers" that compete to absorb the growing demand for higher education in Latin America (González, 2003). While the more traditional model of private Universities functioned based on a non-profit mindset, through governmental support, donors, endowments, and a concern for quality through accreditations; the emerging transnational University model seeks revenue, through new suppliers, with capital investments similar to companies that are oriented to providing a service to a "costumer" who needs a specific product. This approach does not seem to be much preoccupied with quality and, more importantly, social responsibility (Lopez, 2005). An example of this can be found, especially during the last twenty years, in an increasing number of consortiums that are creating new Universities worldwide. Just in the United States of America (USA), at the beginning of the last decade, these types of Universities were well over the 1600 units with some iconic examples such as Disney, Motorola, General Electric, and Phoenix Universities (Lopez, 2005; Rodriguez, 2003). A similar scenario can be seen throughout Latin America with big corporations such as Laureate and Apollo that have been expanding markets in many countries creating or buying entire regional systems of Universities (Espinoza & González, 2014). It is estimated, that these international training services reached around US$ 30 billion in OECD countries a decade ago (Lopez, 2005).

According to different authors (Garcia, 2005; Iriarte & Ferrazzino, 2014; McBurnie & Pollock, 1998) there are several ways transnational higher education is operating. Universities and education providers tend to fall into one of the seven possible models of exchange, including:

1. *Franchising:* According to Vignoli (2004), this is, "the process whereby a higher education institution (franchiser) from a certain country grants another institution (franchisee) in another country the right to provide the franchiser's programs/qualifications in the franchisee's host country, irrespective of the students' provenance" (p. 2). This differs from a typical branch campus in that programs are not an extension of a main campus, but a duplication with local administration independent from the franchiser. Although the franchisee does not have the status of university, they use the prestige or brand name the franchiser has to offer postsecondary educational services that tend to be oriented to specific disciplines such as, Mathematics, English, and Human Resources.
2. *Program articulations:* According to Vignoli (2004), this is when, "two or more institutions agree to define jointly a degree program in terms of study

credits and credit transfer, so that students pursuing their educational path in one institution have their credits recognized by the other in order to continue their studies" (p. 2). This procedure is frequently known as "twinning programs" that involve articulation agreements between two or more institutions. They may lead to joint or double degree. Mexico, for instance, has several degrees offered through this model with American counterparts. The University of Texas with the Universidad Autónoma de Nuevo Leon have dual degrees. Chile is another case, with many important international inter-institutional agreements for exchange students and professors through dual degrees. Other countries of the region have some different levels of agreements as well. For instance, Brazil through its flagship Universities such as the Universidade de São Paulo and the Universidade de Campinas, in Argentina the Universidad de Buenos Aires and the Universidad Nacional de Córdoba, in Bolivia the Universidad de San Simón, and in Colombia the Universidad de Los Andes and the Universidad Javeriana are very active in making program articulation and dual degrees. These agreements can be seen also in the Caribbean and Central American countries, but to a lesser degree.

3. *Branch campus:* This occurs when a University creates an affiliated campus in another country to offer some kind of degree or certification. This means the foreign institution can deliver its programs in another country with students from any given country (Kinser & Levy, 2005). This is similar to the franchising model, but in this case branches are not franchised. According to the Global Higher Education website that the Cross-Border Education Research Team (C-BERT) coordinates at the State University of New York at Albany,[1] only Chile and Mexico have some branches campuses as home countries. For Chile the Universidad Técnica Federico Santa María (UTFSM) in Ecuador and Mexico the Monterrey Institute of Technology (ITESM) in several Latin American countries. However, the list as a host country is much larger. For instance, there are branch campuses in Argentina (University of Bologna, Italy); Chile has on site or virtual campuses from Universities such as Heidelberg (Germany), Stanford (USA), New Your (SUNI), among others. Mexico has several mainly from the US (Alliant International University, University of Phoenix, Arkansas State University, Endicott College). Brazil has also its own list of branches (Manchester Business School). Although the C-BERT list may not be totally accurate, it gives an idea of trends.

4. *Off-shore institution:* According to Vignoli (2004), this is a case of "an autonomous institution established in a host country but saying to belong, in terms of its organization and educational contents, to the education system of some other country, and without having a campus in the pretended

mother country" (p. 2). The Fundación Universitaria Iberoamericana or FUNIBER (Ibero-American University Foundation) is an example of this type of institution in the Latin American context. It offers professional oriented master, doctoral and specialization degrees in-class and online. This institution delivers education in many countries of Latin American, Europe, and Africa. Recently, it has expanded to China as well, as the first Asian country. Although FUNIBER has a campus in Spain, the mother country, it does not operate independently but always affiliated to a network of Universities or to companies that need training.

5. *Large corporations:* This type of institution is sponsored by large transnational corporations that carry their own training agenda through tertiary education that does not belong to a specific national system of education. They usually organize their own Higher Education institutions or study programs offering qualifications, which do not belong to any national system of Higher Education (Gregorutti, 2011). An example in Latin America can be found in the Escuela Superior de Administración de Empresas (ESADE: Graduate School of Business Administration). This institution has a wide selection of master programs and MBA's with joint local campuses in Argentina, Brazil, Chile, Colombia, Mexico and Peru among the most representative ones to serve different sub regions. In addition, ESADE offers open education without enrollment constrains. These programs are either taught "face-to-face" or through distance learning. Programs are also carried out through agreements with local and prestigious Universities depending on the type and delivery mode of training. Institutions are prompt to a very dynamic management that allows programs to evolve as enrollment increases.[2]

6. *International institutions:* Vignoli (2004) describe them as the ones that "…offer what is often called international program qualifications that actually do not refer to any specific education system. These institutions tend to have branch campuses in several countries" (p. 2). They are rarely recognized in host countries although there is an increasing trend toward accreditation as a way to increase visibility and differentiation. An example of this can be found in the Universidad del Valle de México (UVM), that is very active in getting accreditations for many programs through local and even international accrediting bodies. This University belongs to Laureate International Universities (2011), a large investor in higher education with presence in all continents. This organization has been very active to insert their affiliated institutions through either founding a new University or buying existing ones. In Latin America there are campuses in Mexico, Honduras, Panama, Costa Rica, Ecuador, Peru, Brazil and Chile.

7. *Distance Learning arrangements and virtual Universities:* According to Vignoli (2004) this occurs when "…the learner is provided with course

> material via post or web-based solutions, and self-administers the learning process off campus" (p. 2). This type of delivery and institution are on a fast-track expansion although there might be some challenges when it comes to have recognized degrees within a specific national system of higher education. This type of training teaching is also impacting many Universities that are looking for ways to make their offer more affordable (Kinser & Levy, 2005). Another challenge is that virtual Universities are conveying education across countries with little quality or even content certification (Gregorutti, Espinoza, González, & Loyola, 2014). As example, in Latin America, Apollo has been buying local Universities, such as the Universidad UNIACC in Chile and the Universidad Latino Americana in Mexico to expand revenues. University of Phoenix in the USA is the flagship institution of this corporate group of distance learning.

Due to the multiple possible models transnational education is experimenting, there are some nuances that impact the meaning of trans-nationalization and it might be difficult to see the central features of it. Here there are three broadly accepted definitions that can be useful to grasp these interactions. According to the UNESCO/ Council of Europe (Council of Europe, 2002), transnational education is:

> All types of higher education study programs, or sets of courses of study, or educational services (including those of distance education) in which the learners are located in a country different from the one where the awarding institution is based. Such programs may belong to the education system of a State different from the State in which it operates, or may operate independently of any national education system.

In the same perspective, the Global Alliance for Transnational Education (GATE, 1997) defined transnational education as an export product:

> Transnational Education denotes any teaching or learning activity in which the students are in a different country (the host country) to that, in which the institution providing the education is based (the home country). This situation requires that national boundaries be crossed by information about the education, and by staff and/or educational materials. (p. 1)

Finally, the British Council (2013) quoting Knight (2007a) gives also a global definition to understand the complexity of transnational education under the paradigm of cross-border interaction. It is defined as,

> …'the movement of people, knowledge, programs, providers, ideas, curricula, projects, research and services across national or regional jurisdictional borders. Cross-border education is a subset of internationalization and can be part of development cooperation projects, academic exchange programs and commercial initiatives. Cross-border is a term that is often used interchangeably with other terms such as transnational, offshore, and borderless education.

> While there are some conceptual differences among these terms, they usually refer to similar types of activities: franchise, branch campus, virtual universities and double/joint degree. (p. 12)

Although these definitions help to understand different dimension of trans-nationalization, they do not provide a general legal framework, which may harmonize the different educational structures and values of transnational education and qualifications of institutions (Harvey & Williams, 2010). While this fact causes evaluation difficulties, an issue that will be discussed later on, at the same time it is absolutely positive because it confirms the independence of the single national education systems and the safeguard of the cultural identity of each state or government (Vignoli, 2004; Vlasceanu & Wilson, 2000).

The Role of WTO in the Trans-Nationalization of Higher Education

The emerging regulatory role of World Trade Organization (WTO) and General Agreement on Trade in Services (GATS) has been introducing new variables into an already complex debate about the legitimacy of transnational higher education. These broadly conceived regulations favor the expansion of new degrees offered by foreign or virtual providers on an international scale (Verger, 2010).

The World Bank, the International Monetary Fund (IMF) and the General Agreement on Trade and Tariffs (GATT), created in 1947, form the institutional 'pillars … of the … liberal international economic order' (Lal, 1998, pp. 113–114). In 1995 these 'Bretton Woods' institutions were joined by the WTO, which was created to monitor and enforce the GATT as well as the GATS (Ginsburg, Espinoza, Popa, & Terrano, 2003). The WTO's mission is to "promote trade and development through progressive liberalization" (WTO, 2002, p. 1) and to "help producers of goods and services, exporters, and importers conduct their business" (WTO, 2001, p. 4). So, the WTO identifies four modes of trade, which under GATT and GATS apply to goods and services, respectively: cross-border supply, consumption abroad, commercial presence, and exchange of natural persons (Education International (EI) and Public Services International (Ginsburg, Espinoza, Popa, & Terrano, 2003; WTO, 1998). Those broad categories provide contextual understanding to influence policy makers.

The GATS potentially pertains to trade in all service sectors, including water distribution, health, and education, and under the GATS there is a push towards the entrance of private, non-domestic companies into social service sectors from which they had previously been excluded (Ginsburg, Espinoza, Popa, & Terrano, 2003). For instance, in relation to the 'national treatment' rule, member governments are obliged to treat in the same way domestic and foreign organizations that provide various kinds of services, including education (WTO, 1994; Mundy & Manion, 2014). Furthermore, with respect to the '[no] most-favored nation' rule, all commercially provided services must be treated equally; that is, a member Government cannot

engage in 'trade distortive effects', opening up opportunities only to some nations or companies to operate service delivery businesses (WTO, 1994; Serra & Stiglitz, 2008). According to Verger (2008), the GATS, in compliance with the WTO, has become one of the central policy regulations to promote higher education as a transnational service. Specifically the GATS sponsor freedom on trade services, imposing on local governments a large reorganization of regulations to adjust to transnational competition (Verger, 2008).

It should be noted that in today's reality, not many nations qualify for full and indefinite exemptions to trade in education services. For many years, education, health, water, and other social services had been considered as primarily contributing to the public good and, thus, as something to be financed and organized by local, provincial, or national governments. Still, more recently these services have become viewed as commodities to be more 'appropriately' (read 'efficiently' or 'profitably') produced by private organizations, traded in international 'markets'—increasingly for private profit, and consumed by individuals for their private benefit (Ginsburg, Espinoza, Popa, & Terrano, 2003; Robertson, Bonal, & Dale, 2002). For example, the WTO (1998, p. 3) reports that education has historically tended to be regarded as a 'public consumption item,' but in recent years has come to be considered as a "private consumption item" with a price determined by the providing institutions' (WTO, 1998, p. 3; see also WTO, 2002). However, unlike critics/opponents of the WTO and of the broader Neoliberal globalization agenda, supporters of the WTO appear to estimate this trend positively, viewing moves toward privatization as a means of liberalizing trade.

Within the education sector, the post-secondary level is the main focus of the trade activity and discussions due to the higher representation of private sector institutions compared to other levels of education in many countries. There is also a focus on making higher education an international business because, according to Schwartz (2000) and others who share the WTO/GATS' Neoliberal philosophy, "public Universities, being inefficient institutions, need the discipline of the market to get them in shape" (p. 38). While this viewpoint is not shared by proponents of 'democratically' organized, public higher education (Cohen, 1999), the impact of GATS on higher education is likely to be strong, particularly for developing countries whose restrictions are the main target of [GATS] policy in the education area (Education International, 2001).

GATS critics believe that the agreement and the process of trans-nationalization that it promotes jeopardize education quality for several reasons. Firstly, according to the liberal theory of trade that underpins the WTO principles, the comparative advantage theory, the most efficient providers will succeed in an international free market. This means that service providers that aim to be competitive in the global education market will be forced to rationalize their resources (Kelsey, 2003). When education is governed by efficiency measures alone, quality may be affected because teachers are poorly paid, technology is obsolete, laboratories and libraries are substandard, among others (Verger, 2010).

Secondly, the liberalization promoted by GATS could undermine government efforts to control the quality of new international or virtual education providers. In this regard, it is important to note that a significant number of countries, primarily in the developing world, do not have adequate regulatory frameworks to assess and control education quality (Verger, 2010). In general, the number of lower quality education suppliers and the amount of "diploma mills" has been growing rapidly in recent years.

Above all, this has occurred in the area of virtual education to use the GATS terminology (Brown, 2005; Brown, Cloke, & Ali, 2008). The legal obligations under the GATS facilitate freedom of movement for virtual education providers, but without a deeper understanding of quality.

THE ISSUE OF QUALITY ASSURANCE

Although new technologies and an everyday more globalized world have been a powerful force to promote tertiary education globally, there are some increasing concerns with the emergent borderless nature of new ways of training delivery associated with trends of commercialization and lack of quality control (Garrett, 2005; Serra & Stiglitz, 2008). More specifically, under the new transnational education scenario the "diploma mill" issue has become much more complex since "accreditation mills" have also emerged. These accreditations certify or sell certifications to substandard higher education providers and thus muddy the education quality debate (Knight, 2007b). These certification and accreditation agencies may benefit because they fall within the scope of the GATS as they are classified under "Other educational services" becoming even transnational (Saner & Fasel, 2003). Conversely, the GATS does not turn a blind eye to quality assurance issues; instead, it deals directly with them, although in a way that has upset the education community. In fact, the GATS are contributing to the international harmonization of quality, although downward (Verger, 2010).

During the last two decades trans-nationalization of higher education has raised new concerns over education quality and fuelled debate concerning new challenges with respect to quality assurance. Education quality is considered of great importance worldwide. In fact, low quality educational services might have serious implications for students' future professional careers. However, it is not so easy to define what "good quality education" means (González & Espinoza, 2008), and evaluating these aspects usually leads to a highly subjective selection of parameters (Gregorutti & Bon, 2013). Concerning quality, one of the most important issues to explore is how students can be guaranteed about adequate standards of both study program and degrees awarded through collaborative partnerships (ESIB, 2003). Some problems associated with the transnational education might be related to the legal status of the providing institution and the quality of the curricula. In this perspective, following to Vignoli (2004) and UNESCO/CEPES (1999, 2000) the main negative aspects of transnational education are identified as follows: 1) Problems associated with non-

official, unregulated higher education provisions (often franchised institutions and branch campuses) which remain outside official national quality assurance systems, and are not subject to internal or external monitoring processes; 2) Consumer protection problems associated with lack of adequate information (and therefore transparency) available to potential students, employers and competent recognition authorities; 3) Difficulties with "degree mills" and bogus institutions which exploit the public; and 4) Transnational institutions may play an "unfair" competitive role with respect to strictly regulated national providers, and cause a loss of income to home institutions.

Another important issue is that in many Latin American countries Universities cannot be for-profit. Non-for-profit schools violate no rules by pursuing gain that is reallocated in the same institution through new facilities and even payroll. However, if for-profit means distributing income or gain profits to owners or shareholders (for instance, beyond salary), many Universities are actually working as for-profit without the legal recognition or regulation that a business has. So, many Universities are operating under the legal umbrella of non-for-profit but making money without paying the proper taxes. This loop-law in legislations allows many entrepreneurs to profit with education.

Transnational education creates issues of transparency and quality control, since it operates in an independent mode from any given host country making quality assurance a very difficult task. Following different scholars (Castle & Kelly, 2004; Healey, 2013), there are at least two possible scenarios that are relevant to quality assurance within transnational higher education. The first one is impacting franchised institutions as "both ends" have their own quality control systems. So, the awarding institution has its own quality assurance and the exported programs need to be recognized also in the country of training, as well as in the original country.

A second situation is regarding international offshore institutions that do not belong to any official system of higher education but offer programs. This is a complex scenario because there is no attachment to any national or even regional system of quality control. An alternative to this is to create alliances with well-recognized and accredited local Universities to provide some minimum quality assurance. Bogus providers should be a key concern to protect consumers of transnational education. Being "backed up" by another prestigious University is a "better than anything" alternative, but not necessarily sufficient.

There are still issues related to course content, quality of trainers, and facilities to advance learning, to mention a few (Cheung, 2006; Woodhouse, 2006). Following these possible scenarios, there are different tasks and functions that quality assurance agencies should apply in order to guarantee the success of transnational education, including: a) Monitoring the activities of imported transnational education providers; b) Liaising with providers (and countries of origin) when problems arise; c) Reporting bogus institutions to appropriate national and international authorities; d) Seeking bilateral solutions to transnational education problems; d) Lastly, providing advice and information to the public associated with imported transnational education.

Certainly, there is a need for review systems to address the quality of the education available worldwide.

According to Stella (2006), during The Hague meeting to discuss the UNESCO-OECD (2005) *Guidelines for Quality Provision in Cross-border Higher Education*, there was strong support for equivalence of programs, although adjusted to local cultural contexts. In addition, it was suggested that accrediting agencies, in country where training is provided, should ensure that the foreign supplier matches its institutional mission with a legal training that ensures an effective learning with a degree or certificate valid both in the home and host countries. Though this may be viewed as a step forward, Blackmur (2007) argued that those guidelines have been defined without clearly describing what the cultural needs are and, moreover, the potential control of ideological preferences that may jeopardize local or even regional identities.

Given that it is extremely complex to adapt and standardize diverse systems working with different purposes and goals, the main consequences are that on one hand there are outstanding national Universities that may have problems to expand their training outside the domestic boundaries, while, on the other hand, some low quality and dishonest institutions (often called "degree mills") can function in several national locations at the same time.

DISCUSSION

According to González (2003), a major question regarding transnational higher education is given by the fact that many institutions are delivering fast-track training without the minimum requirement of quality, reinforcing distrust on the whole activity of transnational education. Ensuring quality should be a central policy action to improve exchanges. Subsequent to these trends, but only at a national level, most of the Latin American countries have established accrediting bodies or systems of them, to regulate quality. Now the challenge is that those mechanisms appear to be of minimal use in view of the growing international set of higher education providers. Mirroring this concern Knight (2008) argued that,

> The increase in cross-border education by institutions and new private commercial providers has introduced a new challenge (and gap) in the field of quality assurance. Historically, national quality assurance agencies, with some notable exceptions, have generally not focused on assessing the quality of imported and exported programs. The question now facing this sector is how to deal with the increase in cross-border education by traditional HEIs and by the new private commercial providers who are not normally part of nationally based, quality assurance schemes. (p. 14)

Therefore, it is critical that degrees and qualifications awarded by cross-border providers be legitimate and recognized for employment or further studies both at home and abroad. This challenge faced by the national and international higher

education sector cannot be avoided as new transnational providers and programs multiply (Knight, 2008).

However this is true, the MERCOSUR agreement shows that it is possible to have some kind of supra national system. Degrees granted in countries from the region that includes this treaty (Argentina, Brazil, Paraguay and Uruguay as members plus Chile, Bolivia and Venezuela as associated) are academically recognized within all country members. Another example is of some initial and pioneer efforts to have a transnational accreditation system is the Institute of Quality Assurance (IQA),[3] related to CINDA (Interuniversity Center of Academic Development) Chile and with a network of offices in Australia, Canada, United Kingdom and US is an example to follow.

It is important to distinguish that while in Internationalization University products fall within national boarders, whereas trans-nationalization assembles circuits of trading to buy-sell services beyond boarders with an exchange of professors and students that circulate freely within given agreements. The trans-nationalization is put into practice when, for instance, a University tests its capacity to set branches in different countries, grant recognized degrees through virtual or face to face courses or when it is able to freely hire local or international professors and researchers to carry out a specific academic agenda. The current Latin American interactions of trans-nationalized higher education coexist with the ones internationalization produces in the same way commercialization coexist with inter-university cooperation. Nevertheless, the prevailing trends seem to point to a predominance of trans-nationalization and commercialization over the other ones (Stromquist & Monkman, 2014). Both increasing commodification as well as the trans-nationalization of higher education set the bases for the establishment of a global free trade regime education. Such a worldwide system is in expansion, as Mundy (2014) asserts, "Less well known is the development of a significant transnational network promoting low-fee private schooling as an alternative to publicly provided education, which brings together new players…which promote the expansion of private education in many parts of the world" (p. 47). Chong and Lopez-De-Silanes (2007) in an early study sponsored by the Inter-American Development Bank reported increasing trends to protect foreign investors in the Latin American context, which has opened also doors for trans-nationalization of education. In this perspective, the GATS is a legal instrument to achieve this goal, as it was discussed already. In short, since these trends are here to stay and to grow, the next section presents some possible policy alternative to start regulating all these issues that are conflicting higher education.

Possible Policy Scenarios

Recognizing that quality problems in the context of trans-nationalization of higher education must be approached from different angles and with a host of actors, this chapter proposes the following initial ideas:

1. Control the installment of transnational corporations that intend to offer local training through face-to-face or distance delivery methods. They should be regulated according to the existing national normative for quality in higher education. Here the State has an important role to enforce policies and regulations to ensure training standards.
2. Require that certifications and degrees must be evaluated and validated by higher education institutions already accredited within quality regulations effective for each particular country where transnational education takes place.
3. Governments should notify to students and broader community, through diverse media channels (e.g. University websites, pamphlets, official announcements, among others), whether an institution, degree or even certificate has some kind of quality control. This information should be available also in databases open to public access to endorse quality at national and regional levels.
4. Improve systems of foreign education and degree equivalences obtained abroad. Higher education institutions need to have some kind of quality agreements with national and recognized institutions to validate training. This quality control should also include exchange of professors and students with joint or dual degrees to fortify academic experiences. This can be done through a national accrediting body with the power to certify the validity and homologation of foreign studies. In some countries this is solved through the oldest state university that functions as a sort of certification agency.
5. With the support of governments and private initiatives, create some kind of transnational systems of regional accreditations to facilitate interchange of human resources like the Mercosur. The International Institute for Quality Assurance (IAQ) at CINDA, the SICEVAES at CSUCA for Central American Higher Education Council, are some examples.

CONCLUSION

As it was examined in this chapter, the emerging market of transnational higher education is posing some significant challenges. Needless is to say that cross-border training is increasingly present in Latin America and having rhetoric discourses against it will not help too much. These trends are a natural result of a combination of globalized economies and the prominent influence of global organizations that are playing a large impact, as Mundy and Manion (2014) states, "International organizations played a financially smaller, yet increasingly powerful role within the educational aid regime, helping to structure a normative understanding of what education development should be" (p. 43). This is also an example of global governance that seems to be getting momentum toward reinforcing private and transnational corporations impacting the region's tertiary education. Now, what to do about it, since there is so much at stake? Different influential factors must react creating policies and bylaws to regulate processes and, more importantly,

mechanisms to control the quality of trans-nationalized higher education. This appears to be the challenge for years to come!

NOTES

[1] For more information, see: http://www.globalhighered.org/branchcampuses.php

[2] For more information see: http://www.esade.edu/latam/esp/programas-esade

[3] The IQA is part of CINDA a center that is made of an international network of 40 universities in Latin America and Europe. One of the main purposes for IQA is to facilitate university accreditations regardless their membership status. At the same time, IQA provides consulting to quality agencies and international networks of accreditation (RIACES-Inter American Network for Quality Assurance in Higher Education and INQUAHE-International Institute for Quality Assurance of Higher Education).

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11. INTER-INSTITUTIONAL/JOINT DEGREE CURRICULUM EXPERIENCES IN HIGHER EDUCATION

Opportunities and Challenges for the University of Botswana

INTRODUCTION

The demand for higher education is growing at an exponential rate worldwide. Predominantly, the growth is driven by economic progress of developing nations, demographic trends and increased globalization of economies and societies (Alam, Alam, Chowdhury, & Steiner, 2013). Supporting this assumption is underscored by the findings that student participation in higher education increased by 128% from 1990 to 2007 (66.9 to 152.5 million students). Such developments, then forced universities across the globe, to come into terms with the ever growing momentum around internationalization of higher education (HE). Serving as evidence that supports this assumption is the prevalence in universities of increased student and staff mobility. Additionally, the escalating number and quality of international collaborative research projects and efforts to incorporate international dimensions into the curriculum also contributed to the internationalization of HE. The University of Botswana (UB) is no exception to this (University of Botswana, 2014).

Yet, another dimension to appreciate is, Botswana, like several of the emerging economies in the world has a fast growing population. The Botswana Population Census (2011) noted this development, indicating that 52% of the overall population is youth. With the same understanding in mind, Alam, Alam, Chowdhury and Steiner (2013) asserted that the fast youth population growth puts pressure on domestic education systems. Alam and al. further purported that because of the increased population growth, many countries globally, are increasingly unable to satisfy local demand for higher education since several of those cannot expand the existing capacity of their higher education. This is a result of financial limitations, ever changing political landscape, and other factors.

In Botswana, following increased high school completion rates, the country's resources are over stretched to the point that in all economic needs government remains the single most prominent funder for student tuition, boarding, books and all student welfare needs. Following the high demand for higher education, some potential students have been forced to resort to transnational education which largely

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is provided by the developed nations. In recent years, many *Batswana* (plural name denoting many people from Botswana) received qualifications through virtual providers such as the Open University in the United Kingdom, University of South Africa just to mention a few. This attainment of degrees from virtual providers still continues.

With the above in mind it is worth stressing that in recent years, education in Botswana, like in other parts of the world underwent tremendous growth. The growth has been attained in many ways. First, it has been realized through infrastructural expansion as well as through multiple modes of delivery of such education as well as the partnerships that the Botswana went into with her allies, globally. Partnerships have not only been seen in the higher education. Rather, the collaborations have trickled down into secondary schools. Some secondary schools have had teachers and students engaging in exchange programs in schools in countries as far as in Germany, Singapore, the United States of America, the United Kingdom and many more. In the higher education sector the University of Botswana being the country's flagship higher education institution in 2006, officially launched its Internationalization policy.

It is argued in this chapter that the increase and rapid educational growth noticed particularly in the country's higher education sector is largely, a response to the concept of globalization. That is, it is when the country responded to this concept that the need for transnational education (Sun & Boncella, 2011, p. 65) increased significantly. Student and staff exchanges witnessed are a realization of transnational higher education (TNE) and a contextual definition of transnational higher education is presented in other parts of this chapter. Additionally, effort is made in this chapter to explain the concept of globalization and how it contributed to the growth seen in the Botswana higher education sector.

JUSTIFICATION OF THE CHAPTER

It would also be demonstrated in sections that follow that embracing joint programs or engaging in simple staff and student exchanges though appealing its implementation activities like are not without challenges. Against this backdrop the primary business of this chapter is to map out the curricular opportunities and challenges inherent in staff and student exchange programs where the University of Botswana is presented as a case study. Possible solutions for dealing with the difficulties experienced are proposed.

Compared to at Independence (in 1966) the overall Botswana education landscape has undergone huge expansion starting from pre-school through tertiary (Matsoga, 2008, 2010). Furthermore, as is common in other Sub-Saharan countries there has been in Botswana, an unprecedented but diverse growth of public and private tertiary institutions. The tertiary sector comprises technical and vocational colleges, nursing schools, research laboratories and institutions, centers of excellence, and many more. Of recent the growth seen in the Botswana higher education is partly

because vocational colleges (schools) and brigades are part of higher education sector. Further, the takeover by government of such schools broadened the tertiary education base thereby increasing the mandate of the Human Resource Development Council – HRDC (2014).

Several policy documents for instance, Vision 2016, the Revised National Policy on Education (RNPE) of 1994 and many more acknowledge the fact that giving quality education remains an important practice at all times since education is a fundamental human right. Further, education is a driver of "sustainable development, peace and stability within and between countries (Sota, 2013). Also, Sota (2013) argued that "education is an indispensable tool for active participation in the economy and society of the twenty-first century, which affects the rapid globalization" (p. 437). In attempts to put the discussions in this paper into perspective two concepts considered very pertinent in this chapter are defined and these are transnational higher education and globalization. It is the interrelationships between higher education and globalization that ultimately give rise to the prevalence of in-country inter-institutional collaborations in higher education as well as across the borders.

ISSUES NOTED

The chapter underscores the fact that both faculty and student engagement in program exchanges have substantial amounts of benefits. First, there exists a plethora of cultural exchanges and knowledge acquisition that both student as they embark in an exchange program. Additionally, there are costly logistical concerns that involve the need for the UB to facilitate all logistical procedures around their student and staff involvement in the exchange program. Precisely, the concerns are centered around the need to pay for expensive flight tickets, securing country entry visas, tuition fees, and lodging expenses.

In the wake of recent economic recession Botswana's currency (Pula) weighing far less against international hard currencies like the American Dollar, the Euro and and British Sterling. Carrying out student placement logistics specifically, determining and finding course equivalents in programs of receiving universities often poses challenges. UB staff effecting this mandate often face greatly challenges. For instance, challenge identifying courses that have the same "Titles and Descriptions" for the outbound UB students is often a problem. A question that often arises is what factors are commonly considered to compare and establish sameness and equivalency of the courses offered abroad? Failure to establish sameness and right weightings of courses within some programs abroad has, in some cases left the returning students with no option but to retake some courses. In some instances a returning student from the program would be forced to retake some courses because what they bring from abroad is seen as sub-standard when weighed against what UB offers.

In worst case scenario, though not common, some students have been forced to skip atleast a semester before they could complete their program in UB. Such experience often plunges students into unnecessary program complexities that

come about as a result of student involvement in the study abroad program. There have been, for instance, concerns registered by students and staff coming from an exchange program. Students who did part one of their degree (first and second year) in the University of Botswana (UB) then transferred to another institution abroad, upon completion, the institution giving the award would not bother to indicate on the certificate/diploma that UB also played a part in curving a career path of that particular student. To address the concerns raised above five key questions have been crafted so as to guide the discussions undertaken. The questions are:

- *How is transnational education defined and what modes of transnational education exist in Botswana?*
- *What logistical challenges are encountered when arrangements for cohort exchanges is done?*
- *What quality assurance mechanisms are put in place when program sameness and equivalence is assessed?*
- *To what extent do the MOUs signed facilitate the attainment of the desired goals by both parties?*
- *What are the benefits of student and staff participation in the program?*

The chapter documents notable opportunities and challenges that the UB encounters in the student-staff exchange program as well as make proposals on how best the program could be managed.

WHAT IS GLOBALIZATION?

In making attempts to define globalization, this paper borrows from (Sun & Boncella, 2007)'s definition. The definition of globalization stated that due to rapid growth of world population among countries there came about increased "processes of interaction and integration among people, companies and governments of different nations and the process is driven by international trade and investment and all are aided by information technology" (p. 65). Following this assumption the drivers of globalization are knowledge based information and innovation based on that information. Further, the perceived competency of a nation's higher education will highly be affected by globalization. Underscoring this thinking Sun and Boncella, stressed that where a country's higher education system does not yield knowledge based information for innovation, such a system would be seen as lacking the ability to graduate students that can compete globally. Following this, countries have resorted to transnational higher education as a mitigation strategy.

WHAT IS TRANSNATIONAL EDUCATION?

Considered very pertinent in this study is the concept 'transnational education'. According to Sun and Boncella (2007) transnational education "denotes any teaching or learning activity in which the students are in a different country

(the host country) than that in which the institution providing the education is based (the home country)" (p. 7). In brief, the existing arrangement whose undertaking could be characterized as constituting elements of transnational education program in the case of the University of Botswana takes the form of student and staff exchange. Commonly, in UB this is referred to as the study abroad program. University of Botswana's participation in this arrangement commenced long ago when the UB Department of Law had students exchanges with the University of Scotland. Participating in student exchanges in UB intensified in recent years and for UB this was a realization of Transnational Higher Education (THE) (Sun & Boncella, 2007; Knight, 2011). As noted several times in this chapter the country has partnerships with numerous universities and technical schools in other parts of the world. The university's Policy on Internationalization (2006) explains this.

Modes of Transnational Education

It was noted in earlier sections of this chapter that Botswana higher education is fairly young. In view of this it nevertheless, has been found worthwhile to spell out five modes through which transnational educational manifests itself. Alam, Alam, Chowdhury and Steiner (2013) identified five popular modes of offering transnational education. Due to space constraints in this chapter the five modes would be presented here and very briefly it would be highlighted what each mode is. The said modes are:

1. Study abroad. Here a student from an institution of a country travels to take courses and degrees for a fixed period of time at an institution which is located in a different country. Upon completion of the course(s), students get due recognition of their completed courses in their home institutions. Possibly, what used to be a relationship between UB's Law Department and the University of Scotland from the early to the mid-80s would fall into this.

2. Distance or virtual education. Yet, another mode of transnational education that exists in other parts of the world is the type named here. Alam et.al stated that this is a new phenomenon for many countries. With distance or virtual education, it is explained that education providers in different countries collaborate to offer a single degree program and or double degree program. Students involved would receive qualifications from both providers. This is termed a 'joint award' from the collaborating partners. Apparently, Botswana has no education providers that have such arrangements. Even the country's newly established HE regulatory authority namely, the Botswana Qualifications Authority (BQA) does not have any regulatory guidelines on joint awards anywhere in its guidelines.

3. Articulation or twinning. This mode of transnational higher education is defined as a systematic recognition by an institution from the offering country of specified

course(s) at an institution in the host country. Further, the model allows partial credit transfer towards a program at the offering institution in the country. Like other systems outlined earlier Botswana does not have any institution that functions in this manner. UB specifically, does not have such arrangement with any University.

4. Franchising or partnerships. This is yet another mode of education provision that for ages existed in Botswana. For instance, there are reasonably old institutions such as the Botswana Accountancy College that for decades offered professional programs like the ACCA, AAT, CIMA and many IT short courses. Additionally, the college offers degree programs the majority of which are franchised from institutions in countries as far as the United Kingdom. In recent years, other newly established institutions that offer franchised programs include the Arthur Portland College. The Gaborone Universal College of Law has franchise arrangements with the Mid Lands University in Zimbabwe and other private institutions such as the Zambia Association of Pre-schools.

5. Branch campus. Of the five modes of transnational education stated here, as indicated earlier study abroad is one that is currently in place in the University of Botswana. It was explained before that from time-to-time, staff and students engage in a study abroad program that is commonly known as the exchange program. In the program students travel to undertake courses for a fixed period of time at an institution which is located in a different country. Commonly, under this arrangement students get due recognition of their completed courses in their home institution – which in this instance is the University of Botswana.

However, other than sending students abroad there are within UB very small traces of branch campuses operating in Francistown and Maun (the Okavango Research Centre–ORI). The two towns are at locations that are around 500 and 600kms respectively away from UB main campus. At each one of these towns the UB runs a Diploma in Business Studies (DABS). In Maun UB recently set up a botanical processes research center. The bulk of UB water related research takes place at this branch campus. At the Francistown campus UB also runs the DABS programme though at a very small scale. DABS program predominantly, is for individuals who work part time for government, private sector and NGOs.

Private higher education institutions namely, *Botho* and *Ba-Isago* Universities (all attained university status in 2013 and 2015 respectively) are still academically young. However, even then, the two universities have made attempts to have branch campuses in Francistown and Maun though the efforts are still insignificant. Another small institution that is also making an attempt to have in Botswana a branch campus mode of transnational education is the ABM College. This is a small multi-disciplinary college which when branch campuses are discussed in Botswana it may be mentioned. Last, with such a small base of the tertiary sector the steady increase of citizen involvement in transnational education largely means individuals

attaining interactions with universities and colleges in other countries particularly in the developed nations.

WHAT LOGISTICAL CHALLENGES ARE ENCOUNTERED WHEN ARRANGEMENTS FOR COHORT EXCHANGES IS DONE?

Botswana tertiary education is relatively young (in terms of number of institutions, and function. The University of Botswana (UB) which to-date has remained the country's flagship of higher learning is way ahead in attempts to promote research, improving on the quality of instruction, as well as creating links with institutions in other parts of the world. In its vision the university pronounces that it seeks "to be a leading centre of academic excellence in Africa and the world" (University of Botswana, 2007, p. 10). Supporting its vision is the University's value statement that underscores "Internationalism through participation in the global world of scholarship, by being receptive and responsive to issues within the international environment. The "recruitment of an international staff and student body" (p. 1) is also emphasized in the internationalization policy. The objectives of the policy are to:

i. Expand international student and staff exchanges. To achieve this objective the UB pronounces its preparedness to avail to student and staff opportunities to spend a semester or a year abroad through exchanges.
ii. Encourage and support staff to engage in more collaboration and research cooperation.
iii. Create a conducive platform aimed at recruiting visiting research scholars to mentor and/or lead department and faculty projects.
iv. Enhance the internationalization of the university's curricula. With this objective the University intends to 'develop curricula that will make UB graduates more competitive in the international labour market as well as enhance student and staff appreciation of international diversity' (p. 3).

The University of Botswana's Context

This chapter initially aimed to discuss broadly issues of transnational higher education and how they unfold across the globe, in different countries. To bring the details closer the University of Botswana is used as a case study. This is a deliberate move on the researcher's part with the intention to put the discussions in context. Presenting the content is done very briefly. UB formally operated in a tripartite with the University of Basutholand, Bechuanaland and Swaziland, UBBS). The three high commission territories reached this agreement in 1962. However, when Botswana attained Independence in 1966 UBBS then changed to become UBLS. In 1975 the University Lesotho pulled out of the agreement and operated alone in Roma, Lesotho. After Lesotho's withdrawal from the trio teaching for

Swazi and Batswana took place in Swaziland (Law) and Botswana (Economics and Social Studies). Alongside this the two universities concentrated in the development of their physical resources and their programs in close cooperation. Governments of the two institutions undertook this initiative with a view to eventual establishment of separate universities on July 01, 1982 (University Botswana, 2013).

In July 1982 the University of Botswana was established by an Act of Parliament. In October of the same year UB was inaugurated the then President of the Republic of Botswana, His Excellency Dr Q. K. J. Masire. Compared to at inauguration the University of Botswana has grown significantly. Primarily, in regard to its governance structures the University's governing body is Council. This is a highly powerful organ whose primary mission is to determine progress of the university as well as push the university towards the attainment of its aims and goals. Council is further capacitated to make statutes for the university, lay down policy, and approve programs and plans. By and large, university council serves to build and nurture the organizational life of the university.

Coming under the arm of the university is its chief academic authority- Senate. The Senate's primary mission is to direct and control teaching and research, effect examinations as well as the conferment of degrees and all other university awards. Coming last are the faculties and departments which perform the day-to-day teaching and research in the university. Presently, UB has six faculties (Education, Social Sciences, Science, Humanities, Business and Engineering and Technology. In addition there is the School of Medicine, School of Graduate Studies and School of Nursing. Faculties are headed by Deans. It is the growth that is presented here that explains why in recent years it has become fundamental that UB should partake in transnational education. This then compels students and staff to embark in student and staff exchanges with other institutions across the globe.

The University of Botswana's (UB) Past Participation in Student Exchange

The UB's participation in transnational education dates as far back as the early to mid-'80s. The existing Bachelor of Law Degree (LLB) is one such program that for years promoted the use of 'study abroad' mode of transnational education in UB. In this program, at the time, upon successful completion of their second year in the home country (Botswana), students transferred to the University of Scotland in the United Kingdom. Students remained resident out there for two academic years. Upon successful completion of their fourth year the students would then return home for their fifth and final year at the UB. At the time the use of labels such as "joint degree, higher education, transnational education" were not as widespread as they are in recent years. Working with the University of Scotland, the University of Botswana participated in an arrangement that in the UB Law Department came out to be known as the "Scotland University Link".

TO WHAT EXTENT DO THE MOUS SIGNED FACILITATE THE ATTAINMENT OF THE DESIRED GOALS BY BOTH PARTIES?

The Recent Arrangement

In recent years yet, another university that the UB went into collaboration agreement with is the Normal University of Shanghai (NUS) in China. The UB collaboration agreements with NUS first entailed the setting up in UB, of the Confucius Institute (CI) in 2007. The CI predominantly exposes the willing UB staff and students as well as the general public to basic Mandarin Language for business as they engage in various business activities with China. In 2010, UB introduced a Bachelor of Arts Degree whose primary goal is to produce graduates competent in the growing field of Sino-Africa relations (University of Botswana, 2010). Further, the program aimed to produce graduates who could not only communicate in Chinese language but, also to be at home in Chinese cultural environment, economics and politics (University of Botswana, 2010). Another pertinent point to note about the Normal University of Shanghai (NUS) and UB partnership is that, the collaboration arrangement came about following China's significance in world affairs, particularly in the African continent. China and Botswana have had and continue to have collaborations in sectors such as government, business as well as the general public.

The Genesis of the Present Partnerships

In recent years, the signing and agreeing to any form of collaboration by the University of Botswana and any other institution dates as far back as January 2002 with the University of Namibia. Since then, to-date, the University of Botswana has gone into 73 agreements with institutions (UB Office of Internationalization, 2015) as far as the United States of America, China, the UK and several other parts of Europe though unfortunately, of recent, with the Internationalization Office having run for over three years without a substantive director 53 out of 73 (73%) MOUs have not been renewed after they elapsed the first five years. However, other than this set back the university still maintains links with numerous institutions around the world.

In regard to the spread of the collaborations across the world, in Europe for instance, the UB has contracts with institutions in Germany, Sweden, and Finland. In sub-Saharan Africa the UB has collaborations all over the continent for instance, in Southern Africa, Eastern, Central and West Africa. For almost all agreements entered into the maximum number of years signed for in the memorandum of understanding (MOU) is five. Primarily, the university settled for agreements in which both parties agreed to collaborate in areas such as "exchange of students, academic staff visits, joint scholarly projects, workshops, academic staff mentoring, and collaboration on grants to fund activities. In other cases the parties would agree to cooperate on short courses for public administrators, they would agree to collaborate in the training of

medical students, nursing and midwifery issues and many more. Generally, numbers of student participation in the program have increased from one year to the other. As indicated earlier in this chapter all agreements entered into would be sealed by the signing of an MOU by the UB and the agreeing institution. As noted earlier in the chapter the bulk of the MOUs never giver finer details of the agreements. The following presents an excerpt of an MOU that UB signed for with the University of Pennsylvania years ago.

In the past, over the years UB signed a significant number of MOUs with outstanding institutions around the world. However, it is of interest to note that the documents are never elaborate enough to entail what in could give proper guidance to the partnerships. Commonly, in hardly a page or two individuals representing partner institutions would sign a brief document that briefly gives 3–4 broad objectives. A typical MOU would have excerpts such as:

This cooperation shall include but not be limited to:

- Fostering the development of each institution's graduate medical education
- programming.
- Fostering the development of each other's nursing education program.
- Supporting collaborative interdisciplinary research and training efforts related to
- HIV and AIDS.
- Establishing undergraduate and graduate programs for 4 academic 4 years
- Short-term education experiences including academic exchanges field work, research clinical experiences and internships.

Implementation

- In order to carry out and fulfill the aims of this Memorandum of Understanding the partner
- Institutions shall each identify, a contact person to coordinate the development and conducting of joint activities.
- At the University of Botswana, this will be the Director of International and Partnerships.
- A t the University of Pennsylvania it will be the Assistant Provost for International Affairs.
- Either party may initiate proposal for activities designed to fulfill the above objectives of this Memorandum of Understanding.
- Specific details of any activity shall be set forth in Supplemental Letters of Agreement, which shall become an integral part of this
- Memorandum of Understanding upon signing by the authorized signatory at each institution.
- These documents will include such items as number and period of student and staff

Source: UB Office of Internationalization & Partnerships (2015).

The above excerpt demonstrates the kind of MOUs that are often entered into by UB and other institutions. Commonly, the MOUs would be drafted in the university Office of Legal Affairs and when carefully examined it shows that the agreement entered into is purely on administrative issues. There is no mention of what programs, what courses, what course weightings, and so forth. It will only when a student leaves that the office staff and may be the HOD would very briefly talk about the courses. Even then this is never done to detail. Largely, much talk would be done at a time when graduation comes. That is when the student would learn that the coursework from university X would not be credited towards their graduation because the credits are of substandard compared to what they did in UB.

WHAT ARE THE BENEFITS OF STUDENT AND STAFF PARTICIPATION IN THE PROGRAM?

After a careful examination of how the UB study abroad program is implemented and several positive points emerge for the institution, students and staff involved. What makes transnational education more palatable is largely, the programs are built on the bedrock of international academic collaboration. Further, the programs can bring benefits to individuals, institutions, national and international education systems (Knight, 2011). The UB's internationalization policy is built on this principle. The gist of the principle of Alam, Alam, Chowdhury and Seiner (2013) noted that for instance, through the study abroad mode of accessing transnational education students are allowed to be exposed and experience different cultures.

Furthermore, the students involved would be required to be bilingual or multilingual. One classical recent example is students enrolled in the University of Botswana BA in Chinese Studies have the requirement to meet the one year residency in China learning Chinese language and cultural aspects of the Chinese. In the advent of the rampant graduate unemployment in Botswana students that undergo the exchange program have their communication skills enhanced. This enhances their employability. Another benefit that returnees of the exchange program attain is where a university runs a branch campus more local staff would be employed in the branch's locality. The newly set up universities in Gaborone City namely, *Botho* and *Ba Isago* have in their branch campuses employed several local and international staff.

Where a country has robust transnational education system local skills are developed, reduced capital flow is attained, and unnecessary pressure on a country's education system is reduced (Alam et al, 2013, p. 873). Since students may complete without leaving their home country, costs and possibly tuition are reduces. For those already working workers, enrolling into any transnational program is good because as professionals they may easily upgrade themselves without necessarily having to leave their home country thereby reducing costs for themselves.

What quality assurance mechanisms are put in place when program sameness and equivalence is assessed?

The Need for Quality Assurance and Student Placement

Whilst transnational education is viewed and seen as a palatable public good continued concerns about uncertainties of quality assurance remain a vexing matter. Knight (2011) argued that it is more difficult to assure the quality of courses offered by a partner university. For instance, when student placement is made for the UB students into the receiving universities ascertaining quality is often a problem. However, this is not peculiar to UB and its allies only, rather, it is common to all institutions involved in transnational education. For instance, where courses that students wish to take whilst abroad have same titles and description with those in the receiving university factors that are used for comparison to determine equivalency are never stated and agreed upon. Exacerbating the situation is the MOUs that the University of Botswana signs are never detailed enough to include finer details of the partnerships (University of Botswana, 2015).

Absence of Accreditation and Regulatory Frameworks

A concern that rhymes with the above is that accreditation of institutions and programs is often a problem given that national accreditation systems do not exist in all countries around the world. Other than that, in situations where they do exist the difficulty is that accreditation agencies differ greatly, whilst some may focus more on programs and others on institutions, some focus on inputs and others on processes or outputs. In other instances, in Botswana, the establishment of procedures for accrediting higher education providers is very new and still undergoing serious crafting and panel beating. A question that arises is if at this point Botswana remains struggling with setting regulatory frameworks for regular universities and the programs they offer what more of transnational education providers?

Policy Issues

Where possible it is time that the Ministry of Education and Skills Development should come out clear on procedures for the regulation of all innovation in higher education. For instance, where circumstances permit, deserving institutions should be given chance to partner with their counterparts in other countries to offer joint degrees. That is, Botswana should formulate and enact laws on joint degree offering, the country must allow universities to go beyond study abroad program and instead allow joint degree offering. For instance, in the past five consecutive years the UB Faculty of Engineering and Technology (FET) has been sending their Bachelor of Mining Engineering students to complete their degree program in the University of Missouri in the United States of America. But, since it is not clear if this is a joint degree award between the two universities or not, the UB's role does not come out clear in the partnership.

CONCLUSIONS AND RECOMMENDATIONS

Coming out strong in this chapter is that the demand for higher education is, and continues to growth. One mitigation strategy or enabling environment that would avail the desired higher education is the promotion and support of transnational education. Interestingly, all existing studies emphasize and acknowledge that though transnational education is good and justifiable, the implementation procedures can pose teething problems. This is evidenced by the call for standardizing programs, having functional accreditation frameworks, and so forth. The MOUs should be detailed to cover the envisaged working relations so as to remove the grey areas seen. Additionally, countries should create regional transnational education hubs. Hub members should collectively urge leading universities from the developed nations and setting institutions should be done permanently. There should be bars or controls on fees, ownership and the repatriation of profits and this, would be undertaken to ensure that commitment is ascertained on interested leading universities from the developed nations.

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12. BALANCING THE LOCAL AND THE GLOBAL THROUGH TRANSNATIONAL EDUCATION

The Case of the University of Botswana

Literature is replete with globalisation and its continuing influence on paradigm shifts in education. One of the many areas of the impact of globalisation is the imperative of opening up learning beyond the national borders of higher institutions. While it is possible for higher institutions in the developed world to take giants steps in line with the rise of transnational education (TNE), the same cannot be said of institutions in the developing world. Consequently, higher education institutions especially in Africa are taking little but steady steps towards reaping the benefits of TNE. In order to avoid past mistakes of third world countries and institutions adopting global ideas outside their own local realities the University of Botswana (UB) is approaching TNE from within its local realities.

TNE in UB subsists within the University's comprehensive internationalization process. As part of its commitment to build global networks, the UB developed and is updating a policy on internationalization and opened an International Education Office headed by a Director and a full complement of staff.

This chapter focuses on the experiences of students (local and foreign) who have participated or are participating in UB's exchange programs. A focus group discussion with a select group of beneficiaries of UB's internationalization program was conducted to tease out the emerging themes of TNE at UB.

INTRODUCTION

As the phenomenon of globalization takes unprecedented strides among nations of the world, higher education has become automatically engulfed in this process. The imperative of the knowledge economy and the interdependence of world nations have also placed demands for people to have cross cultural knowledge and skills. The internationalisation of education cannot be avoided or ignored therefore. It is on this background that "policymakers in government and universities around the world are responding to this call by internationalizing higher education (Daly, 2011; Yonezaura et al., 2009; Kishun, 2009; Li & Bray, 2007). Student Exchange programs, which are the focus of this chapter are among the various ways of internationalising

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higher education and assisting students with employability skills in a globalised knowledge economy.

The concept of transnational education is not a new phenomenon in Africa. In the case of Botswana, TNE has been embraced significantly in the post-independence period due to the under-developed local education system. At independence Botswana lacked most higher education resources especially the human resources. Botswana's initial involvement in TNE was therefore mainly one way because of the dearth of higher education institutions nationally. The other limited factor was that the few higher education opportunities available were limited to select disciplines. Initially, there was reluctance by universities the world over to offer their students' academic credit for courses taken at another university. This lack of confidence in Botswana's academic institutions by outsiders resulted in prolonged study periods for students. Consequently most students preferred to spend the entire duration of their university education in their home institution.

The University of Botswana (UB) has steadily positioned itself since about a decade now to enjoy stable and successful partnerships with international partners. Several factors work in favour of UB in creating an environment conducive for partnership. UB's policy document on her internalisation project highlights some of the factors that work in her favour as follows:

> Whilst on the one hand the University's vision inspires its staff and students to reach out to the world, on the other hand, the University is fast becoming a most attractive destination for students and scholars in many countries seeking to study and undertake research in Africa. There are several reasons for this trend. Particularly important is that the University is one of the best resourced and staffed institutions on the African continent. Another significant reason is the University's location in a country with a strong international reputation for its rapidly developing economy and stable political system. (UB, 2007, p. 3)

It is therefore, not surprising to note that there have been positive results for Internationalization at the University of Botswana as demonstrated by the number of new international partnerships, persistent activity around present ones, and improved staff and student movement connected to numerous projects. The University of Botswana has reported that noteworthy progress has been made in student exchange programs, staff movement associated to research and scientific meetings. In a document outlining some of the progress of its internationalization policy, the Office of International Education and Partnerships (OIEP, n.d., p. 6) used the following table to show the positive trend:

The progress noted in Table 12.1 includes partnerships with universities in Asia, India, China, Japan and South Korea. A challenge has been the lack of progress with African partnerships beyond South Africa. These challenges are linked to lack of funding and weak internationalization infrastructure. The 2009/10 Annual Report to Senate on Implementation of the Internationalization Policy recognized the need to

Table 12.1. Summary of data from International Research Cooperation Department

Item	*2006/07*	*2007/08*	*2008/09*	*2009/10*
Number of active new collaborative research agreements	9	8	9	7
Number of scholarly meetings attended outside of Botswana by UB staff members	58	68	90	33
Number of international staff members participating in supervision of graduate students at UB	7	27	11	No data
Number of UB staff participating in supervision of students outside UB	30	11	37	23

Source: UB's OIEP

improve the quality of service to international fulltime and visiting students as well as the need to assess and realign the human resource needs of the Office of International Education and Partnerships, workloads and improve office management efficiency. This study therefore, attempted among other things to interrogate issues of quality of service to international students

The recruitment of international students has become a significant factor for institutional income and national economic interest. Higher education has become undoubtedly a significant part of the globalization process. This chapter reports experiences of international students at the University of Botswana. The authors take a close look at how the students balance the local with the international to develop cultural understanding of the new environment while attaining knowledge and skills to work and live in a globally interconnected labour market. Firstly, the authors review relevant literature to illuminate experiences elsewhere and to aid in the interpretation of the situation at the University of Botswana. Secondly, the method used to gather information from participants is discussed. Thirdly, authors present findings of the focus group discussions and end the chapter with conclusions and recommendations for future directions. The authors conclude that the international dimension of higher education is an important component of universities across the world that requires careful planning and re-training of those involved, because it is grounded on an ever changing landscape of a globalised world.

THEORETICAL FRAMEWORK

This chapter is influenced by the human capital theory. Human capital theory emphasizes the inevitability of an educated, skilled, and technologically competent labor force as the pillar for any viable economy. McMahon (2009) defines human

capital as "the knowledge, skills, and attributes acquired by investment in education and health throughout the lifecycle." He further argues that "human capital is the bedrock element in the 'ownership society'" (p. 41).

While the authors are aware of critiques leveled against the theory, their interest lies in its emphasis on the aptitudes and expertise of any individual, principally those achieved through investment in education and training that augment possible revenue attainment. Modern economists agree that education and health care are fundamental to improving human capital and eventually growing the economic yields of the nation (Becker, 1993). The human capital theory therefore, concludes that investing in human capital will lead to greater economic harvests. In the new international economy solid concrete resources might not be as significant as spending in human resources.

In conformity with Human Capital Theory (Foray & Lundvall, 1996, p. 21) argued that "the overall economic performance of the OECD countries is increasingly more directly based upon their knowledge stock and their learning capabilities". Thomas Friedman, in his wildly successful book, "*The World is Flat"* (2007), recorded expansively about the significance of education in the new international information driven economy. Qualities of a developed populace, which are prized and can be increased by suitable investment, will be measured as human capital. *Patrick Fitzsimons informs us that* throughout Western countries, education has recently been re-theorized under Human Capital Theory as primarily an economic device. Jarvis (1990) defines it as "investment in human resources to improve the level of *knowledge* and *skill* in a society is the most effective method by which a society can encourage growth and development (p. 157). Human Capital Theory is primarily focused on investing in people – their health, skills, and general well-being. It holds the view that such investment in people yields as much economic dividend as direct investment in infrastructure and non-human facilities (Cohen, Brawer, & Kisker, 2014, p. 165). A current reconstruction of the Human Capital Theory has highlighted the importance of education and training as central to participation in the new worldwide economy.

Reinforcing this notion, UWA, (1999) stated that "the globalisation of markets and finance, the new modes of knowledge production and innovation and the general revolution in communications and cultural permutations suggest a new era in modern history. Not only does this apply to trade and investment, but it critically involves the generation of the intellectual property which will power the industries of the future (p. 54). Arguing from the perspective of interconnectedness and interdependence, Bartell (2003, p. 49) argued that "the isolated, self-perpetuating, parochial environment can no longer serve a functional purpose for the educating institution or any of its component parts. This is based on the premise "that encountering the unfamiliar and establishing new personal and specialist contacts broaden' s one's horizon and enhances individual human capital in a manner that could not have achieved by studying entirely as the home university (Meser & Wolter, 2005, p. 3). This reminds us of Adler (1975) statements that

"the confrontation with a new culture into an encounter with the self. Indeed, it is commonly claimed that sojourners undergo a journey of self-discovery, as removal from the comfort of the familiar forces them to test and stretch their resourcefulness and to revise their self-understanding (cited in Brown & Atkas, 2012, p. 11). This implies that students experience what Taylor (1994) describes as perspective transformation. The proximity and intertwining of diverse cultural experiences, political systems, economic relationships and technological options require the development and infusion of a world view and perspective in curriculum formulation and implementation…).

STATEMENT OF THE PROBLEM

The subject of transnational education has received greater attention is the past decade. Literature reveals that internalisation of education is at its infancy in Africa.

Evidence from literature is transnational education more often than not, points to its positive results and benefits. Many universities in Africa including the University of Botswana now have international programmes and partnership offices. This chapter seeks not only to identify benefits of exchange programmes to students and the partnership, but also seeks to identify gaps that may require the attention of those charged with the responsibility of managing these programmes so that they could be a balance between the local and international. This is significant because universities involved in these programs need to embark on continuous improvement efforts aimed at maintaining and strengthening the partnerships. This study therefore, will not only reveal various benefits derived from these endeavours, but will also bring to light some of the issues that will help the University of Botswana as well as other universities to improve its services to international students instead of working on assumptions derived from literature.

PURPOSE OF THE STUDY

The purpose of this study was to explore the perceptions of international students with regards to their personal experiences in the exchange programme, the benefits accrued and challenges faced. The specific objectives were to;

a. Find out students' experiences during exchange programme
b. Identify opportunities brought about by exchange programmes for students
c. Identify challenges experienced by exchange students during the programme

SIGNIFICANCE OF THE STUDY

This study has implications for both theory and practice. The results will add to the body of knowledge in transnational education particularly to the area of educational leadership and also inform policy of internationalisation of education at the University of Botswana. It will serve as a feedback mechanism to programme officers in the

office of international students and partnerships at the University of Botswana. It is hoped that the study will also provide some framework for African universities interested in including internalisation of education in their strategic plans.

REVIEW OF RELATED LITERATURE

The authors in this chapter advocate for effective leadership to direct the vision of any partnership. In their study of Teachers and Students Perceptions of Internationalisation of Higher Education in Nigeria, Adeoye et al. argue that "effective internationalisation of higher education requires the connectedness of innovative trailblazers" (p. 123). They argue that these individuals must be transformative. They further state that, in regards to education, transformative leaders are those individuals who provide democratic participation, are committed to social change, have a great understanding of institutionalized power and a great measure of cultural competence (citing Avant, 2011).

Literature attests to the fact that "a growing segment of the international student market is made up of exchange students who undertake a course of assessed study at an overseas university, usually a period of one semester or one year (Brown & Aktas, 2012, p. 11); City Llewellyn – (Smith & McCabe, 2008). However, not much research has investigated the experiences of students in exchange programmes to inform practice in order to make improvements where needed. Aligner et al. (1992) denotes three reasons for internationalisation of higher education as follows:

- Interest in international security;
- Maintenance of economic competitiveness; and
- Fostering of human understanding across nations.

The latter two reasons resonate well with the purpose of internationalisation in the content of Botswana. This is further expanded by Scott (1992) who came up with seven drives of internationalisation of education. These are economic competitiveness, environmental interdependence, increasing ethnic and religious diversity of local communities, the reality that many citizens work for foreign-owned firms, the influence of international trade on small business, the fact that college graduates will supervise or be supervised by people of different racial and ethnic groups from their own, and national security and peaceful relations between nations. Clearly, these are not mutually exclusive and achieving human understanding across nations appears to be the overarching principle that would drive other reasons for internationalisation of higher education.

A number of factors play a significant role in the internationalisation of education. These are derived from different types of academic activities that include student faculty exchanges, curriculum, recruiting and hosting international students. In this chapter a focus is on student exchange Programmes which is often referred to as study abroad in the USA. This therefore, means that there is need to get feedback that can stimulate changes or further improvement of quality and relevance. Penn

and Tanner (2009, p. 267) citing Henbroff or Rusz (1993) note that almost everyone agrees that studying abroad is a "reliable and enriching" experience.

Studies have demonstrated that higher education students who participate in exchange or study abroad programmes 'show an expanded vision of the world and tend to be more tolerant in their approaches to issues (Penner & Tanner, 2009; NAFSA, 2003; Hembroff & Rusz, 1993). A commissioned report by the National Association of International educators (NAFSA, 2003) noted that "an educational opportunity outside the United States can be among the most valuable tools for preparing a student to participate effectively in an increasingly interconnected, international community that demands cross-cultural skills and knowledge" (p. 4). It further states that, in their struggle to learn among other people in distant places, students learn about themselves in ways that simply cannot be replicated in the comfort and familiar confines of an American campus" (p. 6). This statement no doubt applies to students from other cultures. One cannot agree more with Penn and Tanner (2009) that these programmes not only help students with a better understanding of the world, but also helps them to understand how they fit into that world' (p. 268).

It has also been observed that international skills and experiences are important to students as the world is becoming more globally interdependent (Penn, 2006). She further argues that "for the college graduate of the 21st Century, a new skill is required: the ability to function in multicultural and international environments" (p. 45). This poses a challenge for universities that engage in this process. For instance Daly (2011, p. 60) argues that "the way in which the exchange program is managed reflects both how the home institution interprets and implements the government's international education policy and the university's culture (citing Brunetto & Farr- Whaton, 2009). As higher education institutions envision providing expanded opportunities for international students who wish to engage in exchange programmes, this study provides insights for university leaders to examine the situation on the ground to ensure sustainability of these programmes. An underlying principle of these programmes should be that, they should be mutually beneficial and must provide students who engage in this process numerous noteworthy results.

In their study, Lane-Toomey and Lane (2012) observe that studying outside of their home country presents students with learning prospects that are exceedingly dissimilar from those at their home-based universities. Research shows that students' capacity to draw from an educative experience filled with international dimensions will be a significant rotational ability and value for graduates in the workplace of the next century (UWA, 1999, p. 2). It is therefore imperative that "the objective of internationalisation must be put in an equal footing with other subsidiary objectives of higher education, and as far as possible, it must be integrated with other objectives such as vocational preparations, personal development, critical thinking and evaluation of its own activities in international comparisons, thereby contributing to the fulfilment of the University quality objectives" (University of Uppsala, 2002, p. 3). The above mentioned attributes resonate well with the University of

Botswana Teaching and Learning Policy as well as the Graduate employability skills that emphasise acquisition of employability skills and lifelong learning of career management skills. Internationalisation of education is receiving attention because it is one of the key indicators of good performance compared to other providers of higher education (Taylor, 2004). One important component of a strategy for internationalisation is exchange programmes, When directed by a transformative leader exchange programmes can be attractive and beneficial to students. These programmes include among others, reciprocal arrangements with no financial implications of local fees.

The trend for countries such as U.S., UK, Asia and Australia to engage on exchange in Africa is relatively new. Most of these programmes took place in Western Europe (Lane Toomey & Lane, 2004). Botswana has not yet been approved as one of the less common destinations for exchange programmes. The authors observe that not much research has examined why there is a growing interest from students from developed countries to engage in exchange programmes in Botswana. Currently, higher education institutions including the University of Botswana are increasingly focusing efforts on how they can innovatively make themselves relevant and justify their existence in the midst of global competition. One of the efforts is engagement with other international institutions.

Available literature on transnational education all agree that TNE is constantly evolving and its typologies are still emerging. Literature also generally agrees with Mercado and Gibson (n.d.) that "TNE is a complex mix of engagement activities occurring in culturally diverse markets" (p. 2). This summary seems to be driving the evolution of TNE and its typologies. Mercado et.al. further identified several types (arrangements) of TNE; including "validation model" model that twinning and articulation arrangements" which are popular in the UK (p. 2). They also identify the "International branch campuses and flying-faculty models…as part of the broad set of TNE engagement models" (p. 2). The authors of this chapter struggled with the idea of fitting the UB example into any of the existing typologies of TNE for two main reasons. First is the fact that TNE at UB is still at its inchoate stage. Second, is avoiding the important argument that developing countries often have their identities on most issue fostered on them by ideas from the developed world. Although we are comfortable locating this case study in the validation model of TNE, we hesitate to put the UB evolving model into any compartment at this point.

METHODOLOGY

A qualitative approach to collecting and analysing data was deemed most appropriate for the study. A qualitative research is appropriate for exploring a problem or an issue (Creswell, 2007). A qualitative research also helps to get a "*complex* detailed understanding of the issues. This detail can only be established by talking directly with people…and allowing them to tell the story unencumbered by what we expect

to find or what we have read in literature" (p. 40). Merriam and Simpson (2000) further added that qualitative research helps to fathom how "people interpret their experiences, how they construct their words" (p. 98). The authors elected to use the focus group in spite other likely options because of its fit for this research. The focus group method has gained popularity because it encourages openness among participants through sharing, debate and clarifying ideas. It is a valid and reliable data collection method particularly when used in studies like this one to identify issues of mutual concern and to elicit ideas for improvement. Morgan (1996) defined focus groups as "research technique that collects data through group interaction on a topic determined by the researcher" (p. 30). Furthermore, Creswell (2007) cited other sources to describe the benefits of focus groups as follows:

> Focus groups are advantageous when the interaction among interviewees will likely yield the best information, when interviewees are similar and cooperative with each, when time to collect information is limited, and when individuals interviewed one-on-one may be hesitant to provide information. (p. 133)

Based on all the above the authors concluded that the focus group was the most suitable for the case study. The students in the exchange programme were from diverse backgrounds – culturally and linguistically. The study used qualitative methods to ascertain what influence higher education students to engage in these programmes. A focus group discussion was held with nine international students from USA, Europe, and Australia and two local students. All international students were at the end of their exchange programme and were preparing to leave Botswana while local students had completed the programme abroad.

Students were invited to participate through the international office. They were given the background of the study over email and it was made clear that participation was voluntary. Students were informed that the purpose of the research was to enable them to give the university feedback on their experiences at UB. They were asked to indicate a suitable date for them and there was consensus on a date picked by many. They were also assured of confidentiality and that their identity would not be revealed.

RELIABILITY AND VALIDITY OF THE DATA

The data collected is valid because participants were competent to answer all questions. The data is also reliable because participants ably interrogated research questions expressing their feelings and perceptions about their expressions. The group was very small as it consisted of nine participants and each had a chance to share and engage in dialogue on the issues. There was no threat of group monologue or predetermined ideas because the focus the group comprised of homogeneous and capable individuals who were able to dialogue without being influenced by what the others said.

DATA COLLECTION PROCEDURE

The focus group was divided into two to discuss structured questions. Each group had a recorder. After the discussion the two groups reported to each other and allowed for comments, questions, and additions. During the discussion, all notes were transcribed by an experienced researcher. The focus group discussion took almost 2 hours in duration.

DATA ANALYSIS

A content analysis of information gathering revealed several themes. The analysis was manual as the information collected was manageable and basically focused on the structured questions that were used. The researchers read and re-read the notes to facilitate accurate assigning of codes. The codes were based on the content of the data.

FINDINGS

This section reports findings from both focus group discussion and interview with exchange programme students. The findings under this sub section report the country of origin and exchange student's areas of study (Table 12.2).

Table 12.2. Country of origin and area of study

Country of origin	*Area of study*
USA	Theology
Germany	Sociology and African Studies
Switzerland	American Studies
Australia	English and Political Science
Botswana	African and American studies
	Biology and Public Health, Ecology, Evolutionary Biology and Film
	Geography and Ethnology
	Civil Engineering and marketing
	Business management /International Business/Public relations
	Adult education

A majority 54.5%, (6 out of 11) who participated in the discussion were from the United States of America while one each (9%) came from Germany, Switzerland, Australia and two (18%) came from Botswana.

MEANING OF EXCHANGE PROGRAMME TO PARTICIPANTS

Participants were asked to share their individual understanding of the meaning of exchange programme. Below is a verbatim transcription of their understanding.

1. To me, "exchange programme" means a temporary adventure abroad. It is either trading places with someone else, or just going as an individual. It is an opportunity to try something completely new while you are earning your same degree
2. A chance to expand my knowledge and global awareness, as well as experience a new culture
3. A programme supporting the coming together of two different cultures. It should be on a mutual basis.
4. The exchange program is important to me for cross cultural Learning. Not only for me and that I learn something new every day but I love teaching people how Americans really are and that our lives are not actually like Hollywood.
5. Exchange programme that there will be an exchange of students between multiple universities, as well as an exchange of cultures and experiences between those students. It is experiencing a new place and everything that goes with it.
6. An exchange program is an arrangement where two schools from different areas swap students. The students get to experience student life at their new university and learn about living in another place.
7. Exchange programme to me is an opportunity to interact with people of another cultural background, experience new things. An exchange should work for sides, the person who is an exchange and the people he or she interacts with, it should be a learning process.
8. An opportunity to experience a new culture. To study and be immersed in a completely different environment in which one can learn about ourselves and other communities.
9. Exchange programme to me, means a programme that last a period of time from 4–9 months where you live and immerse yourself in a country and its culture while also experiencing its academic life.
10. Exposure, networking, ambassadorship.
11. A bilateral arrangement between two institutions to offer learning to each other's students for a limited period of time e.g. a semester. Such a programme entails sharing of history, culture and traditions of the two institutions and/ or their countries.

It is clear from the above explanations that participants have a good understanding of what exchange programmes are and what they involve. The common thread amongst their definitions is that they experience a new culture in addition to learning.

DESCRIPTION OF FEELINGS ABOUT EXPERIENCE

Participants were asked to share three words that described their feelings about the exchange programme. The words can be placed into two categories that described positive feelings and negative ones. Table 12.3 describes the two categories of words that describe the feelings of participants about the exchange programme.

Table 12.3. Positive and negative feelings about the exchange programme

Positive feelings	*Negative feelings*
Adventure, Welcomed, Different Appreciative, Thankful, Exciting Friendship, Awesome, Enlightening Experiences, Happiness, Opportunity, Adventure, Amazing, Ecstatic, dazed and experiential	Uncomfortable, Exhausted, Slow/late, Scary

Positive Feelings about the Experience

When explaining positive feelings about exchange programmes, participants noted that generally people were welcoming and warm. They enjoyed excursions that were well organised and they experienced a different culture at various ceremonies and through visiting cultural sites. They also reported having being supported very well by the Office of International Students and Partnerships both locally and internationally.

To fit into the new culture and avoid resistance, students had to put aside their usual lifestyle and embrace the new life as well as spend more time with the local people to appreciate them more. This is what one of them had to say about it, "this helped me to cope with the new and strange ways of doing things in my new country".

The international office in the host universities was very hospitable. There was a Facebook page solely dedicated for the exchange programme both at the University of Botswana and for those who went to a university outside Botswana. The same thing applied to local ambassadors assigned to assist a foreign student. These students were very helpful as they assisted exchange students to be comfortable, in getting medical aids, students' identity cards, bank cards as well as permits. These two platforms were accessible all the time to guide students in any manner they required.

The leadership of the programmes was rated as excellent. There was robust and up to date information for international students. The International Office is also complemented for having skilled and competent personnel that attended well to the needs of international students. Students also observed that OIEP often went the proverbial extra mile to assist and responded to inquiries well on time. As one student put it, the "reception (by OIEP) was overwhelming." Students noted that the OEIP was up to date in fulfilling all obligations as scheduled on the international

students' calendar. They further commended the OIEP's smooth communication channels with international students.

Responses from local students also indicated some benefits of participating in the programme which were slightly different from those of international students. The lowing are some extracts:

- I feel my experience as a former exchange student is highly recognised since I am often offered the platform at departmental level to share with other students
- The Office of International Exchange and Partnerships has also assigned me as an ambassador to two incoming exchange students every semester
- I get invited to meet with international delegations visiting the university on matters of exchange programs and university partnerships
- However, I have not received any certification from my university regarding my exchange programme.

Generally all international students found team work to be important. For them to adapt to their new community they had to make friends as well as get along with other international students. For instance, one student said, "I had to join one of the volunteerism groups which aimed at assisting the less privilege so that I could be easily acclimatised to the Korean culture". They also observed that staying true to one's identity, is one of the crucial things that sustains one in the programme. Local students noted that time consciousness was very important. Lecturers take class attendance everyday so one needs to be punctual. At the end of the programm, there is a farewell for all international students and, certificate of successful completion is awarded to each and every international student. Credits earned at the end of the exchange programme semester are transferred to the local university.

Negative Feelings about the Experience

The negative feelings shared by exchange students from outside Botswana were mainly with reference to interaction with classmates and some course lecturers. They indicated that some students asked them for money while others did not want to contribute any work in team work. They noted that local students expected them to do all the work but expected to get credit for what they did not participate in. They reported feeling very uncomfortable about being asked for money because they were also depending on their stipends like all students. However, there was always the inevitable language barrier which led to some foreign students dropping some desired courses while some decided to shun organised trips. Culture shock, the extreme weather and feeling home sick were some of the shortcomings identified.

Another observation made by international students hosted at that University of Botswana was that course lecturers and students in some instances were not committed; they would come late to class and did not follow the course outline. They reported that they did not expect to experience these kinds of attitudes to academics because such things do not happen in their respective universities. There were other

challenges. Some mentioned the food, some the language, some saw challenges in time differences as well as the weather. The language problem was said to be evident during travelling as well as during classes as some lecturers switched from English to the local language in order to explain certain ideas or concepts. Participants who were local students who have international students in other countries described their experiences as adventurous, educative, and appreciated. For instance, one explained each of their responses in this manner:

i. *Adventurous*: Great opportunities to explore the strange history of the two Koreas including a visit to the controversial De-Militarized Zone between North and South Korea
ii. *Educative*: Got the rare opportunity to be in a country rated as the best in terms of education alongside Finland in OECD rankings. Educational facilities and resources were of the best standards in my opinion as well as a strict teaching/ learning schedule adhered to all by both learners and lecturers.
iii. *Appreciated*: As the only African student on the programme, I always felt appreciated since I was regularly consulted to share my views and experiences on any issues relating to matters arising in the African context

Overall, a majority of participants indicated that they had a positive experience with the programme and only three international students mentioned the four words that conveyed negative feelings.

OPPORTUNITIES AND CHALLENGES IN EXCHANGE PROGRAMMES

The students worked in groups to identify opportunities brought about by exchange programmes and challenges experienced. These were classified as institutional, academic, cultural, and financial/economic. This section reports opportunities that exchange students were exposed to. The nature of the exchange exposes one to many other foreign students from all parts of the world. This provides a good opportunity to learn different cultures, norms, values, and traditions. It also makes one a strong candidate to work in a multi-cultural organisation or environment. A local student had this to say;

> for the business minded, good opportunities exist in the first world; for instance I assisted a local company secure a partnership with a Korean manufacturer for the supply of auto batteries. As a result of my good academic performance while in Korea, my professors recommended me for the Global Korea Scholarship (GKS) which I successfully won. This guaranteed a monthly stipend of US$800 and a refund on my return ticket back home.

This observation by a local student shows that these programmes serve as gateways to future prospects through networking and offer students platforms for connecting

businesses. They can also bring individual benefits to those who expose themselves to such opportunities. For instance, a local student who went abroad shared his experience as follows;

> While abroad I volunteered for an NGO called HUG. It provides eye care and eye glasses to needy people especially to African countries. I seized the opportunity to secure a donation of 100 eyeglasses for Pudulogong Rehabilitation Centre in Mochudi, Botswana.

Diversity is part and parcel of the exchange programme. The programme accorded students the opportunity to learn about and from people and cultures that are different from their own. They indicated having developed a sense of maturity and how to succeed on their own. Table 12.4 outlines the opportunities reported by students with respect to exchange programs.

Table 12.4. Opportunities for students in exchange programmes

Opportunities	*International students*	*Local students*
Institutional	Good organization with volunteer programs Helpful "Pals "and individuals within the international office We get to be pals	Bring back valuable experience. Volunteered for an NGO called HUG Benchmark against each other on best practices Exchange programmes help promote world peace Bureaucratic practices may stall progress One is able to sell both institutions.
Academic	Broad range of classes Some small classes	I have networked and have improved better career and job opportunities. I have matured and now have the experience to succeed on my own
Cultural	Interesting excursion Exchange of cultures Language exchange-learn Setswana	Differences in certain practices I got the opportunity to learn about and from people and cultures that are different from my own
Financial & Economic	Inexpensive goods	

Students returning from abroad bring back valuable experiences as witnessed by the number of students employed in the UB International Office as well as the ambassadorial role that students play. Table 12.5 lists challenges experienced during the exchange programme.

Table 12.5. Challenges experienced by international students in exchange programmes

Challenges	*International students*	*Local students*
Institutional	Class registration/overall Organisation Orientation too long Every washing machine is broken very difficult to go between classes due to long/ slow lines Transport issues to field trips No kitchen even for the dorms Maybe even some microwaves	Bureaucratic practices may stall progress when certain policies of cooperating universities are not aligned to each other e.g does one university allow flexibility for its students to switch courses while abroad?
Academic	Being held accountable for other international students Lack of respect from teachers don't inform students of • No guidelines for • Grading systems ridiculous • not grading on content Too weighted on formatting Repeating lectures-not moving through required content Bias among professors if you do not agree Confusing power points/exams Plagiarism – by students and staff Reading lists would be helpful	In my case I had to drop a core course when I discovered it was no longer offered in English Transfer of credits to UB is a bit of a problem as I was told the GPA will not apply
Cultural	Slight objectification/ expectations of white women The lines "Shortcutting and mobbing makes everything move slowly	Differences in certain practices Culture shock
Financial & Economic	None identified	The cost of living in Korea is very high There is a need to revise allowances paid to students when they go abroad Our accounts were credited after three months

The two tables above contain pertinent information that requires the attention of management of these programmes. The information above can help management to ensure that the opportunities identified by students are enhanced. Similarly, the challenges that students confronted should provide administrators opportunities for pre-emptive corrective measures to ensure that there is a balance between the local and the international. Such balance will guarantee that the programmes remain attractive and sustainable.

There is a clear discord between experiences of local students who go abroad and international students who come to UB. While local students report that educational facilities and resources were of the best standards and that teaching/learning schedules were strictly adhered to by both learners and lecturers, international students decry poor academic standards, poor resources, late coming and cultural bias. Other observations made by students.

Include the fact that it is of paramount importance to reiterate the value that comes with being an exchange student. The world has metamorphosed into a global village, a fact that we cannot ignore. Jobs and life's opportunities are no longer confined within the boundaries of our respective countries. As the challenges of securing employment become accentuated; "there is a need to cast our nets wide", one student observed.

SUMMARY

Literature is replete with arguments on the complexities and evolving nature of TNE. It has also been argued TNE is a bye-product of globalisation. It is also a fact that different people have their understandings and interpretations of globalisation. However, for most developing countries globalisation imposes a struggle to balance the local and global in terms of values, culture, and especially education. UB is one of the few African countries that has embraced TNE and is making progress. Botswana positive democratic and economic image within the comity of nations has enhanced UB's ability to attract international students and faculty and engage in partnerships across the globe. However, UB's TNE project is still at its inchoate stage and it needs ideas to help enhance and sustain its development.

Students make TNE, and indeed any education, possible. Consequently, the case study tried to gauge the experiences of students who have had a taste of UB's involvement in TNE and its internalisation programme. The findings from the case study support the evolving nature of TNE. The benefits and some of the constraints the students identified are consistent and raise hope about the future of TNE. The findings also sound some precautionary tones about TNE especially in Africa. The findings indicate that caution must be taken to ensure improved quality of service provided to international students in UB. It is noted that there was no single African student among the students in the focus group. Although this observation may

appear insignificant, it points to the danger of Africa being "outside" in TNE. We therefore recommend that more efforts are needed by UB to develop exchange and partnerships with African universities. This case study shows that as TNE continues to evolve, it is imperative that the globalizing aspect needs to connect to the local peculiarities of students, faculty, and institutions.

In order to survive globally one needs a thick skin; that is the ability to tolerate others who may be different, coping with new traditions and avoiding ethnocentrism. The experience of being an exchange student can provide these qualities as already indicated from the findings of this study.

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