

# RETHINKING INTERNATIONALIZATION

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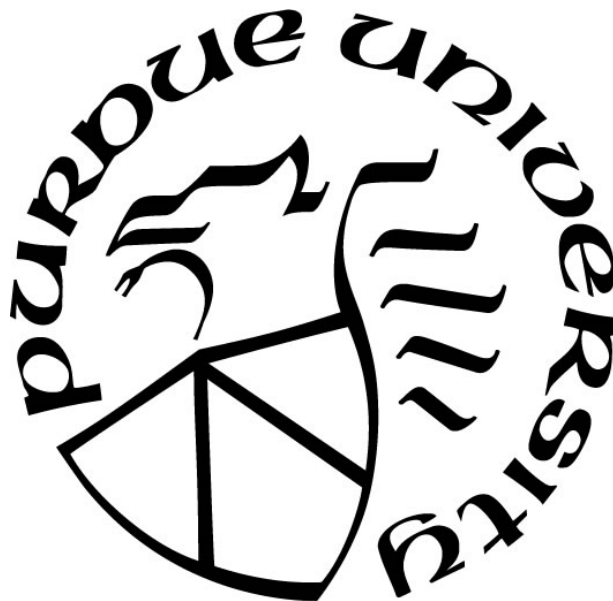
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*Dedicated to my Wife, Daughter, and Son (in womb).*

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## **ABSTRACT**

The following three articles in this dissertation challenge the current rationale of internationalization and makes the case for a new approach to internationalization within U.S. higher education. My first article delves deep into the rationale of internationalization in U.S. higher education over the years by way of U.S. study abroad. This analysis identifies and evaluates the multiple cause-and –effect relationships in a historical context in order to understand the origins that led to the expansion of internationalization efforts within U.S. higher education. My second article explores Mansilla and Gardner’s global consciousness framework as a viable solution to the issues that are currently plaguing internationalization efforts in U.S. higher education. I contend that the global consciousness framework provides an alternative approach to internationalization that is rooted in mindfulness rather than competitiveness. Finally, my third article evaluates the impact of this proposed solution by examining how Doctorate of Veterinary Medicine students within the Purdue University College of Veterinary Medicine view their roles and careers in society after engaging with the global consciousness framework. Overall, these articles take a critical lens to our approach in preparing students for the global era.

# **CHAPTER I: RETHINKING INTERNATIONALIZATION: A THREE-ARTICLE DISSERTATION**

## **Introduction**

In this three-article dissertation, I examine and challenge the ways in which U.S. institutions of higher education approach internationalization. Throughout this dissertation, I contend that the lack of a conceptual and theoretical framework for internationalization within U.S. higher education have led institutions to unconsciously rely on a competitiveness framework while promoting ideals of global citizenship and cosmopolitanism (Mestenhauser & Ellingboe, 1998; Qiang, 2003). Furthermore, I introduce a new theoretical framework, global consciousness, for internationalization efforts within U.S. higher education that is rooted in mindfulness rather than competitiveness. While the three articles in this dissertation are interconnected, they are distinct from one another. Within each article, I approach internationalization within higher education from a different perspective.

In article one, I utilize postmodern theory to explore the history of study abroad within U.S. higher education. In exploring the history of U.S. study abroad through this lens, I introduce a different perspective of internationalization that challenges traditional narratives of how these programs came to be a staple of U.S. higher education in the 21st century. Furthermore, I use this lens to uncover the heavy influence of consumerism on a practice that is rooted in the promotion of peace, mutual understanding, and reciprocal exchange. Throughout this conceptual essay, I question the foundation in which study abroad was built upon within U.S. higher education and call for a different kind of intentionality to this practice in the 21st century.

In article two, I answer the call for a change to the way we practice internationalization in U.S. higher education by introducing the global consciousness framework. This educational framework, which is elaborated in the sections below, places students in unifying narratives that empower them to make a positive change in society. Throughout article two, I examine the research that guided the development of this framework and highlight its usefulness for higher education internationalization efforts. I also explore the current state of internationalization within U.S. higher education and shed light on the underlying motivations behind the current push for these initiatives in many higher education institutions. In this article, I contend that the global consciousness framework better prepares students for engaging in a more globalized society.



In article three, I put theory into practice through an empirical research study within the Purdue University College of Veterinary Medicine (PVM). In 2016, PVM embedded the global consciousness framework into their global engagement curriculum. This qualitative research study explores the ways in which students perceive their role in society after engaging with this curriculum. There were several reasons why a qualitative study was chosen for this project. My primary reason for selecting this method was because it is based on an interpretivist perspective, which states that “truth is contextual, depending on the situation, the people being observed, and even the person doing the observation” (Chism et al., 2008, p.2). Furthermore, “qualitative research tends to have less use of positivist or post positivist perspectives, have an acceptance of postmodern sensibilities, capture the individual’s point of view, examine the constraints of everyday life, and secure rich descriptions of the data” (Denzin & Lincoln, 2005, pp.11-12). Denzin and Lincoln further state that “qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (p.3). While there are several epistemological perspectives that fall under interpretivism, this specific study falls under constructivism. Crotty (1998) defines constructivism as “the view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, developed and transmitted within an essentially social context” (p. 42). Since the scope of my study included seeking an understanding of how students perceive their role in society after engaging with PVM global engagement curriculum, a qualitative research design was most appropriate.

There are many sub-genres within qualitative research; most commonly included are narrative analysis, phenomenology, and ethnography (Marshall & Rossman, 2006; Merriam, 2019; Patton, 2002). For this study, I used a basic interpretive qualitative approach, as defined by Merriam (2002), in order to discover student’s perceptions. Merriam (2002) states that the overall purpose for the basic interpretive study is “to understand how people make sense of their lives and experiences” (p.38). Further exploration into the strategies and methods of this study are found in the three-article breakdown section below.

When combined, these three articles provide a view of problems that are plaguing the field of international education in U.S. higher education and presents a viable solution to the issue. In the sections that follow, I elaborate on the literature that guides my research questions, explain the

theoretical work that frames my approaches, highlight the methods and procedures that inform my analysis, and explore themes of internationalization within U.S. higher education that frame my arguments.

## **Internationalization in Higher Education**

Globalization is a phenomenon that consists of a multitude of variations in all areas of social life, particularly economic, technology, and culture (Stromquist & Monkman, 2014). The flow of information, goods, capital, services, and values across borders affect each country, village, and community in very different ways (Guruz, 2011). Globalization has been viewed as a positive or negative economic, cultural, and political force, as well as the lack of cohesion on the effect of this phenomenon calls for a reconceptualization of how U.S. institutions of higher education prepare professionals to successfully navigate this new world paradigm (Herrera, 2008). While globalization is multifaceted with complex dynamics, many U.S. institutions of higher education have been lackadaisical in their approach to preparing students for the global demands of the 21st century.

Internationalization of higher education is viewed as one of the key ways a nation reacts to the impact of globalization. The term internationalization is a tagline that has been mentioned in many strategic plans within U.S. higher education institutions throughout the 21st century. For example, a project by Helms et al. (2017) within the American Council of Education (ACE), entitled *Mapping Internationalization on U.S. Campuses*, found that out of the 1,100 American colleges and universities surveyed, nearly three-quarters of responding institutions said that internationalization had accelerated in recent years on their campuses. Furthermore, nearly half of institutions refer to internationalization or related activities in their mission statements or list them among the top five priorities in their strategic plans (Helms et al., 2017). This term has become the slogan to describe higher education initiatives that are linked to anything and everything worldwide, intercultural, global, or international (Knight, 2015). It has been described as academic mobility for students and teachers, a network of international university and business partnerships, an embedding of international or intercultural dimensions into the curriculum, a means to improve national or world rankings, and a tool that prepares students to compete in the world market (Guruz, 2011; Knight, 2004). While the concept of “internationalizing” a university has yielded a plethora of global initiatives over the years, many U.S. universities are yet to take a critical lens to their

institutional approaches that address the complexities of globalization (Altbach et al., 2013). Furthermore, the motives behind internationalization efforts across U.S. campuses are narrowly defined and lack a cohesive institutional learning outcome (de Wit, 2002, 2020), causing many to question whether higher education internationalization is a “response” or an “agent” of globalization (Knight, 2015). Over the past twenty years, researchers have called for a more unified approach to internationalization and an in-depth analysis on its effectiveness, but little has changed.

For example, Mestenhauser and Ellingboe (1998) stated:

The literature of international education is programmatically unintegrated with the rest of the curriculum, is out of touch with the unprecedented change toward globalization of knowledge and of professions, and appears to be dominated not by solid theoretical foundations, but by pragmatic concern with international competitiveness (p. 18).

In reflecting on the concept of internationalization in higher education, nearly twenty years later, Ubrandenburg and de Witt (2015) stated that:

Today, internationalization has become the white knight of higher education, the moral ground that needs to be defended, and the epitome of justice and equity....While gaining moral weight, its content seems to have deteriorated: the form lost its substance. Internationalization has become a synonym of “doing good,” and people are less into questioning its effectiveness and essential nature: an instrument to improve the quality of education or research (p.16).

While the concept of internationalization in higher education has evolved over the years, the rationale for engaging in these efforts have been consistent. Internationalization efforts within higher education throughout the years have been rooted in competitiveness; the desire to be more successful than the other (Portini et al., 2013). This competitiveness manifest itself differently, depending on the leadership of the institution and historical context. Many authors have linked internationalization efforts within higher education to foreign policy goals, economic growth, brand building, and better positioning in university rankings (de Wit, 2002; Guruz, 2011; Stromquist & Monkman, 2014). These rationales tend to follow the economist view of globalization in which efforts are driven by the desire to win the market share (Castells, 2010).

Mestenhauser (2000) contends that while most commentators explain competitiveness as a form of co-operation, “competition tends to be closer to real or latent conflict, because more than one party wants the same thing, but only one can achieve these goals” (p.34). As with any

competition, there are clearly winners and losers in this pursuit of productivity. Social missions linked to internationalization efforts such as mutual understanding, intercultural awareness, developing empathy, as well as taking social action to address the development needs identified by certain communities, are only as important as their ability to improve institutional branding and increase student enrollment. Furthermore, since competition is not a conceptual and educational goal, the results are measured by tangible benefits, which cause many institutions to rely on international student recruitment and study abroad numbers, intercultural competency rubrics, collaborative publications, university rankings, and job placement percentages as proof of success for internationalization efforts (Helms et al., 2017).

The lack of conceptual and theoretical foundations for global engagement initiatives have led higher education institutions to instinctively rely on a competitiveness framework while promoting skills such as intercultural competency and global citizenship as goals for their programs (Mestenhauser & Ellingboe, 1998; Qiang, 2003). While endeavoring to prepare students to compete in an interconnected world, universities have failed to prepare students to think critically about complexities that are associated with a globalized society. Students exposed to only the economic hegemonic aspects of globalization can feel despair and disempowerment, leaving them despondent of their future (Suárez-Orozco, 2007). This three-article dissertation addresses this lack of a theoretical foundation by proposing a holistic theoretical approach to internationalization for U.S. institutions of higher education.

### **Three Article Breakdown**

I wrote three articles that approach internationalization in U.S. higher education from different perspectives. In the first article, I examine the rationale behind the growth of internationalization efforts within U.S. institutions of higher education by placing a historical lens on U.S. study abroad. For the second article, I explore Mansilla and Gardner's (2007) global consciousness framework as an essential learning outcome and approach to internationalization efforts within U.S. institutions of higher education. In the third article, I report on a qualitative study that aims to understand how the Purdue University College of Veterinary Medicine's (PVM) approach to internationalization through the lens of global consciousness has affected Doctorate of Veterinary Medicine (DVM) student's perceptions of their role in society through their own narrative. It aims to understand the usefulness of the global consciousness framework as a tool for

student learning and overall university internationalization efforts. In the following sections below, I elaborate on the research questions, literature, terms, and methods that inform my arguments for each article.

### *Article One*

Article one places the historical events that have influenced the rationale of study abroad programming in U.S. higher education, throughout the 20th century, within the framework of Baudrillard's (1994a, 1994b, 2001) theory of hyper-reality. The intent of this article is not to repeat Hoffa and DePaul's (2007-2010) comprehensive two-volume history of study abroad published by the Forum on Education Abroad, but to shed light on the underlying rationale that led to both the growth and misconceptions of the benefits of study abroad programming throughout the 20th century. Throughout this article, I address three research questions:

1. How has the practice of study abroad within U.S. higher education evolved over the years?
2. What contemporary events and shifts in U.S. higher education elicited the study abroad field to focus on evidenced-based practice?
3. In what ways has globalization affected the perception of study abroad in U.S. higher education?

*Literature Review.* For decades, U.S. institutions of higher education have trusted the study abroad model to better prepare U.S. students for navigating the ever-changing global society (Gore, 2017; Hoffa, 2007; Wit, 2009). Researchers have highlighted an increase in cultural awareness, language acquisition, and sensitivity of "the other" as benefits to study abroad (Engle & Engle, 2004; Hammer et al., 2003; Kitsantas, 2004; Kitsantas & Meyers, 2002; Tarrant, 2010; Vande Berg, 2007). They have explored the positive effects of study abroad on students' ability to communicate and adapt across cultures (Anderson & Lawron, 2011; Nguyen 2017; Scally, 2015; Stebleton, Siria & Cherney, 2013). Other studies have explored study abroad as it relates to academic performance (O'Rear et al., 2012; Raby et al., 2014; Redden, 2010; Sutton & Rubin, 2004), graduation rates and degree completion (Barclay-Hamir, 2011; Posey, 2003; Xu et al., 2013; Young, 2003), and overall feelings about their campus environment (DiMaggio, 2017). While the

research on the benefits of engaging in study abroad are far and wide, there is limited research on how these programs rose to prominence in U.S. higher education over time. Furthermore, the scholars who have explored the historical evolution of study abroad within the U.S. higher education system (de Wit, 2002; Dulles, 1964; Gore, 2005; Hoffa, 2007; Hoffa & Depaul, 2010) rarely place the study abroad phenomenon within the greater context of the significant shifts in the hegemonic order in the global economy throughout the 20th century.

In their two-volume work, entitled *A History of U.S. Study Abroad*, Hoffa and Depaul (2007-2010) present the most comprehensive historical overview of study abroad within U.S. higher education. Throughout their research, they piece together an intriguing narrative that sheds light on the events that influenced the discourse on study abroad within higher education over the years. While their work is the most complete historical study of U.S. abroad, it was not the first.

Utilizing Foucault's discourse theory as a method for understanding the role of study abroad in U.S. higher education, Gore (2005) investigates how cliché's about study abroad have influenced the perception of the practice in U.S. higher education over time. Throughout the research, Gore explores how dominant beliefs have marginalized study abroad and how alternative voices have expressed its value. De Wit (2002) provides an in-depth analysis on the growth of internationalization within institutions of higher education throughout Europe and the U.S. throughout the 20th century. De Wit explores the rationale behind this growth, its meaning and approaches, and the variety of strategies and organizational models that were utilized to inform efforts. Both of their narratives provide a general overview to the themes that dominate recent internationalization and study abroad research, but due to the width of their scope, they fail to thoroughly address the significance of the Cold War on the U.S. approach to higher education.

While many historical narratives draw attention, the exponential growth of study abroad in U.S. higher education throughout the Cold War, researchers fall short in their analysis on the rationale behind this push for increased global mobility. Furthermore, their research fails to question the shifts in rationale of study abroad over time. This article expands on their work by exploring the growth of study abroad within the context of the war of ideologies and U.S. consumerism.

*Theoretical Framework.* Baudrillard, a French sociologist and cultural theorist, was well-cited for his post-modern views and critique of U.S. society and culture. Throughout his works, he argues that signification and meaning are both only understandable in terms of how particular

words or signs interrelate. His most notable work, entitled *Simulacra and Simulation*, captures how societies search for meaning that consistently remains out of reach (Baudrillard, 1994). Baudrillard defines simulacra as a copy of a copy, which has been repeatedly acknowledged such that it is accepted as more real than the original. Throughout this book, Baudrillard outlines the four successive phases of the image, which leads to the final stage of hyper-reality or simulacrum. These are: “(a) it is the reflection of a profound reality, (b) it masks and denatures a profound reality, (c) it masks the absence of a profound reality, and (d) it has no relation to any reality whatsoever: it is its own pure simulacrum” (Baudrillard, 1994, p.6).

In hyper-reality, entities and phenomena are imbued with characteristics they do not and cannot have, yet are treated as though they do (Hehir, 2011). Hehir points out that Baudrillard (2005) believed Western society was engaged in a constant process of self-delusion, “where illusions had come to replace reality and the capacity of liberal democracy to attain perfection had become an article of faith” (p.1077). This process of self-delusion is clearly seen throughout the 20th century, in which the U.S. was so obsessed with the identity – or lack thereof – that it made one up to counter Soviet propaganda (Baudrillard, 2005; Hehir, 2011).

In the context of U.S. higher education and study abroad, this need for social differentiation has been manifest in the desire to promote study abroad as a tool of Western cooperation and goodwill (eg. global citizenship, intercultural competency, and mutual understanding), which does not equate with the original practice of study abroad but rather with an idealized composite rendering of study abroad. In this first article, I argue that evidence of Baudrillard’s theory can be identified in the general discourse on study abroad throughout the 20th century.

*Journal Submission.* I will submit article one for publication to *Frontiers: The Interdisciplinary Journal of Study Abroad*. This journal is an open-access, peer-reviewed academic journal that communicates the latest research on education abroad within a multi-disciplinary forum to reflect on critical issues and concerns for academics and professional practitioners. The journal encourages submissions from a variety of disciplines, subject matters and perspectives in order to enrich the field as well as foster dialogue and debate for a wide audience in international education and publishes a variety of conceptual pieces and essay commentaries. Essays and article submissions cannot be longer than 10,000 words, and should be in APA or MLA format. A full list of submission requirements are found here: <https://frontiersjournal.org/index.php/Frontiers/about/submissions>

*Alignment.* This article is connected to the overall dissertation, which aims to rethink the way we view internationalization in U.S. higher education. Within U.S. higher education, the practice of study abroad has been utilized as a tool of internationalization. Since 2000, there have been over a thousand research studies related to outcomes assessment instruments in study abroad with varying results (Engle, 2013). Yet, Wong (2015) has pointed out that the results of these assessments, across the board, are inconsistent and lack solid evidence. Maybe the issues are not with the tools, but rather in our perception of the benefits of study abroad and our approach to this aspect of internationalization. By exploring the rationale of study abroad within U.S. higher education throughout history, we can better understand where this practice is going in the near future and change course, if necessary.

## *Article Two*

In article two, I present Mansilla and Gardner's (2007) global consciousness framework as an approach to internationalization efforts within U.S. institutions of higher education. The global consciousness framework provides an institutional conceptual foundation for internationalization that is rooted in mindfulness rather than competitiveness. Throughout this article, I explore the theories and research that guided the development of Mansilla and Gardner's global consciousness framework and highlight the usefulness of this approach within higher education. Throughout this article, I address two research questions:

1. What are the theories and research that guided the development of Mansilla and Gardner's Global Consciousness Framework?
2. In what ways can the global consciousness framework be utilized in U.S. study abroad programming within higher education to improve students learning, both academic and intercultural?

I examine the ways in which the global consciousness framework can be utilized in U.S. higher education internationalization efforts to improve students learning, both academic and intercultural. Thus, improving student preparedness for this global era.

*Literature Review.* Global consciousness emerged out of the complex discourse on globalization. While many scholars agree that global consciousness is unattainable without an



understanding of the rapidly changing world, they differ in their approaches to this understanding. Within the literature, there are three approaches to global consciousness that most scholars tend to refer to when describing global consciousness. They are a knowledge about things in the world, an engagement with things in the world, and the experience of being in the world (Lew, 2018).

Having a knowledge of the world is one of the most fundamental conceptualizations upon which a consciousness of the world is established. According to Robertson (2004), global consciousness requires a profound understanding of the “social and historical lessons of globalization” (p.6). Robertson believes that knowledge of the democratic process at the global level, the environmental effects caused by globalization, and human migration patterns due to fragmented borders are crucial to improving the human condition. Robertson argues that globally conscious individuals are empowered to develop global solutions that are “based on an inclusive rather than exclusive reading of human history” (p.13). Similar to Robertson, Ahmad (2003) defines global consciousness as a heightened knowledge of our common humanity regardless of race, ethnicity, ideology, or nationality. Without this knowledge, Ahmad believes that “humans will continue to emphasize exclusiveness and uphold an obsessive pride in one's own culture” (p.130). Kiely (2004) defined global consciousness as the ongoing and overall pattern of human perspective transformation. Cuddy-Keane (2003) asserts that “global consciousness is the knowledge of one’s own identity as part of an interrelated and interdependent world space” (p.53). For most scholars in the field, knowledge of the world around you (intellectual, sensory, and spatial) is crucial to the development of global consciousness. An additional approach to global consciousness relates to the forms in which we engage with the world.

Lew (2018) states that “engagement forms of global consciousness bring affect (encounters, emotions, and attachments), and reflexive components to the factual knowledge of places” (p. 747). This approach goes beyond gaining knowledge of the physical world around us and delves deeper into the emotional connectedness that we share with one another. Terms such as global citizenship, global ethics, and global community derive from this approach to global consciousness.

Global consciousness has also been defined as an experience of “being” in the world. This approach to global consciousness takes into account personal narratives that examine identity formation. Marschall (2015) highlights that being in the world is a state of consciousness that is associated with defining, creating, or realizing one’s identity through relationships and exchanges with the world around us. Thoughts around tourism and cosmopolitanism are rooted in this concept

of being in the world; they each challenge the motives and ideas of travel, membership, community, and concepts of home (Lew, 2018). Liu and Macdonald (2016) argue that global consciousness involves the “activation of layers of identity and awareness, ranging from individual to small units to larger groups and institutions, and nations in the service of the greater public good relative to that unit” (p. 323). This approach is concerned with how one views their role in society. Globally, conscious individuals combine the inner self and the outer world and merge into a subjective oneness or flow experience (Nakamura & Csikszentmihalyi, 2014). It is viewed as a consciousness that moves a person from “being of” the world, an outside observer of society, to “being in” the world, an active agent of societal change.

Global consciousness situates individuals in unifying narratives and explanations that help them to make sense of the effects of globalization while also empowering them with agency to make change. It includes intellectual knowledge, but goes beyond that into emotional knowledge, body and sensory knowledge, as well as personal identity (Lew, 2018). It is centered on the belief that we form and shape the world around us through our conscious attention, and conversely, the world around us forms and shapes us through experiences and memories (Thrift, 2008). The variety of approaches to this level of consciousness reveals just how interconnected we are with each other and the environment around us. The complex discourse on globalization requires a framework that brings coherence to otherwise fragmented experiences. Furthermore, understanding of these complexities requires educators to use their agency in creating curricula that develops globally conscious individuals that can engage, exchange, and collaborate with the world around them.

Higher education, a major form of human movement, is a key contributor to the shaping of our society. As such, it should serve as a fundamental tool in addressing solutions to the challenges we face because of its role in providing an embodied expansion of global knowledge, awareness, and consciousness. Improving student preparedness for a global era requires a full understanding of “global systems, global issues, the dynamics of how things are interrelated and interconnected in the world, and how society can best address global issues” (Bremer, 2006, p.40). For Mansilla and Gardner (2007), this preparation is a culmination of the knowledge about things in the world, the engagement with things in the world, and the experience of being in the world. Their global consciousness framework, which is an intersubjective process, provides a response to globalization

for institutions and educators that is rooted in a mindfulness that conveys a holistic awareness to the growing interconnectedness of society.

*Theoretical Framework.* Mansilla and Gardner (2007) define global consciousness as “the capacity and the inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary world” (p. 58). There are three cognitive capacities that lie at the heart of global consciousness: global sensitivity, global understanding, and global self. A globally sensitive student has the awareness to connect their local experiences to a global framework. A student with global understanding is able to think critically on global issues and provide sustainable solutions. Global self refers to the ability to perceive oneself as a global actor on the world stage (Suárez-Orozco, 2007, p.59). In summarizing the aim of global consciousness, Mansilla and Gardner (2007) state that an individual exhibits global consciousness when they are “attuned to daily encounters with world cultures, landscapes, and products; are able to place such encounters in a broader narrative or explanatory framework of contemporary global processes; and perceive themselves as an actor in such a global context” (p. 59).

The global consciousness framework provides an institutional conceptual foundation for internationalization that is rooted in mindfulness rather than competitiveness. While Mansilla and Gardner’s study explored the framework of global consciousness in teaching globalization within secondary education programs, this article aims to understand the global consciousness framework as a theoretical lens for those seeking to integrate a global dimension within their programs in higher education.

*Journal Submission.* I will submit article two to *The Journal of Studies in International Education*. This journal is the premiere forum for higher education leaders, administrators, educators, researchers and policy makers interested in all facets of the internationalization of higher education. They encourage submission of articles that explore concepts, strategies, approaches, and issues of relevance to the internationalization of higher education that make a significant and original contribution to theory and practice. They are also open to publishing novel ideas and concepts linked to the internationalization of higher education. Essays and article submissions cannot be longer than 7,000 words, and should be in APA or format. A full list of submission requirements are found here: <https://journals.sagepub.com/author-instructions/JSI>

*Alignment.* By providing an alternative approach to internationalization of U.S. higher education, the global consciousness framework is a direct connection to the overall theme of this dissertation. Higher education institutions throughout the U.S. must rethink their approach to internationalization in order to avoid having their efforts entrenched in solely economic aspirations. If institutions desire to better prepare their students for the global era, they must build their internationalization efforts from a foundational framework that situates students in unifying narratives that bring coherence to otherwise fragmented global experiences. The global consciousness framework provides an approach to internationalization within higher education that is rooted in mindfulness rather than the competitiveness that comes from engaging with the world for purely economic motivations.

### ***Article Three***

Article three is a qualitative study that aims to explore Mansilla and Gardner's (2007) theoretical framework of global consciousness as a new approach to internationalization within higher education. This article explores how the Purdue University College of Veterinary Medicine (PVM) approach to internationalization, through the lens of global consciousness, has affected Doctorate of Veterinary Medicine (DVM) student's perceptions of their role in society through their own narrative. It highlights the usefulness of the global consciousness framework as a tool for student learning and overall university internationalization efforts. In 2016, the Purdue University College of Veterinary Medicine (PUCVM) redesigned their internationalization efforts within the college to incorporate the global consciousness framework. The global courses, study abroad programs, exchange partnerships, workshops, marketing, and global veterinary medicine certificate program were all established with the goal of developing globally conscious veterinary professionals that are prepared to engage, collaborate, and exchange with the world around them. This proposed study aims to explore the experiences of eleven DVM students who engaged with the global engagement curriculum throughout their time within PVM. The research question in this study is:

In what ways do veterinary students perceive their role in society after engaging in our PVM global engagement curriculum?

*Methods.* Since the scope of my study included seeking an understanding of how students perceive their role in society after engaging with PVM global engagement curriculum, a basic interpretive qualitative research design, as defined by Merriam (2002, 2009, 2019), was most appropriate. Merriam (2019) contends that the interpretive qualitative approach is best used for those seeking “to discover a phenomenon, a process, the perspectives and worldviews of the people involved or a combination of these” (p. 7). Merriam believes that “a basic interpretive and descriptive qualitative study exemplifies all characteristics of qualitative research” (p.6). Researchers engaged in basic qualitative work are influenced by many qualitative theories but not ascribe to one. Sandelowski (2000) contends that this allows researchers to describe the influence of their theories “instead of inappropriately naming or implementing these other methods” (p.339). Merriam (2002) points out three criteria of the basic interpretative design that guide the research: “1) how people interpret experiences, 2) what meaning they attribute to their experiences, and 3) how they construct their worlds” (p. 38).

Ritchie and Lewis (2003) describe this design as a “naturalistic, interpretative approach concerned with understanding the meanings in which people attach to phenomena within their social worlds” (p.3). Marshall and Rossman (2006) describe it as the best method for researchers whose goals are either explanatory, descriptive, exploratory, or emancipatory. Percy et al. (2015) state that the basic qualitative analysis best utilized when:

The researcher is interested more in the actual outer-world content of their questions (the actual options themselves, the life experiences themselves, the participants’ reflection themselves) and less on the inner organization and structure of the participants’ experiencing processes... (p.78)

For this article, I used a basic interpretive qualitative approach in order to discover student’s perceptions. This approach is favorable for gaining an understanding of what meanings the participants themselves construct from their experiences (Esterberg, 2002).

Data is collected through interviews, observations, or document analysis in this research design (Merriam, 2002, p. 6). Merriam states:

These data is inductively analyzed to identify the recurring patterns or common themes that cut across the data. A rich, descriptive account of the findings is presented and discussed, using references to the literature that framed the study in the first place (p.7).

Interviews were the primary source of data collection for this project. As with any research of this level, ethical standards were upheld within the context of the research study. This includes making participants aware of risks associated with participation, preserving anonymity, allowing for withdrawal of participation at any time, and conducting self-reflection throughout the research process (Merriam, 2019).

While there are no set rules for sample size in qualitative inquiry, I ensured that there were enough participants in this study to answer my research question (Merriam, 2002). The interviews were semi-structured, with the potential of a second follow-up interview should there be need for clarification. The semi-structured format allowed me to engage students in a way that elicits narratives about their experiences in engaging with the curriculum (Merriam, 1998). All the interviews were audio recorded, outsourced for transcription, reviewed for accuracy, and sent to participants via email for member checking. This process was necessary in order to adhere to best practice research collection guidelines and fulfill methodological aim of the study (Merriam, 2002). In total, I interviewed eleven qualified participants. There were two criteria for the selection process:

1. Must be in the DVM graduating classes of 2020 or 2021.
2. Must have completed the PVM Global Veterinary Certificate Program.

The sampling criteria for this study were crucial to answering the research question. The PVM Global Veterinary Medicine Certificate was selected as criteria because the certificate is a culmination of all global engagement curriculum offered at PVM. Completion of this certificate requires a series of four mandatory workshops: 1) an international veterinary medicine course, 2) a mandatory pre-departure orientation, 3) a mandatory re-entry workshop, and 4) a requirement that students participate in at least one PVM approved global engagement experience overseas. The participants of this study were the first cohort to complete the redesigned certificate in its entirety. These students were exposed to the global consciousness framework from the time they started their veterinary education at PVM through their graduation. In total, there were 11 hours and 42 minutes of audiotaped material. Transcriptions were reviewed twice and written verbatim to ensure participants' words were accurately captured.

For this study, I utilized Braun and Clarke's (2006) thematic analysis method to code the data into manageable categories. In the basic interpretative qualitative design, data is "inductively

analyzed to identify the recurring patterns or common themes that cut across the data” (Merriam, 2019, p.7). Thematic analysis is a method for identifying, analyzing and reporting patterns or themes within data (Braun & Clarke, 2006). Braun and Clarke provide a six-phase guide, which I used in my study as a foundation in conducting thematic analysis:

Phase One: Familiarizing yourself with the data.

Phase Two: Generating initial codes.

Phase Three: Searching for themes.

Phase Four: Reviewing themes.

Phase Five: Defining and naming themes.

Phase Six: Producing the report (pp. 16-23).

This method was utilized to explore various aspects of the research topic in order to capture themes that are important to the overall research question. In my analysis, I identified three salient themes among the DVM students who participated in this research study. These themes were: (a) wider scope of the profession, (b) role as educator, and (c) attentiveness to alternative perspectives.

*Journal Submission.* Article three will be published in *The Journal of Research in International Education*. This internationally, peer-reviewed journal advances the understanding and significance of international education in multiple areas of education. They publish research that undertakes a rigorous consideration of the educational implications of the fundamental relationship between human unity and human diversity that 'education for international understanding' requires. They encourage research submissions that close the gap between the well-established emergent theory and diverse practice throughout the world and are concerned with the promotion of education for international understanding that may include peace education, global education and intercultural education. Essays and article submissions cannot be longer than 8,000 words, and should be written in the SAGE Harvard reference style. A full list of submission requirements are found here: <https://journals.sagepub.com/author-instructions/JRI>

*Alignment.* The utilization of the global consciousness framework as a conceptual foundation for higher education internationalization efforts changes the way students view their role in society. In this study, I found that DVM students who engaged in the curriculum from this framework perceived their profession as a diverse, interconnected and global community; they

viewed their education as a tool for the betterment of society, and they became more attentive to alternative perspectives and worldviews. Mansilla and Gardner state that an individual exhibits global consciousness when they are “attuned to daily encounters with world cultures, landscapes, and products; are able to place such encounters in a broader narrative or explanatory framework of contemporary global processes; and perceive themselves as an actor in such a global context” (Suárez-Orozco, 2007, p.59). This approach lays the foundation for building a community rather than a conglomerate within higher education.

### **Conclusion**

The following three articles in this dissertation challenge the current rationale of internationalization and makes the case for a new approach to internationalization within U.S. higher education. My first article delves deep into the rationale of internationalization in U.S. higher education over the years by way of U.S. study abroad. This analysis identifies and evaluates the multiple cause-and –effect relationships in a historical context in order to understand the origins that led to the expansion of internationalization efforts within U.S. higher education. My second article explores Mansilla and Gardner’s global consciousness framework as a viable solution to the issues that are currently plaguing internationalization efforts in U.S. higher education. I contend that the global consciousness framework provides an alternative approach to internationalization that is rooted in mindfulness rather than competitiveness. Finally, my third article evaluates the impact of this proposed solution by examining how DVM students within PVM view their role and careers in society after engaging with the global consciousness framework.

Overall, these articles take a critical lens to our approach in preparing students for the global era. My dissertation is entitled “Rethinking Internationalization” because, throughout, I contend that the current approaches to internationalization within U.S. higher education are both narrowly defined and lack a cohesive institutional framework (de Wit, 2002). Furthermore, I argue that this lack of framework has caused many institutions to approach efforts from a competitiveness perspective rather than a cooperative one. By taking a step back and viewing this practice through a new lens, we can better understand where this practice is going in the near future, and, change course if necessary.



## **CHAPTER II. CONSUMING THE IMAGE STUDY ABROAD: EXPLORING U.S STUDY ABROAD RATIONALE IN THE 20TH CENTURY**

### **Introduction**

In a speech to inaugurate the 2018 International Education Week, a joint initiative of the U.S. Department of State and the U.S. Department of Education to promote the benefits of worldwide international education and exchange programs, U.S. Secretary of State Mike Pompeo addressed the U.S. people on the benefits of study abroad. He started his address by stating that:

American diplomats go to work each day to represent the United States all around the world. American students studying abroad also play a key role as citizen ambassadors. They tell the American story and demonstrate American ideals and values to the entire world. Nothing can replace the people-to-people connections when our young people study abroad. Let's work together to provide more opportunities to Americans from all backgrounds (U.S. Bureau of Educational and Cultural Affairs, 2018, 0:02).

The U.S. Secretary of State concluded his address by proclaiming:

International education should be a part of every student's academic career. Education exchanges, whether it is Americans going overseas or foreigners coming to the U.S., are among the most important tools in our diplomatic arsenal. They maintain America's competitive edge and preserve our leadership in the world (U.S. Bureau of Educational and Cultural Affairs, 2018, 0:59).

U.S. Secretary Pompeo's assertion of study abroad as a tool of diplomacy is a long-held government belief of this practice that dates back to the Cold War years from 1947-1991 (Nye, 2005). Yet, a simple web search of current study abroad offerings within U.S. universities reveal programming that is at variance with the U.S. foreign policy agenda. This begs the question if Secretary Pompeo's view of study abroad is rooted in actuality, and if not, what were the influences that led to this illusion?

In this article, I place the historical events that have influenced the rationale of study abroad programming in U.S. higher education, throughout the 20th century, within the framework of Baudrillard's (1983,1994a,1994b, 2001) theory of hyper-reality. The intent of this paper is not to provide a synopsis of Hoffa and DePaul's (2007-2010) comprehensive two-volume history of study abroad published by the Forum on Education Abroad, but to shed light on the underlying

rationale that led to both the growth and misconceptions of the benefits of study abroad programming throughout the 20th century.

Pompeo's views toward study abroad sheds light on a much larger narrative of the commodification of U.S. higher education and the mass production of identity through the purchasing of prepackaged experiences that developed over time (Bolen, 2001). Throughout this paper, I contend that the slogans, such as global citizenship and citizen ambassadors, that are currently dominating the field are reiterations of a history that redefines the purpose of study abroad to fit with the needs of a country trying to reconcile with the ever-expanding impact of globalization. Currently, key themes in the literature focus on study abroad as a tool for intercultural competency development (i.e. Cushner & Chang, 2015; Deardorff, 2008), transformative learning (i.e. Berg et al., 2012), job attainment (i.e. Dwyer & Peters, 2004; Liwinski, 2018), and academic advancement (i.e. O'Rear et al., 2012; Raby et al., 2014). Are these benefits a reflection of the practice of study abroad or are they a part of a consumer ethos that is concerned with presenting an image that separates itself from the crowd? It is imperative that both higher education administrators and policymakers examine the historical origins and the development of study abroad rationale within U.S. higher education to ensure they are not forcing expectations on something that was never meant or designed to accomplish.

This article is the first of a three-article dissertation that investigates, by way of study abroad, the rationales behind the push for internationalization within U.S. higher education. Throughout this dissertation, I contend that the lack of a conceptual and theoretical framework for internationalization within U.S. higher education have led institutions, policymakers, and students to concern themselves with how the practice enhances their reputation rather than its actual utility (Mestenhauser & Ellingboe, 1998; Qiang, 2003). Furthermore, I propose a new theoretical framework for internationalization efforts within U.S. higher education that best prepares students for the global era. Overall, this three-article dissertation challenges the ways in which we approach global mobility in higher education and calls for a new approach to this practice in the 21st century.

In this first article, I delve deep into rationales behind the growth of study abroad throughout the 20th century. The article is divided into eight sections. In the first section, I provide a brief overview of the current literature that explores the history of U.S. study abroad throughout the 20th century. Throughout the second section, I investigate the literature that has linked study abroad with U.S. consumerism. The third section explores the key thoughts on Baudrillard's view

of U.S. consumerism as well as his theory of hyper-reality, which he defines as the “meticulous reduplication of the real, preferably through another, reproductive medium” (Wolfe et al., 2013, p.52), challenges the current narratives that have been associated with study abroad within U.S. higher education. In section four, I investigate the early origins and rationale of U.S. student mobility by looking at the concept of the Grand Tour. Section five examines the events which led to the development of the Junior Year Abroad and foreign study within U.S. higher education curriculum. Section six highlights the rationale that led to the massive increase in U.S. global mobility, as well as the government overhaul of university internationalization efforts throughout the Cold War. Section seven highlights the effect of the end of the Cold War on U.S. study abroad efforts. Along with some closing thoughts, the final section analyzes the rationale for study abroad in the 21st century. Throughout this conceptual essay, I challenge the long held origins of study abroad in U.S. higher education by placing the practice within the wider framework of U.S. capitalism and the struggle for hegemony and call for a different kind of intentionality to this practice in the 21st century.

## **Literature Review**

While the historical evolution of study abroad within the U.S. higher education system has been explored by researchers (de Wit, 2002; Dulles, 1964; Gore, 2005; Hoffa, 2007; Hoffa & Depaul, 2010), rarely have scholars placed the study abroad phenomenon within the greater context of the significant shifts in the hegemonic order in the global economy throughout the 20th century. In their two-volume work, entitled *A History of U.S. Study Abroad*, Hoffa and Depaul (2007-2010) presented the most comprehensive historical overview of study abroad within U.S. higher education. Throughout the research, Hoffa and Depaul pieced together an intriguing narrative that shed light on the events that influenced the discourse on study abroad within higher education over the years. While their work is the most complete historical study of U.S. abroad, it was not the first.

Utilizing Foucault’s discourse theory as a method for understanding the role of study abroad in U.S. higher education, Gore (2005) investigated how clichés about study abroad have influenced the perception of the practice in U.S. higher education over time. Gore explored how dominant beliefs have marginalized study abroad and how alternative voices have expressed its value. By adapting Foucault’s methodology, Gore was able to highlight how dominant

perspectives of the practice in higher education coalesced into a coherent and powerful discourse that devalued the practice amongst those in the education community. Throughout, Gore argues for a new discourse on study abroad that challenges old beliefs of the practice in higher education.

De Wit (2002) provided an in-depth analysis on the growth of internationalization within institutions of higher education throughout Europe and the U.S. throughout the 20th century. De Wit explored the rationale behind this growth, its meaning and approaches, and the variety of strategies and organizational models that were utilized to inform efforts. Both of their narratives provided a general overview to the themes that dominate recent internationalization and study abroad research, but due to the width of their scope, they failed to thoroughly address the significance of the Cold War on the U.S. approach to higher education.

While many historical narratives have drawn attention to the exponential growth of study abroad in U.S. higher education throughout the Cold War, researchers fall short in their analysis on the rationale behind this push for increased global mobility. Furthermore, their research fails to question the shifts in rationale of study abroad over time. I seek to expand on their work by exploring the growth of study abroad within the context of the war of ideologies.

### ***Consumerism and Study Abroad***

Many researchers have investigated how consumer culture has permeated U.S. study abroad. Over the years, authors have explored the influence of U.S. consumer culture on student learning experiences (Feinberg, 2002), the rise of consumer terminology and imagery in study abroad (Reilly & Senders, 2009; Zemach-Bersin, 2009), and the links between consumerism and colonial attitudes within U.S. study abroad (Ogden, 2008). The most notable research article on this topic, Bolen's (2001) "Consumerism and U.S. Study Abroad", explored the development of study abroad marketing and advertising tactics within the larger historical frameworks of U.S. higher education and consumerism.

Bolen's (2001) research investigated the "intertwining elements of higher education history, study abroad practices, and consumer culture theories in an attempt to outline the policy and practical implications of consumerism in study abroad" (p. 182). Throughout the article, Bolen presented a compelling history of the commercialization of U.S. study abroad throughout the 20th century. Bolen argued that in the latter part of the 20th century, similar to U.S. higher education, "study abroad entered into "consumer ethos" in which identity formation and the meaning of life

were to be found in the buying of prepackaged experiences” (p. 187). Bolen’s research was the first to situate study abroad within the wider growth trends in U.S. higher education. Furthermore, Bolen’s use of different consumer theories as a lens to explore the commodification of study abroad does well in revealing the links between consumerism and identity.

While Bolen’s historical narrative sheds light on the influences that drove the growth of this practice in higher education in the 20th century, the analysis failed to thoroughly identify the causes of shifts in attitudes toward U.S. study abroad overtime. This article expands on Bolen’s research by placing a magnifier lens on the historical events that have influenced the rationale of study abroad programming in U.S. higher education throughout the 20th century. Unlike the author’s mentioned in this section, I contend that the growth of this practice within U.S. higher education, over the years, is the result of study abroad signifying something more than a commodity. By placing the history of study abroad within the framework of Baudrillard’s hyper-reality, I highlight how the representation of study abroad in U.S. higher education became more indispensable than its actual utilization.

### ***Baudrillard and Hyper-reality***

Baudrillard, a French sociologist and cultural theorist, has been well cited for his postmodern views and critique of U.S. society and culture. Instead of analyzing society through economic structures, Baudrillard chose to study society through the way they consume. Baudrillard’s books explore the symbolic aspects of objects and analyze how they are interpreted and valued in contemporary society. Throughout his works, Baudrillard contends that postmodern society is a consumer society, and declares the U.S. to be the greatest consumer of the contemporary world (Baudrillard & Turner, 1992).

Through this lens of consumerism, Baudrillard (1998) contends that objects are not only valued by their utility but by what they represent. Therefore, when a consumer purchases an object, it signifies something more than a commodity. While the object has use-value, an economic term used to describe how a thing meets a human need; it also stands for a sign of the consumer’s rank, social understanding, and prestige (Habib, 2018).

Similar to Bolen’s research (2001), Baudrillard (1968) points out that individuals have a deep desire to distinguish themselves from others through the system of social differentiation, a sociological concept that concerns itself with the process by which the different roles of the

members of a society become institutionalized. In a consumer society, the consumer displays what they buy in order to differentiate themselves culturally. Within this consumer system of social differentiation, the utilization of the object is not as important as what it does to differentiate the consumer from the masses. An example of this is when a student chooses a university because of its ranking before considering how the curriculum meets their educational goals. For Baudrillard (1968), the moment an object is purchased for its sign rather than its utility, the consumer is “owned” by the object. In that moment, the object represents something that moves far beyond its mere utility into pure sign; the signifier preceded the signified (Baudrillard, 1994). Therefore, the consumption is not natural but rather cultural, and the consumer is constantly under pressure of sign to preserve their differentiation (Habib, 2018). Throughout his works, Baudrillard (1994) explores how the consumption of sign instead of use has led to objects being entrenched with meaning that is not there. Baudrillard contends that this process of adding meaning or signs to objects that go beyond their utility, moves the consumer from reality to illusion.

In Baudrillard’s (1994) most notable work, entitled *Simulacra and Simulation*, he captures how societies search for meaning that consistently remains out of reach. Baudrillard believes that consumer society has drifted so far from objects being valued for their use that exchange-value is only between signs. In this world, signs have no resemblance to reality. Furthermore, Baudrillard argues that the human need for social differentiation has pushed society to a point in which the representation of an object is viewed as more “real” than the actual object. The process in which an image is no longer a reflection of itself is defined by Baudrillard as simulacra. Baudrillard defines simulacra as a copy of a copy which has been so repeatedly acknowledged that it has come to be accepted as more real than the original. Baudrillard contends that these events do not occur all of a sudden, but change through history gradually (Hegarty, 2004).

Throughout *Simulacra and Simulation*, Baudrillard outlines the four successive phases of the image, which leads to the final stage of hyper-reality or simulacrum: “(a) it is the reflection of a profound reality; (b) it masks and denatures a profound reality; (c) it masks the absence of a profound reality; and (d) it has no relation to any reality whatsoever; it is its own pure simulacrum” (p. 6).

For Baudrillard, stage one of the transition into hyper-reality takes place when the reflection of the original image is a basic reality. In this stage, the image is a clear sign of the real and is widely accepted as an illusion that reflects a profound reality (e.g. purchasing a hand-painted

copy of a Van Gogh from Amazon). Stage two of hyper-reality is the masking and perversion of the original image. In this stage, the distinction between the image and its representation start to become blurred (e.g. purchasing a digitally rendered Van Gogh). The image does not clearly reveal reality, but hints at the existence of an ambiguous reality that the image itself cannot encapsulate. Stage three, which Baudrillard views as the pivotal transition into hyper-reality, takes place when the original version is masked to the point that the image is only determined by its representation (e.g. the digitally rendered Van Gogh is more popular and accepted than the original). In this phase, the original version of an object has no real significance because it no longer exists; what remains is an image that claims to represent a faithful copy, but it is a copy with no original. Finally, stage four of hyper-reality, which Baudrillard terms 'pure simulacrum', is when the image bears no relation to any reality (e.g. a digitally rendered copy of the digitally rendered Van Gogh is being purchased on Amazon). At this stage, signs merely reflect other signs and any claim to reality on the part of images or signs is only of the order of other such claims. Baudrillard (1994) contends that, at this stage, reality dies out and hyper-reality sets in. In hyper-reality, entities and phenomena are imbued with characteristics they do not and cannot have, yet are treated as though they do (Hehir, 2011).

Hehir (2011) points out that Baudrillard believed Western society, due to rise of consumer capitalism, was engaged in a constant process of self-delusion, "where illusions had come to replace reality and the capacity of liberal democracy to attain perfection had become an article of faith" (p.1077). This process of self-delusion is clearly seen throughout the 20th century, in which the U.S. was so obsessed with identity and self-differentiation –or lack thereof- that it made one up to counter Soviet propaganda (Baudrillard, 1998; Hehir, 2011). In the context of U.S. higher education and study abroad, this has been manifest in the desire to promote study abroad as a tool of Western cooperation and goodwill (e.g. global citizenship, intercultural competency, mutual understanding), which does not equate with the original practice of study abroad but rather with an idealized composite rendering of study abroad.

Evidence of Baudrillard's theory can be identified in the general discourse on study abroad throughout the 20th century. The historical overview that follows examines the early conceptions of study abroad within U.S. higher education and the shifts in rationale of this practice at the start and end of the Cold War. Throughout, I highlight how the U.S. desire to counter Soviet ideology led to the characterization of higher education global mobility as a tool to improve international

relations and strengthen U.S. competitiveness in the age of globalization. I contend that the consumption of U.S. study abroad as sign dates back to its earliest foundations in higher education, and the mass consumption of this practice (by students, higher education institutions, and government) was not natural, but rather forced under pressure of sign to preserve differentiation; leading to an illusion of its capabilities.

### ***The Grand Tour: Symbolic Order***

Most of the study abroad literature that investigates its' origins within U.S. higher education begin with the "European Grand Tour" (de Wit, 2002; Dulles, 1964; Gore, 2005; Gürüz, 2011; Hoffa, 2007). While the idiom can be traced back to the seventeenth century, in which young European men of position traveled to major cities throughout Western Europe to complete their informal education, the U.S. adaption to this concept did not begin until the early nineteenth century (Gore, 2005; Hoffa, 2007; Sweet, 2012). The popularity of the Grand Tour amongst U.S. elites was a result of the rise in consumerism and the mass production of printed information throughout the early nineteenth century (Black, 2011). Throughout this period, "young Americans with no such social pretenses or aspirations, but with the nerve of wherewithal to travel on their own, took off for a year or more of unplanned experiences" (Hoffa, 2007, p.31).

Within the U.S., Grand Tours were representative of rites of passage to adulthood for young wealthy white men and women. For many Americans "the pursuit of study in Europe was considered the final touch to their cultural integration into American society" (de Wit, 2002, p.9). Black (2011) contends that the motive behind foreign travel, at that time, was influenced by the belief that certain social skills and knowledge could not be attained without travel outside of one's own country. Furthermore, Hoffa (2007) points out that, due to a lack of academic qualifications of U.S. students, the Grand Tour provided a substitute for young U.S. elite to engage with European high society without being admitted into their degree granting institutions. Throughout this period, young adults from wealthy backgrounds traveled to Italy, Germany, France, Austria, and Great Britain for the purpose of leisure and personal development (Contreas, 2015).

When placed in Baudrillard's theory, the Grand Tour was not only consumed as a leisurely break away from the mundane U.S. society, but also as a sign of the consumer's rank, social understanding, and prestige. Baudrillard (1994) would classify this image of travel as the first of his four phases of sign; in which the "image is a reflection of a profound reality" (p. 6). Throughout



this period, U.S. travel to Europe meant more than going from one place to another; it represented one's cultural edification (Gore, 2005). Through the lens of the U.S. consumer, travel to Europe was the reflection of one's societal rank, which faithfully represented a basic reality of the economic gaps in U.S. society (Baudrillard, 1994).

The Grand Tour, as a sign of societal rank, is a time in history that Baudrillard (1983) defines as the symbolic order. The symbolic order is described as a time in which "signs are limited in number, and are not widely diffused, each one functions with its full value as interdiction, each is a reciprocal obligation between castes, clans, or person" (p. 84). For Baudrillard, the limited access to travel abroad represented a feudal or archaic society in which only those of higher cast and rank were able to partake. The end of the symbolic order takes place when the limited access becomes boundless.

Phase two of Baudrillard's successive phases of hyper-reality would come in the early 20th century, when institutes of higher education incorporated travel abroad into their curriculum to address the improved U.S. positioning in the global economy. The incorporation and mass production of travel abroad in U.S. higher education curriculum perverted the image of travel abroad by masking this socio economic indicator as an educational practice with multiple signs.

### ***Creation of U.S. Study Abroad: Counterfeit***

Baudrillard (1983) contends that "competitive democracy succeeds the endogamy of signs proper to statutory order" (p.85). From a few thousand travelers in the early 1800's, the U.S. participation in Grand Tours increased to nearly thirty thousand at the start of the 20th century (Dulles, 1966). The growth of participation over this period is a direct result of the rise of the Gilded Age in the U.S., in which the economy experienced rapid growth through the expansion of industrialization. The development of transcontinental railroads and the increased production of ocean liners made travel to the Europe much more accessible (Schriber, 1997; Stowe, 1994). The rise of a middle class and increase in global mobility distorted the Grand Tour as a signifier one's value and position in society in the early 20th century (Contreras, 2015; Sweet, 2012). This distortion would turn to counterfeit as U.S. higher education implemented travel abroad into their programs of study.

By the time U.S. higher education adopted the practice of travel abroad into their curriculum, a World War took place, the creation land grant institutions expanded access to

education (Lucas, 1994), and the U.S. found itself in a favorable economic position on the world stage (Schulzinger, 2008). From 1919 to 1945, masked with the rationale of career advancement, national security, and foreign employment, U.S. institutes of higher education added new signs to travel abroad due to the demand of the growing economy and desire to supplant the image of the Grand Tour.

By the end of World War I, the U.S. had found themselves in a position of great influence on the world stage. This newfound authority brought the U.S. out of isolationism and into diplomacy (Schulzinger, 2008). Within higher education, this new positioning prompted a rise of what Spring (2001) defines as the “Americanization” of the curriculum. Spring states that, “Americanization meant cultural imperialism and the building of a national spirit that was suspicious of foreign countries and ways of living” (p. 225). In a country inhabited by many different immigrant populations, U.S. policymakers believed that the deculturalization was essential to developing a national identity that could not be penetrated by radical political ideas such as socialism and communism (Spring, 2001). The departure from isolationism also meant that the U.S. needed to learn more about the world they were seeking to foster.

In their description of the effects of World War I on U.S. higher education curriculum, Goodwin and Nacht (1988) state:

The demonstrated unpreparedness of the United State to comprehend the process of which it was part, both during World War I and at the Peace Conference afterward, suggested to many young Americans the need to both understand other countries better and to reflect on different ways to arrange relations among states. The study of international relations increased in the United States between the war, with practitioners lodged both in universities and in nongovernmental research institutions like the Council on Foreign Relations, the Carnegie Endowment for International Peace, and the Brookings Institution (p. 3).

De Wit (2002) points out that the rationale for internationalization in U.S. higher education after World War I was rooted in economic positioning and the promotion of peace and mutual understanding. De Wit contends that the dark cloud of destruction that resulted from World War I provided “a new impetus to travel abroad” (p.23). The belief that economic stability, peace, and understanding could be gained through people educating themselves about the other culture, while noble was also deeply rooted in a fear of another world war (de Wit, 2002).

From 1919-1925, there were three major events that took place to usher in the era of study abroad programming within higher education. These were: (a) the 1919 creation of the Institute of

International Education, (b) the development of the first credit-approved year abroad program within University of Delaware, and (c) the development of the Smith College Junior Year in France program in 1925.

The 1919 development of the Institute of International Education (IIE), an independent nonprofit, nongovernmental national organization that promoted peace through educational exchange, was crucial to the growth of study abroad programming across all U.S. universities. IIE was created to respond to the need for a national entity that could mediate between government policies and college and university programming (Hoffa, 2007). By taking the lead in recommending standardization of study abroad programming amongst U.S. universities, the IIE opened the doors to U.S. universities viewing travel abroad as a critical practice to formal undergraduate curriculum rather than an extracurricular activity for personal leisure (Hoffa, 2007).

From 1919 to 1939, the Institute of International Education (IIE) thrived within the field of international education. Throughout this era, IIE played a significant role in the creation of non-immigrant visas for international students coming to study in the U.S., and the first Russia (1934), China (1936), and Argentina (1939) study abroad programs designed for American students (Lee, 2012). It is important to note that, once the initial IIE funding from the Carnegie Endowment for International Peace ran out, the U.S. State Department provided funding to ensure that the organization would continue to thrive. Federal funding would play a crucial role in shifting the purpose of the IIE throughout the Cold War. By establishing themselves as the link between government aims and university curriculum, the IIE was the first organization to create a pattern in which the U.S. government looked to higher education to play a critical role in U.S. foreign policy.

While the Institute of International Education was hard at work in expanding U.S. influence through international education, Kirkbride, Assistant Professor of French at University of Delaware, was busy advocating for a foreign study plan that was distinct from the Grand Tour. Contreras (2015) explains that Kirkbride's foreign study plan was fourfold. Contreras states that "it sought to improve international understanding in the students, increase U.S. effectiveness and efficiency in foreign trade, broaden U.S. vision of world affairs, and to stimulate and liberalize U.S. college education" (p. 243). Interestingly enough, any references to the Grand Tour were missing from the language of his proposal. Kirkbride's emphasis on understanding the world economy and possibilities for future employment represented a distinct shift in the way travel

abroad was promoted within higher education. Kirkbride's emphasis on import/export employment opportunities, after engaging in his program with companies like Macy's, Gillette Razor, and Eastman Kodak, represented an acquisition that went beyond the "rite of passage" narrative that dominated the early days of the Grand Tour (Contreas, 2015). In 1923, with the full support of his university president, Kirkbride led eight men to France on a University of Delaware credit approved yearlong study abroad program.

Throughout the 20th century, Kirkbride's foreign study plan would be duplicated across U.S. universities. Although the University of Delaware's first approved study abroad program was all male, the women were not far behind. Unlike University of Delaware, the Smith College credit approved study abroad program that focused more on a curriculum in language and culture.

Cattanes, Professor of French at Smith College, was the driving force behind the first credit approved study abroad program within her institution. In 1924, Cattanes approached her president with a program proposal that was designed "for students with advanced knowledge of French language to spend their junior year living in France studying special languages and culture courses at Sorbonne in Paris living with local host families" (Contreras, 2015, p. 245). The program's specific emphasis on structure, academics, and cultural acquisition represented a break from the Grand Tour narrative of leisure, escape, and social articulacy that dominated the rationale for global mobility with women in the first decade of the 20th century. In 1925, Smith College, a private women's liberal arts college, was responsible for the creation and coining of the term "Junior Year Abroad" (JYA). In her first year, Cattanes selected 32 women of high academic standing and proficient French language ability to lead to France for a year (Hoffa, 2007).

Baudrillard (1983) believes that "the development of a counterfeit takes place when the object of consumption passes from a limited order of signs, which prohibit free production, to a proliferation of signs according to demand" (p. 85). Bolen (2001) points out that the consumers of these signs remained the same. Limited programming and high program cost ensured that only those of certain economic classes could have access to the experience. Throughout the early 20th century, the demand of travel abroad was based on multiple signs. No longer solely representing a sign of societal rank, travel abroad in this period represented national security for future U.S. policymakers, academic elitism for the high academic standing student, and job placement advantage for the student looking to engage with the world economy. Bolen (2001) argues that, similar to higher education, the marketing of study abroad as a means to improve societal rank

(through education or earnings) fit into consumer ethos. Baudrillard (1983) contends that when “the sign multiplied no longer resembles, in the slightest, the obliged sign of limited diffusion; it is counterfeit, not by corruption of an ‘original’, but by extension of a material whose very clarity depended on the restriction by which it was bound” (p. 85).

The proliferation of rationales to travel abroad went beyond socioeconomic standing to represent an image that does not clearly reveal reality. In an attempt to differentiate study abroad from the rhetoric of the Grand Tour, institutes of U.S. higher education inundated travel abroad with signs that it cannot encapsulate. Travel abroad cannot guarantee national security, it does not ensure employment, and ought not to promote the acquisition of culture. Yet, institutes of higher education branded study abroad with these identities, which would later play a crucial role during the Cold War: a time when study abroad was consumed as sign to combat Soviet ideology.

From 1938-1946, there was a brief suspension of promoting efforts to study abroad due to the chaos that ensued all throughout the world. De Witt (2002) argues that World War II (WWII) underlined the need for more curriculum focused on international area studies and languages that fell outside of the European scope. De Witt contends that national security and foreign policy became the driving force behind the consumption of these programs in higher education. The Cold War drastically amplified these education initiatives after WWII and U.S. government funding ensured these programs would thrive in a post-WWII world. Once the war was over and international borders were re-opened, the overhauling of U.S. study abroad programming by the government was not far behind. During this period, the U.S. government financially supported and embraced study abroad in U.S. higher education because of its sign as national security; a sign that had no bearings on reality.

### ***Study Abroad and Cold War: Order of Sorcery***

In Baudrillard’s (1983) theory of hyper-reality, the third successive phase of the image masks the absence of a basic reality. Baudrillard defines it as an “order of sorcery” (p. 12), due to the fact that the image has no original but pretends to be a faithful copy. In this phase, what drives consumption is not necessarily need, but rather marketing and advertising. In relation to study abroad, the exponential growth that resulted from the Cold War was directly connected with the U.S. desire to promote an identity that combated Soviet ideology. Baudrillard (1998) states:

You never consume the object in itself; you are always manipulating objects as signs which distinguish you either by affiliating you to your own group as an ideal reference or by marking you off from your group by reference to a group of higher status (p. 61).

Throughout this period, the U.S. federal government called for the mass consumption of study abroad to fulfill an image of the U.S. that was just as manufactured as the product itself. Bolen (2001) contends that:

Consumerism's message of instant gratification leads participants to expect that a culture that took thousands of years to form will be quickly and easily available to them.... They purchased this knowledge by buying the program, and so the program gets blamed if cultural understanding remains elusive (p. 186).

During this period, the U.S. policymakers looked to study abroad to convey democracy among nations on the cusp of communism and accused the practice of being ineffective when the results did not match their needs.

As the dust settled from World War II, where some 40 million soldiers and civilians lost their lives, the United States and the Soviet Union stood far above all other countries as influencers on how the world should move forward. Prominent Cold War historian, Leffler (2008), describes the Cold War as "the struggle for the soul of mankind" (p.8). Ideological differences would set the stage for a war that would be fought on the lands of emerging nations. In his examination on the impact of the Cold War within U.S. curriculum, Pinar (2011) argues that Cold War anxieties caused the Eisenhower and Kennedy presidential administrations to mobilize and make public education more arduous. The 1957 launch of Soviet artificial satellite, Sputnik I, sparked an educational curriculum movement that shifted from the development of "life skills" to focus on producing the "best and brightest" to compete on a global scale (Osgood, 2008; Schulzinger, 2008). After the launch of Sputnik I, the American public educational system was scrutinized by policymakers and educators for being "slack" and many called for a stronger and more rigorous approach to education within the school system (Bruner, 2002; Pinar, 2011).

The growth of physical fitness, mathematics, science, and engineering programs within public education institutions were a direct response to the ever-growing fear of losing global military and economic influence to the Soviet Union (Gregg, 2016). Along with the shift in classroom curriculum, educational exchange and study abroad programming within institutions of higher education throughout the U.S. underwent a dramatic modification in order to meet the needs

of federal government initiatives (Bu, 1999). Once study abroad efforts began again, a new voice emerged as the advocates of study abroad: the U.S. government.

From 1948 to 1969, educational exchange and study abroad programming within higher education were consumed as sign by the U.S. government to promote U.S. ideology and advance foreign policy goals (Mikhailova, 2002). During this period, study abroad was financially supported, not because of what it does, but because of what it represented to U.S. policymakers: an ethical counter to Soviet propaganda. In 1946, there were two major creations that set the stage for a U.S. government overhaul of study abroad programming in higher education. The first was the creation of the Office of International Information and Cultural Affairs (OIC) within the State Department and the second was the creation of the Fulbright Act.

On January 1, 1946, guided by Secretary of State William Benton, the U.S. established its first post-World War II cultural/informational agency, called the Office of International Information and Cultural Affairs (OIC). This agency was sponsored by President Truman; who declared that “the nature of present-day foreign relations makes it essential for the United States to maintain informational activities abroad as an integral part of the conduct of our foreign affairs” (Iriye, 2002, p.46). According to Iriye, the “informational activities” of the Truman administration were “to provide a full and fair picture of American life and of the aims and policies of the U.S. government” (p.46). Managed by the Department of State, this agency ran both cultural and information programs abroad. The Office of International Information and Cultural Affairs’ (OIC) fundamental aim was to “advance the cause of peace through fostering clearer reciprocal understanding between the people of the US and those of other nations”. The creation of the Fulbright Act soon followed.

Senator William Fulbright introduced a bill in U.S. Congress that called for the use of proceeds from the sale of surplus war property to fund the promotion of international goodwill through the exchange of students in the fields of education, culture, and science. Instead of a mass U.S. information or propaganda endeavor, Senator Fulbright proposed a scholarship bill that would soon lay the groundwork for the first large- scale effort by the U.S. government in the field of international educational exchange. Senator Fulbright believed that this program would remove cultural blinders, foster tolerance, and create a sense of public service to those who, like him, were dedicated to the promotion of peace and cultural understanding (Woods, 1987).

The 1946 Fulbright Act was designed to discontinue once the funding from the sale of surplus war property ran out. Fulbright designed the program this way in order to avoid influence from State Department programming operated by the Office of International Information and Cultural Affairs, but his efforts fell short as the U.S. government appointed a Board of Foreign Scholarships. This board, which had substantial control of the direction of the program, consisted of members that represented cultural, educational, student and war veteran groups. There were also representatives from the United States Office of Education, the United States Veteran's Administration, State educational institutions, and privately endowed educational institutions. Soon after the board was appointed, a vote was cast to allow for the U.S. Department of State to manage all Fulbright scholarship recipients overseas. This decision established a link between the Fulbright program and Department of State that allowed for educational exchanges and informational activities to be ran as one operation (Sussman, 1992).

In 1948, President Truman signed into law the Smith-Mundt Act, also known as the U.S. Informational and Educational Cultural Exchange Act. The Smith-Mundt Act provided federal funding to U.S. non-profit organizations that promoted and facilitated international educational exchange programs with U.S. universities. The Council on International Educational Exchange (CIEE) and the National Association of Foreign Student Advisors (NAFSA), two very influential organizations to this day, were both funded through the Smith-Mundt Act in the early 1950s and became, as Bu (1999) contends, contractors for U.S. Cold War policy objectives. The Institute of International Education (IIE) also followed suit and received federal funding from the State Department to track the flow of students in and out of the United States for college-level study. As part of the funding requirements, these organizations had to ensure that their programming coincided with U.S. foreign policy initiatives (Hoffa, 2007; Mikhailova, 2002). It is important to note that this same act funded U.S. propaganda machines such as Radio Free Europe, Radio Liberty, the National Committee for a Free Europe, and the American Committee for Liberation were information programs used as weapons to combat communist propaganda with U.S. government money (Bu, 2003; Kellerman, 1978).

From 1960 to 1965, U.S. higher education government sponsored study abroad programming reached its height of financial support in the Cold War era. This period also witnessed an unparalleled growth of participation of U.S. students going abroad and international students studying in the U.S. The Institute of International Education reported that in 1955, about



9,500 U.S. students and 300 U.S. faculty members participated in international education programs overseas. By 1965, the IIE reported more 20,000 U.S. students and nearly 4,000 U.S. faculty members abroad (Open Doors Annual Report, 1970). Throughout this period, the U.S. government viewed informational and educational programming as a tool for the promotion of peace and understanding, while also utilizing military force to contain perceived threats of communism. Interestingly enough, the tremendous amount of funding allotted to U.S. government sponsored educational and cultural exchange activities, was what brought government support for these types of programs to a screeching halt under the Nixon Administration.

The Nixon administration was not as supportive of educational and cultural exchanges as their predecessors were. At a meeting with congressional leaders, held on February 1970, President Richard Nixon said he “eschewed gushy optimism of any kind,” adding, “some Americans think that we can rely on peace by sending a few Fulbright scholars abroad...but that doesn’t bring peace. We can avoid war if we are realistic and not softheaded” (Iriye, 2002, p. 160). During the 1970 appropriations hearing on mutual educational and cultural exchange activities, Senator Rooney justified some very severe budget cuts for exchange activities the previous year; stating that, “It seems we have too many of these leeches who have attached themselves to the Federal payroll under this program who are living on it.” He explained, “It does not mean a darn thing because our relations with countries are worse than they ever were” (Scholarship Plan is Hard Hit Again, 1970).

For Baudrillard (1994), the pivotal transition into hyper-reality takes place when the original version is masked to the point that the image is only determined by its representation. He states that, at this stage, the image “plays at being an appearance” (p.6). During the Cold War, the U.S. government support of study abroad programming resulted in an unparalleled growth of both American and foreign student exchange. Shifting from mostly western European study tours, U.S. government sponsored programming widened their global scope and conducted exchanges in over 110 countries throughout this period. Attempting to differentiate themselves from Soviet propaganda tactics, U.S. policymakers presumed that the allocation and mass distribution of U.S. culture, through educational and cultural exchange, would win the ideological war against communists, but their attitudes soon dulled as the war heated up. Throughout this period, study abroad was both funded and defunded based on its sign as national security.

For U.S. policymakers, study abroad represented a counter-narrative to Soviet propaganda, a tool to better improve U.S. image abroad, a means to maintain economic hegemony, and an

instrument of peace; delusional features that were so far removed from the original image of the practice, which represented something entirely different. When the idealized representation did not live up to the reality, federal funding was drastically decreased. However, this decrease in funding did not prompt an exploration into the underlying assumptions around the actual utilization of study abroad and the rationale behind its growth. Moreover, the end of the Cold War only increased the impetus to provide an identity to study abroad in a post-Cold War society.

### ***Study Abroad & Post- Cold War: Divine Irreverence***

The collapse of the Soviet Union in 1991 marked the end of the Cold War. Once again, global geopolitical conflict reconfigured the domestic politics of U.S. higher education, and with that, the approach to study abroad. The federal government had enlisted institutions of higher education throughout World War II (WWII) and the Cold War to serve a central role in building a distinctively American version of modernity. Stevens (2018) points out that, throughout WWII and the Cold War, government support of higher education was a central element of the American state. Stevens argues that the massive federal investment for basic research and college credentials was “disbursed through a diffuse network of schools and were presumed to be agents of service, simultaneously, to their own local constituencies and to US national interests worldwide” (p.15). Once the Cold War ended, the close partnership between the federal government and higher education rapidly deteriorated.

No longer bound by the common foe of foreign influence, the two parted ways. Unfortunately, this parting left U.S. higher education underfunded and looking for ways to redefine itself. During the 30 years between 1949 and 1979, higher education enrollments increased by more than nine million students, a growth of almost 400 %. From 2.4 million in 1949, U.S higher education enrollment hit a high of around 14 million in the 1990s (NCES, 2014). Federal funding during the Cold War for research grew from \$13 billion in 1953 to \$104 in 1990, an increase of 700 % (AAAS, 2014). Fear of losing the battle of ideologies was a driving force in the drastic expansion of U.S. higher education enrollment and program development throughout the Cold War. Federal funding for research in higher education institutions, as well as a major push to increase both national and international student enrollment, accelerated the development of institutions from serving a small sector of the economically elite to serving a large majority of the U.S. young adult population in a very short amount of time.

The decrease in federal funding after the collapse of the Soviet Union triggered a new wave of competitiveness in U.S. higher education, one in which U.S. institutions were jockeying for higher enrollments and international influence to maintain and expand their budgets in a post-Cold War society. One driven by capitalism. This competitiveness came in the form of admissions standards, privatization of research, expanded curricular program offerings, extracurricular activities, and internationalization (Altbach et al., 2011).

Bolen (2001) points out that, in 1992, federal financial aid became explicitly available for study abroad students. This federal aid created a mass market for study abroad in U.S. higher education, thus leading institutions to personalize the practice in order to differentiate it from others to attract consumers. This, in turn, led to massive advertising campaigns that further severed the tenuous relationship between reality and signification. Baudrillard (1998) contends that advertising has no meaning. Baudrillard states that advertising “merely conveys significations” and that these significations are never personal and are all differential; “they are all marginal and combinatorial” (p.88).

For many higher education administrators and U.S. policymakers, study abroad remains an imperative practice for improving U.S. foreign relations and maintaining U.S. economic positioning on the world stage. Furthermore, educators have found ways to include new meanings to this practice in higher education by including metrics which evaluate characteristics such as global competence and citizenship; further disconnecting the practice from a basic reality (Engle, 2013; Wong, 2015).

In speaking on the divine irreverence of images, Baudrillard (1994) stated that:

To dissimulate is to feign not to have what one has. To simulate is to feign to have what one has not. One implies a presence, the other an absence. But the matter is more complicated, since to simulate is not simply to feign: Someone who feigns an illness can simply go to bed and pretend he is ill. Someone who simulates an illness produces in himself some of the symptoms. Thus, feigning or dissimulating leaves the reality principle intact: the difference is always clear, it is only masked; whereas simulation threatens the difference between true and false, between real and imaginary (p.3).

### **Conclusion: Verge of Simulation**

So, where are we now in the 21st century? Baudrillard's (1994) final stage of simulation takes place when the image "has no relation to any reality whatsoever: it is its own pure simulacrum" (p.6). Our ability to identify the rationales behind the growth of study abroad throughout the 20th century is an indicator that we have not yet crossed into simulacrum. However, we are at a critical point in our history in which we have to decide whether we want to continue down this trend of fabricating the benefits of study abroad to fit with an image we have undoubtedly constructed or take a step back and rethink the purpose of this practice in U.S. higher education moving forward. Over the last twenty years, there have been renewed efforts and interests to increase the participation rates in study abroad programs across U.S. institutions of higher education. Interestingly enough, these efforts have been situated on the belief that U.S. student mobility can (still) improve international relations and strengthen national security.

On April 19, 2000, President Clinton, in a memorandum to the head executives of departments and agencies of the U.S. government, stated that:

To continue to compete successfully in a global economy and to maintain our role as world leader, the United States needs to ensure that its citizens develop a broad understanding of the world, proficiency in other languages, and knowledge of other cultures (Clinton, 2000).

In the wake of the attacks on the World Trade Center, the American Council on Education (ACE) published *Beyond September 11: A Comprehensive National Policy on International Education* (2002), in which they urgently called on the federal government to move toward a "new" national policy that would prioritize international education. It stated:

Like the challenge of Sputnik in 1957, the attacks of September 11 have brought America's international preparedness to a crossroads. The global transformation of the last decade have created an unparalleled need in the United States for expanded international knowledge and skills. But the nation is unready. And our future success or failure in international endeavors will rely almost entirely on the global competence of our people (p. 7).

Johnson (2002), who was associate executive director of public policy at the National Association of International Educators (NAFSA) at the time, asserted that "international education is a national security issue since the globalization of terror has propelled those of us who promote globalization of education ineluctably into the policy arena" (p. 3).

In 2019, Open Doors (2019), an annual report published by the Institute of International Education (IIE), reported that 341,751 U.S. students studied abroad for credit for the 2017-2018 academic year. Redden (2019) points out that the number of students studying abroad has grown steadily over the last 25 years and that the “IIE estimates that about 10.9% of all undergraduates (including community college students) and 16% of all students enrolled in baccalaureate programs, study abroad at some point during their degree program” (p. 1). The American Academic Council on Education reported more than 90% of colleges and universities across the U.S. are offering study abroad programming options to their students (Green et al., 2008; Helms et al., 2017; Twombly et al., 2012). I argue that the numbers, while impressive, are motivated by a proliferation of study abroad myths that are not rooted in reality.

In reflecting on the concept of internationalization in higher education, Brandenburg and de Witt (2015) stated that:

Today, internationalization has become the white knight of higher education, the moral ground that needs to be defended, and the epitome of justice and equity... Internationalization has become a synonym of “doing good”, and people are less into questioning its effectiveness and essential nature (p. 16).

When the foundation is weak, the entire structure is in jeopardy. This paper calls for a different kind of intentionality to this practice in the 21st century. Throughout, I have highlighted how the very foundation of study abroad in U.S. higher education was built on a consumer ethos that was more concerned about presenting an image that separates itself from the masses, than its actual utilization. Baudrillard (1994) states that:

When the real is no longer what it used to be, nostalgia assumes its full meaning. There is a proliferation of myths of origin and signs of reality; of second-hand truth, objectivity and authenticity. There is an escalation of the true, of the lived experience; a resurrection of the figurative where the object and substance have disappeared. And there is a panic-stricken production of the real and the referential... This is how simulation appears in the phase that concerns us: a strategy of the real, neo-real and hyper real, whose universal double is a strategy of deterrence (pp. 6-7).

As higher education professionals, policymakers, and advocates for international education, we have agency on where this field moves in the 21st century; therefore, the responsibility is on us to determine the utilization of study abroad in U.S. higher education moving forward. We are in a moment of time in which we can gaze outside of the simulation. In order to break from this

cycle of consumption of signs, we must question the foundation in which the structure was built upon.

Baudrillard (1994) states that “it is dangerous to unmask images, since they dissimulate the fact that there is nothing behind them” (p.5). In this article, I utilize Baudrillard’s theory of hyper-reality as a framework to bring into question many of the beliefs and preconceived notions we have toward study abroad in the U.S. What are the motivations behind our desire for a more robust study abroad initiative within our institutes of higher education? For study abroad in U.S. higher education, we must interrogate the “why” for this practice within our places of learning. We must bring into question the advertising and marketing tactics used to influence students to study abroad, and challenge the rationale behind the metrics used to evaluate competency and learning. Finally, in examining the justification of this practice throughout history, we must decide if the path taken for study abroad in U.S higher education is one that best prepares students for the global era or one that further moves them toward simulacrum.

## **CHAPTER III. GLOBAL CONSCIOUSNESS: A NEW THEORETICAL APPROACH TO INTERNATIONALIZATION IN U.S. HIGHER EDUCATION**

### **Introduction**

On September 22, 2020, the Association of International Educators (NAFSA) published a report that explored the impact of COVID-19 on higher education internationalization efforts. Throughout the report, Hudzik (2020) argued for a new and innovative approach to internationalization that is able to survive the post-COVID era. Hudzik stated that “a successful reboot of higher education internationalization in a post-COVID-19 world requires revisions of goals and strategies, innovation in practice, and integration of higher education internationalization into core institutional missions” (p. 1). The global COVID-19 pandemic has halted many U.S. higher education internationalization efforts in its tracks and exposed its fragility. Throughout the U.S., campuses have closed, various international students have been banned from entering the country, study abroad programs are cancelled, and research collaborations and conferences are placed on hold. Furthermore, universities across the U.S. have closed their study abroad and international education offices, leading to mass layoffs of professionals across the field (Langford, 2020; Phillips, 2020; Redden, 2020; Steecker, 2020; Toner et. al., 2020). These massive changes in the field have led many to question both the purpose and value of these efforts within U.S. higher education.

There is no shortage of commentary on how U.S. internationalization efforts should move forward in the midst of this pandemic (Altbach, 2020). Leask and Green (2020) pointed out that the opinions expressed on the fate of internationalization in higher education are sharply divided. Leask and Green stated that “while some appeal for calm, arguing that the impact will only be temporary; others argue that COVID-19 crisis will change higher education forever” (p. 1). Unkule (2020) believed that the current restrictions of the physical movement across the globe will cause a “shift away from a focus on mobility which privileges the already privileged towards engaging with globalization and its discontents more proactively” (p. 1). Kacperczyk and Chromy (2020) contended that the “current pandemic is far from a short disruption...there emerges a clear need to redefine internationalization strategies and operational plans” (p. 1). Helms (2020) argued that the pandemic has, ironically enough, illustrated exactly why we need “students who

understand global phenomena, can see xenophobic and culture-bound reactions for what they are, and are prepared to work with colleagues around the world to address global crises” (p. 1). The pandemic has led many to challenge the current way internationalization is practiced within U.S. higher education and explore alternative approaches to internationalization in a post-COVID 19 world. Unfortunately, this request for a new method to global engagement in U.S. higher education, while crucial during this period, is not new.

Over the past twenty years, researchers have called for a more unified approach to internationalization and an in-depth analysis on its effectiveness and rationale, but little has changed. For example, Mestenhauser and Ellingboe (1998) stated:

The literature of international education is programmatically unintegrated with the rest of the curriculum, is out of touch with the unprecedented change toward globalization of knowledge and of professions, and appears to be dominated not by solid theoretical foundations, but by pragmatic concern with international competitiveness (p. 18).

In reflecting on the concept of internationalization in higher education, nearly twenty years later, Brandenburg and de Wit (2015) stated that:

Today, internationalization has become the white knight of higher education, the moral ground that needs to be defended, and the epitome of justice and equity...While gaining moral weight, its content seems to have deteriorated: the form lost its substance. Internationalization has become a synonym of “doing good,” and people are less into questioning its effectiveness and essential nature: an instrument to improve the quality of education or research (p. 16).

While the global pandemic has reawakened the call for a new approach to internationalization in higher education, there have been very few scholars to provide innovative methods to prepare students for the global era. In this article, I introduce Mansilla and Gardner’s (2007) global consciousness framework as an essential learning outcome and approach to internationalization efforts within U.S. institutions of higher education. The global consciousness framework provides an institutional conceptual foundation for internationalization that is rooted in mindfulness rather than competitiveness.

This article is the second of a three-article dissertation in which I explore the rationales behind the push for internationalization within U.S. higher education. De Wit (2020) stated:

Traditional values that have driven international activities in higher education in the past, such as exchange and cooperation, peace and mutual understanding, human capital development, and solidarity, although still present in the



vocabulary of international education, have moved to the sideline in a push for competition, revenue, and reputation/branding (p. 3).

Throughout this dissertation, I contend that the lack of a conceptual and theoretical framework for internationalization within U.S. higher education has led institutions, policymakers, and students to concern themselves with how the practice enhances their reputation and revenue rather than its actual effectiveness (Mestenhauser & Ellingboe, 1998; Qiang, 2003). Throughout this article, I challenge the historical narratives of internationalization in U.S. higher education and shed light on the motivations that have led to increased global student mobility. In this article, I propose a new theoretical framework for internationalization efforts within U.S. higher education that best prepares students for the global era. Specifically, I examine the ways in which the global consciousness framework can be utilized in U.S. higher education internationalization efforts to improve students learning, both academic and intercultural, thus improving student preparedness for this global era. Throughout the paper, I explore the theories and research that guided the development of Mansilla and Gardner's (2007) global consciousness framework and highlight the usefulness of this approach within higher education.

This article is divided into seven sections. In the first section, I provide a brief overview of globalization and its connection to U.S. higher education. Throughout the second section, I investigate the key concepts around internationalization within institutes of higher learning. The third section explores how competitiveness has influenced the drive behind internationalization efforts in higher education. In sections four and five, I examine the early conceptions of global consciousness within education and its development over time. In section five, I explore Mansilla and Gardner's (2007) global consciousness framework as a response to globalization for institutions and educators that convey a holistic awareness to the growing interconnectedness of society. Section six highlights the most recent research in the field utilizing this framework within education. In the final section, I point to the importance of this framework for internationalization efforts within U.S. higher education in the post-COVID era. Overall, this three-article dissertation challenges the ways in which we approach global mobility in higher education and answers the call for a new approach to this practice in the 21st century.

## **Globalization**

Globalization, a fashionable term of the 21st century, is a phenomenon that consists of a multitude of variations in all areas of social life, particularly economic, technology, and culture (Stromquist & Monkman, 2014). The flow of information, goods, capital, services, and values across borders affect each country, village, and community in very different ways (Guruz, 2011). While most scholars agree that this phenomenon is rapidly evolving the way we understand the world and engage with it, many disagree on its purpose. Stromquist and Monkman (2014) point out that “globalization has been defined in economic, political, and cultural terms; it can be found in neoliberal economic perspectives, critical theory, and postmodernity” (p.1).

If you are looking for a clear definition of globalization, you will not find one here. In fact, you will be hard pressed to find consensus on the term anywhere. Definitions of globalization vary based on the perspectives and experiences one has with the phenomenon. Gibson-Graham (2006) defined globalization as:

A set of processes by which the world is rapidly being integrated into one economic space via increased international trade, the internationalization of production and financial markets, the internationalization of a commodity culture promoted by an increasingly networked global telecommunications system (p. 120).

According to Ahmad (2003), globalization is “a system of growing world-wide material interdependencies and non-material cultural relations and connections” (p. 126). James and Steger (2017) have defined it as “the extension and intensification of social relations across world-space and world-time” (p. 23). Friedman (2009) described it as a dynamic process that connects markets, nation-states, and technologies at a lightening pace, driven by free market capitalism. Qiang (2003) describes it simply as “the cross-border matching between supply and demand” (p. 249). Whether related to the economy, culture, or modes of communication, there are traits of globalization that most scholars can agree on. Globalization is: 1) interconnected, 2) constantly evolving, and 3) border crossing.

Far from being a new phenomenon, globalization remains an “inexact term” for the irreversible developments in the economy, technologies, cultural connections, and political associations that are shaping across borders (Stromquist & Monkman, 2014). As such, institutions, corporations, governments, and individuals have the agency to embody this phenomenon as they see fit. Overall views of globalization vary, with both positive and negative perspectives of the phenomenon. Negative views are linked to fears of cultural and economic hegemony, destruction

of the natural environment, and encroachment on human rights. Positive perspectives see globalization as the spreading of mobility, knowledge, democracy, and wealth worldwide (Dodd, 2018; Friedman, 2009; Herrera, 2008).

While the implications of an interdependent and interconnected global society are yet to be determined, the complex connectivity of a globalized world is a topic of discussion that should be at the forefront of the minds of educators seeking to prepare students on how best to navigate this ever-changing society. Many U.S. universities have yet to take a critical lens to their institutional approaches that address the complexities of globalization. Furthermore, the motives behind internationalization efforts across U.S. campuses have been narrowly defined and lack a cohesive institutional learning outcome (de Wit, 2002), causing many to question whether higher education internationalization is a “response” or an “agent” of globalization? (Knight, 2015). Tight (2019) points out that, “while distinctions can be drawn between the terms globalization and internationalization, in practice they are often used interchangeably or in overlapping ways” (p. 2). Tight called for a deeper analysis on how internationalization is practiced within higher education in order to distinguish the reality from the rhetoric. Ollikainen (1996) states:

There are very few attempts at exploring the rationales and processes of international educational co-operation in the microcosms of academic working communities....The prevailing motives and means of universities and various organizations promoting internationalization of higher education have not been questioned (p. 83).

In this next section, I explore the concept of internationalization within higher education along with its historical context.

### **Internationalization within Higher Education**

In an attempt to flesh out the distinctions between internationalization and globalization, Gacel-Avila (2005) states:

The concept of internationalization differs dialectically from that of globalization because it refers to the relationship between nation-states, which promotes recognition of and respect for their own differences and traditions. By contrast, the phenomenon of globalization does not tend to respect differences and borders, thus undermining the bases of the very same nation-states, and leading to homogenization. In this sense, internationalization can be understood as complementary or compensatory to globalization tendencies, given that it allows for a resistance to the latter’s denationalizing of homogenizing effects. (p. 124)

Altbach and Knight (2007) share the same sentiment and view internationalization as a response to globalization. Altbach and Knight state:

Globalization and internationalization are related but not the same thing. Globalization is the context of economic and academic trends that are part of the reality of the 21<sup>st</sup> century. Internationalization includes the policies and practices undertaken by academic systems and institutions, and even individuals, to cope with the global academic environment (p. 290).

As Altbach and Knight above emphasize, internationalization is viewed as one of the ways a nation reacts to the impact of globalization.

The term internationalization is a catchphrase that has been incorporated in many strategic plans within U.S. higher education institutions over the years. This term has been used as a slogan to describe higher education initiatives that are linked to anything and everything worldwide, intercultural, global, or international (Knight, 2015). It has been described as academic mobility for students and teachers, a network of international university and business partnerships, an embedding of international or intercultural dimension into the curriculum, a means to improve national or world rankings, and a tool that prepares students to compete in the world market (Castiello-Guitierrez, 2019; Guruz, 2011; Knight, 2004). In her most recent efforts to bring coherence to the term, Knight (2015) defined internationalization as “the process of integrating international, intercultural, and global dimensions into the goals, primary functions and delivery of higher education at the institutional and national levels” (p.2). Teichler (2004) states that:

Internationalization can be best defined as the totality of substantial changes in context and inner life of higher education relative to an increasing frequency of border-crossing activities amidst a persistence of national systems, even though some signs of ‘denationalization’ might be observed. Phenomena often viewed as characteristic for internationalization are increasing knowledge transfer, physical mobility, cooperation and international education research (p. 22).

Since the late 1990s, higher education internationalization has been among the most prominent topics in higher education literature (Zapp & Lerch, 2020). Gao et al. (2015) point out that there have been “various interpretations of the concept, and it is unlikely that there will ever be a universally accepted definition of the term” (p. 302). In describing the evolution of the concept in literature over the last three decades, Gao et al. identified three main phases. In the first phase, in the 1990s, “internationalization in higher education was solely based on the institutional level and defined as a set of activities such as student and faculty mobility, international academic

programs, and international projects” (Gao, et al., 2015, p. 302). The second phase, from the early 1990s to early 2000s, defined internationalization as “a process of integrating international components that encompassed all aspects of university life such as teaching, research, and service functions of the institution” (Gao et al., 2016, p. 302). The third phase, from the early 2000s to the present, defines internationalization from “the perspective of the student experience and defines it in terms of both process and outcomes relating to students” (Gao et al., 2016, p. 303).

In their historical examination of the literature focused internationalization, Bedenlier et al. (2018) identified four major developmental waves in the research: “1) delineation of the field (1997-2001), 2) institutionalization and management of internationalization (2002-2006), 3) consequences of internationalization: student needs and support structures (2007-2011), and currently, 4) moving from the institutional to the transnational context of internationalization (2012-2016)” (p. 108).

De Wit (2019) contends that the major trends in internationalization over the past 30 years have been:

1. More focused on internationalization abroad than on internationalization at home
2. More ad hoc, fragmented, and marginal than strategic, comprehensive and central in policies
3. More in the interest of a small, elite subset of students and faculty than focused on global and intercultural outcomes for all
4. Directed by a constantly shifting range of political, economic, social/cultural, and educational rationales, with increasing focus on economic motivations
5. Increasingly driven by national, regional, and global rankings
6. Little alignment between the international dimensions of the three core functions of higher education: education, research, and service to society
7. Primarily a strategic choice and focus of institutions of higher education, and less a priority of national governments
8. Less important in emerging and developing economies, and more of a particular strategic concern among developing nations (p. 3).

De Wit states that internationalization of higher education “as a concept and strategy” is a recent phenomenon that is driven by a “dynamic combination of political, economic, socio-cultural and academic rationales and stakeholders” (p. 10). While the concepts and definitions of internationalization in higher education have evolved and differed over the years, the rationales for engaging in these efforts have been consistent. Internationalization efforts within higher

education throughout the years have been rooted in competitiveness: the desire to be more successful than the other.

De Wit (2020) argues that the underlying agendas for expanding international efforts within higher education have been rooted in economic motivations. De Wit states:

International education has become an industry, a source of revenue and a means for enhanced reputation. Quantitative data about the number of international degree-seeking students, of international talents and scholars, of students going for credits abroad, of agreements and memoranda of understanding, as well as co-authored international publications in high impact academic journals, have not only been key manifestations of this perception of internationalization, but also have driven its agenda and actions (p. 1).

In the next section, I investigate how competitiveness has influenced the practice of internationalization in higher education.

### ***Competitiveness***

In discussing the impact of globalization within higher education, Qiang (2003) highlighted two arguments that have historically served as the driving forces behind university internationalization. The first being that “academic and professional requirements for graduates increasingly reflect the demands of the globalization of societies, economy and labor markets and thus higher education must provide an adequate preparation for that” (p. 248). The second is that “the level of specialization in research and the size of the investments that are indispensable to certain fields of research and development require collaborative efforts and intensive international cooperation” (p. 248). Both arguments are rooted in the belief that higher education institutions must adequately prepare their students to deal with the demands and reality of an interconnected society. The challenge for U.S. institutions comes in developing an internationalization framework that engages in cooperation rather than competitiveness.

Thus far, rationales for internationalization efforts in U.S. higher education have been rooted in competitiveness. De Wit (2019) points out that:

The emphasis in internationalization has traditionally been on exchange and co-operation and there continues to be a rhetoric around the need to understand different cultures and their languages. Nevertheless, a gradual but increasingly visible shift has been apparent since the second half of the 1990s toward a more competitive internationalization (p. 12).

This competitiveness manifest itself differently depending on the leadership of that institution and historical context. Many authors have linked internationalization efforts within higher education to foreign policy goals, economic growth, brand building, and better positioning in university rankings (de Wit, 2002; Guruz, 2011; Stromquist & Monkman, 2014). These rationales tend to follow the economist view of globalization in which efforts are driven by the desire to win the market share (Castells, 2010).

Mestenbauser (2000) contends that while most commentators explain competitiveness as a form of co-operation, “competition tends to be closer to real or latent conflict, because more than one party wants the same thing, but only one can achieve these goals” (p. 34). Beck (2012) believes that it is naïve for anyone to think that internationalization efforts within higher education institutions are motivated by anything but economics. Beck states that “the current disillusionment about the co-opting of internationalization by neo-liberal globalization stems from a kind of naïveté that internationalization itself already had a strong theoretical and practical basis for maintaining its own trajectory separate from economic globalization” (p. 143). As with any competition, there are clear winners and losers in this pursuit of productivity. Social missions linked to internationalization efforts such as mutual understanding, intercultural awareness, developing empathy, as well as taking social action to address the development needs identified by certain communities, are only as important as their ability to improve institutional branding and increase student enrollment (Altbach & Hazelkorn, 2017; de Wit, 2019). Rumbley (2012) believes that the internationalization agenda has been deeply implicated by the “political, economic, and social developments” that are exerting enormous pressures on higher education to “perform, respond, innovate, incubate, evaluate, and lead” (p. 16). These pressures for performance have led to the development of internationalization agendas that are motivated by economic rationales. Furthermore, since competition is not a conceptual and educational goal, the results are measured by tangible benefits, which cause many institutions to rely on international student recruitment and study abroad numbers, intercultural competency rubrics, collaborative publications, university rankings, and job placement percentages as proof of success for internationalization efforts (Marginson, 2017). A stark example of this can be found in the latest research from the American Council of Education (ACE).

Helms et al. (2017) project within the American Council of Education (ACE), entitled *Mapping Internationalization on U.S. Campuses*, assesses the current state of internationalization

at American colleges and universities, analyzes progress and trends over time, and identifies future priorities. In their most recent assessment in 2016, they found that while “improving student preparedness for a global era” is the number one rationale for internationalization within U.S. institutions of higher education, increasing study abroad participation and recruiting international students are first and second, respectively, when it came to institutional priority activities for internationalization (Helms et al., 2017, p.5). These quantitative indicators for successful internationalization reflect the global competitive nature of higher education.

In their book, *Reforming the Higher Education Curriculum, Internationalizing the Campus*, speaking on the competitiveness of U.S. higher education, Mestenhauser and Ellingboe (1998) state:

Universities make lofty pronouncements intended to assure students and other clients that they are indeed ‘world-class institutions’, that they enroll many international students, that they send students abroad to study, and that they encourage faculty involvement in global intellectual cooperation....Yet, their claims frequently lack conceptual and theoretical foundations... (p. 4).

Altbach and Hazelkorn (2017) state that “prestige and reputation have become dominant drivers rather than the pursuance of quality and student achievement, intensifying social stratification and reputational differentiation” (p. 10). The lack of conceptual and theoretical foundations for global engagement initiatives have led higher education institutions to instinctively rely on a competitiveness framework while promoting intercultural competency and global citizenship as goals for their programs (de Wit, 2020; Mestenhauser & Ellingboe, 1998; Qiang, 2003). In speaking on the agenda for internationalization efforts in higher education, de Wit (2020) stated that:

Mobility of students, scholars, and programs; reputation and branding (manifested by global and regional rankings); shifts in a paradigm from cooperation to competition have been the main manifestations of the agenda of internationalization in higher education over the past 30 years. International education has become an industry, a source of revenue and a means for enhanced reputation (p. 1).

While endeavoring to prepare students to compete in an interconnected world, universities have failed to prepare students to think critically about complexities that are associated with a globalized society. Students exposed to only the economic hegemonic aspects of globalization can feel despair and disempowerment, leaving them despondent of their future (Suárez-Orozco, 2007). De Wit, et al. (2015) call for an evolution to the current approach to internationalization. One that



is more comprehensive, intentional, less elitist, less economically driven, with the goal to enhance the quality of education and make a meaningful contribution to society. The global consciousness framework answers that call for a more ethical approach to internationalization (de Wit et al., 2015).

The global consciousness framework, which Mansilla and Gardner (2007) define as “the capacity and the inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary world” (p. 58), provides an institutional conceptual foundation for internationalization that is rooted in mindfulness rather than competitiveness. It is a framework that is concerned with the response to globalization in the 21<sup>st</sup> century rather than the reaction. As Ahmad (2003) discusses it, “global consciousness is proposed as a new paradigm to help globalization acquire a human face” (p. 128). By encouraging students to connect their local experiences to larger frameworks, think critically on global issues, and reconsider their role in the world, this framework places higher education institutions in the position to serve society and solve global problems. Rooted in Freire’s (1974) early thoughts on the role consciousness in education, the global consciousness framework provides an approach to education that takes a critical lens to our perceptions of and responses to globalization. Before exploring concepts of global consciousness within education, a brief overview on the origins of global consciousness is warranted. This next section explores the concepts and theories that frame global consciousness within education.

### ***Critical Consciousness***

Consciousness, simply defined, refers to an individual’s ability to perceive and to know. The version of consciousness that I emphasize here is not located in a specific place within our brain, but rather “at the point of phenomenological engagement and synthesis between our inner self and the worlds we engage with” (Lew, 2018, p.744). In this sense, consciousness is our knowledge and awareness of both internal emotions, thoughts and desires from within, and our external perceptions of the physical world. The movement of individual consciousness through levels of feelings, interpretations, and beliefs, while personal, is also a social experience due to the interactions we have with one another. This gives rise to theories of global consciousness (Lew, 2018). Early conceptions of global consciousness within education derive from Freire’s (1974) education for critical consciousness.

Brazilian educator Freire (1974) stated that, “to be human is to engage in relationships with others and with the world. It is to experience the world as an objective reality, independent of oneself, capable of being known” (p.3). The conception of Freire’s critical consciousness approach to education was developed after realizing how imbalanced social conditions are sustained when people are unable to critically think about their circumstances and develop a deeper understanding about the reality of their problems.

Freire’s cycle of critical consciousness development involved developing a sense of agency, critically thinking about the systems and structures that create and sustain inequity, and committing to take action against oppressive conditions (El-Amin et al., 2020). O’Sullivan and Niemczyk (2015) point out that Freire’s approach to consciousness is largely concerned with agency, i.e., “moving people from accepting the inevitability of their social-economic, political and cultural circumstances to understanding that they, in concert with others, have the capacity to significantly and positively transform the institutions, beliefs, and practices that negatively impact their lived reality” (p. 4). Critical consciousness challenges an unreflecting acceptance of the absolute validity and unquestionability of the world as it is and one’s own views (Moore & Mitchell, 2008, p. 168). This approach to education introduces a perspective that recognizes “human purpose” as the creators of cultural institutions and that “people shape and are shaped within culture” (Moore & Mitchell, 2008, p. 168). Much like critical consciousness, global consciousness concerns itself with the ways in which people understand the interconnectedness of the world and their agency within it.

### ***Global Consciousness***

Early manifestations of global consciousness derive from Durkheim’s (1893) theory of collective consciousness. In his book, *The Division of Labor in Society*, Durkheim introduced collective consciousness as a way to explain the phenomenon of social solidarity and community building. Durkheim believed that collective consciousness comprised of shared values, beliefs, and practices that we use to identify, interpret, and manipulate our outer and inner conscious experiences (Lew, 2018). For Durkheim, collective consciousness resulted in what he termed as mechanical solidarity, which he defines as automatic binding together of people into a collective through their shared values, beliefs, and practices. Throughout his research, Durkheim emphasized how culture facilitates consciousness. Furthermore, people cannot be conscious separately from

their cultural participants (Robertson & Buhari-Gulmez, 2017, p.6). While Durkheim's theory of collective consciousness explores the various means by which individuals and society could be connected, global consciousness situates individuals in unifying narratives and explanations that help them to make sense of everyday developments (Urias, 2012). It has been envisioned as a "holistic awareness of the planet as a whole, as well as the interrelationships between its separate parts" (Lew, 2018, p. 747). Both approaches view consciousness as an individual and social process.

Global consciousness emerged out of the complex discourse on globalization. While many scholars agree that global consciousness is unattainable without an understanding of the rapidly changing world, they differ in their approaches to this understanding. Within the literature, there have been three approaches to global consciousness that most scholars tend to refer to when describing global consciousness. They are a knowledge about things in the world, an engagement with things in the world, and the experience of being in the world (Lew, 2018).

Having a knowledge of the world is one of the most fundamental conceptualizations upon which a consciousness of the world is established. According to Robertson (2004), global consciousness requires a profound understanding of the "social and historical lessons of globalization" (p. 6). Robertson believes that knowledge of the democratic process at the global level, the environmental effects caused by globalization, and human migration patterns due to fragmented borders are crucial to improving the human condition. The failure to foster democracy, address economic inequality, and human rights, for Robertson, have caused a global divide that only can be addressed once people have a knowledge of the complexities caused by increased interconnectedness. Robertson argues that globally conscious individuals are empowered to develop global solutions that are "based on an inclusive rather than exclusive reading of human history" (p. 13). Robertson states:

Empowerment transforms class structures. It reduces barriers and broadens the scope for wealth generations. It encourages equity and devolution of authority. It creates skills to manage complex societies, and makes possible diverse solutions and new ways of understanding ourselves. But empowerment also involves consciousness of our global history, and understanding that our very basic human drives require equally basic material solutions (p. 13).

Similar to Robertson, Ahmad (2003) defines global consciousness as a heightened knowledge of our common humanity, regardless of race, ethnicity, ideology, or nationality.

Without this knowledge, Ahmad believes that “humans will continue to emphasize exclusiveness and uphold an obsessive pride in one's own culture” (p.130). Kiely (2004) defined global consciousness as the ongoing and overall pattern of human perspective transformation. Cuddy-Keane (2003) asserts that “global consciousness is the knowledge of one’s own identity as part of an interrelated and interdependent world space” (p. 53). For most scholars in the field, knowledge of the world around you (intellectual, sensory, and spatial) is crucial to the development of global consciousness. An additional approach to global consciousness relates to the forms in which we engage with the world.

Lew (2018) states that “engagement forms of global consciousness bring affect (encounters, emotions, and attachments), and reflexive components to the factual knowledge of places” (p. 747). The most notable research project that delves into this approach to global consciousness is Nelson’s (2006) *Global Consciousness Project*. The purpose of the project was to “examine subtle correlations that may reflect the presence and activity of consciousness in the world” and hypothesize “that there will be structure in what should be random data, associated with major global events that engage our minds and hearts” (p. 1). Nelson and colleagues conducted a hypothesis test 500 times over a 20-year span. Their work suggest the following findings:

1. An unknown mechanism links consciousness with physical systems, yielding detectable changes in their behavior.
2. There is a non-local interconnection of human consciousness at an unconscious level.
3. An operationally defined “global consciousness” is emotionally responsive in ways familiar from studies of individuals and groups, giving the construct face validity (Nelson, 2006, p. 1).

Their project is based on the belief that very large groups of people are deeply engaged by shared thoughts and emotions. In speaking on this emotional interconnectedness, Nelson (2002) states:

There are times when we share with others a special, fully interconnected consciousness. When great music thrills us, or we are mutually inspired by an awesome sunset, or when we fall in love, we are transported temporarily into a shared world which is remarkable... We feel interconnected with each other and the world in a profound and important way. We know at some level that we are not isolated, but interdependent, so that a subtle energy of mine can reach out and mingle with yours, allowing us to share a moment that is important to both of us. If we think of this potential extending beyond the two of us to a world full of living beings, we have the foundation for a model for global consciousness (p. 1).

The findings in this project point to subtle indications that we do live in an interconnected world and implies that each individual plays a role in molding the future of society (Nelson, 2002). This approach goes beyond gaining a knowledge of the physical world around us and delves deeper to into the emotional connectedness that we share with one another. Terms such as global citizenship, global ethics, and global community derive from this approach to global consciousness.

Global consciousness has also been defined as an experience of “being” in the world. This approach to global consciousness takes into account personal narratives that examine identity formation. Marschall (2014) highlights that being in the world is a state of consciousness that is associated with defining, creating, or realizing one’s identity through relationships and exchanges with the world around us. Thoughts around tourism and cosmopolitanism are rooted in this concept of being in the world; they each challenge the motives and ideas of travel, membership, community, and concepts of home (Lew, 2018). Liu and Macdonald (2016) argue that global consciousness involves the “activation of layers of identity and awareness, ranging from individual to small units to larger groups and institutions, and nations in the service of the greater public good relative to that unit” (p. 323). This approach is concerned with how one views their role in society. Globally, conscious individuals combine the inner self and the outer world and merge into a subjective oneness or flow experience (Nakamura & Csikszentmihalyi, 2014). It is viewed as a consciousness that moves a person from “being of” the world, an outside observer of society, to “being in” the world, an active agent of societal change.

Global consciousness situates individuals in unifying narratives and explanations that help them to make sense of the effects of globalization while also empowering them with agency to make change. It includes intellectual knowledge, but goes beyond that into emotional knowledge, body and sensory knowledge, and personal identity (Lew, 2018). It is centered on the belief that we form and shape the world around us through our conscious attention, and conversely, the world around us forms and shapes us through experiences and memories (Thrift, 2008). The variety of approaches to this level of consciousness reveals just how interconnected we are with each other and the environment around us. The complex discourse on globalization requires a framework that brings coherence to otherwise fragmented experiences. Furthermore, understanding on these complexities requires educators to use their agency in creating curricula that develops globally conscious individuals that can engage, exchange, and collaborate with the world around them.

Higher education, a major form of human movement, is a major contributor to the shaping of our society. As such, it should serve as a fundamental tool in addressing solutions to the challenges we face because of its role in providing an embodied expansion of global knowledge, awareness, and consciousness. Improving student preparedness for a global era requires a full understanding of “global systems, global issues, the dynamics of how things are interrelated and interconnected in the world, and how society can best address global issues” (Bremer, 2006, p.40). For Mansilla and Gardner (2007), this preparation is a culmination of the knowledge about things in the world, the engagement with things in the world, and the experience of being in the world. Their global consciousness framework, which is an intersubjective process, provides a response to globalization for institutions and educators that is rooted in a mindfulness that conveys a holistic awareness to the growing interconnectedness of society.

### ***Mansilla and Gardner’s Global Consciousness Framework***

The development of Mansilla and Gardner’s global consciousness framework derived from a two-year (2003-2005) collaborative study done at the Harvard Graduate Education under Project Zero. Project Zero, founded by philosopher Nelson Goodman in 1967, draws together diverse disciplinary perspectives to examine fundamental questions of human expression and development. Their goal is to understand and enhance learning, thinking and creativity for individuals and groups. Through a collaborative empirical study, in which Harvard researchers and twelve exemplary Massachusetts high school teachers from multiple disciplines collaborated to develop experimental units on globalization, Mansilla and Gardner discovered an approach to learning which stimulated the understanding of key patterns and dilemmas facing our planet. They argued that “learning should be inspired by the goal of developing global consciousness” which they describe as “a mindful way of being in the world today”. This approach to learning is key for preparing students to make sense of the daily developments that come from an interconnected society. In summarizing the aim of global consciousness, Mansilla and Gardner (2007) state that an individual exhibits global consciousness when they are “attuned to daily encounters with world cultures, landscapes, and products; are able to place such encounters in a broader narrative or explanatory framework of contemporary global processes; and perceive themselves as an actor in such a global context” (p. 59).

Mansilla and Gardner's framework for global consciousness is rooted in concepts of historical consciousness, which they describe as a consciousness "that places objects, events, beliefs, and people in a broader temporal framework, thereby reframing the autobiographical self" (p. 57). Much like Freire (1974) and Durkheim (1893), Mansilla and Gardner approach consciousness as both an individual awareness of self, as well as an awareness of self within larger social and cultural systems. For them, the three core competencies of historical consciousness are: "sensitivity toward objects in our environment with which the self comes into contact, a historical understanding to reinterpret experience along a continuum of time, and the reflective capacity to understand ourselves as historical actors" (Mansilla & Gardner, 2007, p. 58). Similar to Freire's theory of critical consciousness, historical consciousness does not propose a course of action but "instead forces us to confront our thoughts and actions in the light of earlier events and framings thereof" (p. 57). Mansilla and Gardner procured key concepts of historical and individual consciousness to develop their framework of global consciousness.

Mansilla and Gardner (2007) define global consciousness as "the capacity and the inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary world" (p.58). There are three cognitive capacities that lie at the heart of global consciousness: global sensitivity, global understanding, and global self. A globally sensitive student has the awareness to connect their local experiences to a global framework. A student with global understanding is able to think critically on global issues and provide sustainable solutions. Global self refers to the ability to perceive oneself as a global actor on the world stage (Mansilla & Gardner, 2007). Mansilla and Gardner found those who are able to have "a disposition to place their immediate experience in the broader matrix of developments that shape life worldwide, construct their identities as members of world societies, and orient their actions accordingly" (p. 56), are displaying a global consciousness that equips them to deal with the challenges of globalization.

The following section consist of brief descriptions of the three cognitive capacities to explore how each of them work toward developing global consciousness.

**Global Sensitivity.** Global sensitivity "entails selective attention to issues markedly shaped by, or shaping, global interconnectedness" (Mansilla & Gardner, 2007, p.59). It refers to the ability to connect local experiences with the larger global narratives. Helleve (2019) describes it as an attunement by "our relation to the surroundings and not by the surrounding itself" (p. 21).

Those that are globally sensitive are cognizant of the ways in which their daily activities are interconnected with the lives of billions around the world. Mansilla and Gardner describe a teacher's ability to reinterpret a bottle of orange juice standing on a seminar table as mixing physical oranges picked by workers in Florida, Mexico, and Brazil as a display of global sensitivity. Mansilla and Gardner state that his "attention to transnational production alerts him to the lives of Mexican and Brazilian farmers whose existence unfolds well beyond his immediate reality" (p. 59). Globally conscious individuals are sensitive of the world's increasing local presence in their everyday lives. They are aware of the interconnectedness and tension that result from globalization without having to understand the entirety of its effect.

*Global Understanding.* Mansilla and Gardner (2007) define global understanding as "the capacity to think in flexible and informed ways about worldwide development" (p. 59). Flexible thinkers embrace change, take on redirection, and choose to see more than one way to solve a problem. Informed thinking goes beyond the acquiring of information to an unbiased understanding of the economic influences, social systems, and politics that inform thought. Mansilla and Gardner (2007) state that:

Global consciousness does not mindlessly absorb, consume, or resist the products and practices yielded by accelerated global exchange. Rather, it seeks to locate them, reflectively, within credible explanations of how the world works, trustworthy narratives about how it came to be this way, and informed consideration of how local cultures mediate experiences of global transformations (p. 60).

Global understanding, in this context, is an endless process that requires one to be both a curious observer and active investigator of their environment. This confusion and wonder can help construct knowledge and understanding of relationships (Helleve, 2019). Global consciousness is impossible to achieve without an understanding of the world and the ways it is constantly evolving (Mansilla & Gardner, 2007). Those with global understanding avoid groupthink and are in a continual dialogue with the world around them in the search of truth. They are able to recognize and control their emotions in order to gain a deeper understanding of self and others.

*Global Self.* The global self refers to the recognition of one's self as an actor on the world stage. It is described as a natural occurrence that comes when global understanding and global sensitivity are pursued. Mansilla and Gardner (2007) state:

As we come into contact with people, products, or daily situations contextualized in a broader global framework, we take note of these experiences—advancing at



once our understanding of the world and of ourselves in relation to it. We become aware of the inclinations, relationships, commitments, and concerns that link us to the planet and to others in it (p. 60).

For Mansilla and Gardner, the recognition of self as an agent of change on the global stage brings awareness to the effect of action or inaction. Individuals that exhibit a sense of global self are able to apply Newton's third law of motion in a global context and utilize their agency with this in mind.

While the global consciousness framework does not provide a solution or guide to practical action, it does provide a methodology to develop a course of action. Our sensitivity toward, understanding of, and personal engagement with the complexities of globalization provide a perspective from which multiple possible courses of action can be evaluated.

In summarizing how global consciousness embodies these three cognitive capacities, Mansilla and Gardner (2007) state that:

Global consciousness captures the capacity to attend to global dimensions of our contemporary experience; to reflect on its tensions, issues, and opportunities by bringing informed categories and modes of thinking to bear; and to define our identities as members of complex global political, social, economic, and environmental spheres. (p. 62)

Throughout the years, there have been multiple studies that have applied this theoretical framework to their classrooms and programs to better prepare students to thrive as members of a world society. This next section will explore the most recent research in the field utilizing this framework within education.

## **Applied Research**

Since the introduction of Mansilla and Gardner's global consciousness framework in 2007, there have been multiple scholars who have applied their research to both the classroom and global programs.

Chusid (2012) of the University of Texas explored how Mansilla and Gardner's global consciousness framework is applied to support the internationalization efforts of the International Association of Theatre for Children and Young People, an international organization that unites theatres, organizations and individuals throughout the world who make theatre for children and young people. Throughout her work, Chusid highlights how the global consciousness framework is utilized within the organization to combat dangerous stereotypes and ethnocentrism that develop

because of a growing global interconnectedness. Chusid argues that the development of global consciousness is essential to success in the global era, and points to the many ways the International Association of Theatre for Children and Young People make use of their platform to nurture its development in young audiences through the exposure to traditional art forms, diverse aesthetics, collaboration processes, and technologies.

Diaz (2012), of the University of West Georgia, utilized the global consciousness framework in an undergraduate psychology course, entitled *Psychology and Globalization*, to facilitate students' critical global consciousness. Throughout the study, Diaz explored how student's understanding of globalization changed across the semester when approached through the lens of global consciousness. Diaz found that "students developed an increasingly nuanced understanding of globalization and an awareness of their potential role as actors on this global stage when engaged through this lens" (p. 393). Diaz also discovered that, when approached from this perspective, students were able to articulate the various processes and outcomes of globalization and engage cognitively with the complexities brought on by an interconnected global society. Diaz's research was the first to explore the utilization of an assessment tool to document the impact of the global consciousness framework within the classroom.

O'Sullivan and Niemczyk (2015) explore the phenomenon of teacher mentoring for global consciousness through the investigation of an international service-learning program in Nicaragua that is facilitated by a Canadian non-government organization, named Canadian Youth Abroad (CYA). The researchers point out that the partnership of CYA and these teachers is worthy of attention because it "combines a teacher-mentoring program with an explicit social-justice/solidarity approach to global north-south engagement" (p.2). They argue that the curriculum created by CYA reflects a Freirian pedagogy designed to encourage participating teachers to develop a global consciousness as defined by Mansilla and Gardner (2007). Through a range of interviews with nine teacher-participants and in-depth analysis of CYA curriculum, O'Sullivan and Niemczyk found that the objectives for the CYA mentoring program model utilized Mansilla and Gardner's global consciousness framework to design transformative pedagogy. Furthermore, the mentored teachers were able to impart to their students elements of the critical global awareness that was taught to them through CYA. The authors highlight how the objectives of the CYA teacher-mentoring program are situating individuals in unifying narratives that help

them to make sense of the effects of globalization while also empowering them with agency to make change.

Herrmann (2017) of Fielding Graduate University adopted Mansilla and Gardner's framework to conduct an exploration of global consciousness subsequent to a higher education critical service-learning study abroad program in Danang, Vietnam, hosted by SUNY Brockport. Herrmann's research "investigated how former program participants described their experiences integrating global consciousness at different points post-sojourn" (p. 2). Along with other findings, Herrmann's study highlighted how higher education global service-learning programs with a critical lens are a venue to promote global consciousness (p. 148). Herrmann found that, despite post-travelers holding conventional views of globalization, non-dual ways of thinking displayed through actions that were expressions of being rather than reactions to oppressive systems. For Herrmann, this is a sign that students were developing the ability "to see, be, and act as a thread in the greater world tapestry" (p. 8).

Most recently, Helleve (2019) of Oslo Metropolitan University published an article in which she applied Mansilla and Gardner's framework to explore how to nurture global consciousness in teacher education. She investigates the relationship between the internationalization efforts of the teacher education program in Norway and the development of global consciousness. Recent efforts by the Ministry of Education to strengthen the internationalization of higher education in Norway have led to increased international practicum opportunities for teacher education programs across the country. Helleve (2019) argues that internationalization, as a three-month-long practicum abroad in itself, is not sufficient to nurture global consciousness. While internationalization must be an integral part of teacher education, Helleve argues, the objectives need to be clear and reflected in the organization of the program and curricula, including plans for the practice. Helleve research is the first of its kind that explores the global consciousness framework as a theoretical foundation for internationalization efforts within higher education. While her research is committed to teacher education abroad programs, Helleve makes a strong argument for further exploration of this concept across disciplines and institutions.

## Conclusion

In an essay entitled, *The End of Internationalization*, Ubrandenburg and De Witt (2011) stated that:

Although higher education internationalization is claimed to be the last stand for humanistic ideas against a world of pure economic benefits, the reality is that this ignores the fact that activities more related to the concept of globalization (higher education as a tradeable commodity) are increasingly executed under the flag of internationalization (pp. 16-17).

Higher education institutions throughout the U.S. must rethink their approach to internationalization in order to avoid having their efforts entrenched in solely economic aspirations. If institutions desire to better prepare their students for the global era, they must build their internationalization efforts from a foundational framework that situates students in unifying narratives that bring coherence to otherwise fragmented global experiences. The global consciousness framework provides an approach to internationalization within higher education that is rooted in mindfulness rather than the competitiveness that comes from engaging with the world for purely economic motivations.

U.S. institutions that situate their internationalization efforts within the global consciousness framework view the development of global understanding, global sensitivity, and global self as aims for preparing students for the global era. This institutional conceptual foundation for internationalization unifies efforts across campus and provides a standard in which the institution will engage, collaborate, and exchange with the world around them. This framework encourages both administrative leaders and faculty to critically think about their intentions for internationalization and place a critical lens to the institutional core principles and values that are underpinning their efforts. The application of the global consciousness framework within higher education will manifest differently across departments, programs, exchange partnerships, and international recruitment strategies. Mansilla and Gardner (2007) emphasize that “global consciousness does not yield one necessary normative path to guide practical action, but provides a platform from which multiple possible courses of action can be assessed” (p.61). Equipped with the learning outcome of global consciousness, institutions have a conceptual framework in which they can build their internationalization efforts. Within this framework, international student enrollment, study abroad participation, intercultural competency rubrics, collaborative publications, university rankings, and job placement percentages do not serve as determinants for

university internationalization success. Internationalization proof of success is based on how institutions of higher education are continually engaging students on their development of global understanding, global sensitivity, and the global self; the cognitive capacities of global consciousness.

Throughout this article, I explore the theories and research that guided the development of Mansilla and Gardner's global consciousness framework. I argue that this framework is a useful approach to internationalization within higher education. Students that are prepared for this global era have an awareness that connects their local experiences to a global framework, an ability to think critically on global issues and provide sustainable solutions, and a perception oneself as a global actor that is an agent of change on the world stage (Mansilla & Gardner, 2007). They have a global consciousness that equips them to deal with the challenges of globalization as well as an intellectual fortitude to address these issues head on. Mansilla (2013) believes that when we engage with our students from this framework, we are truly empowering them to become active conscious participants in society building. Mansilla states that:

A framework that invites young people to look at the consequences of their participation; identify problems that they could commit their energies to; identify potential consequences of their participation (looking at the deep causes of the problems that they study)... can energize young people and can capitalize on all of the energy that they bring and the desire to be agents of change and agents in their lives and give them some direction. (Mansilla, 2013, 17:06)

In 2018, Knight and de Wit (2018) asked a question of internationalization efforts within higher education that remains relevant to this day:

What are the core principles and values underpinning internationalization of higher education that 10 or 20 years from now will make us look back and be proud of the track record and contribution that international higher education has made to the more interdependent world we live in, the next generation of citizens, and the bottom billion people living in poverty on our planet? (p.1)

It is my belief that when institutions engage in internationalization from a global consciousness framework, they can look back and be proud of the contribution they are making to society and its future. With their learning outcomes rooted in a mindfulness that conveys a holistic awareness to the growing interconnectedness of society, institutions of higher education will be

confident that their students are prepared to face the complexities of globalization, as well as fully capable to work collaboratively to create sustainable solutions.

## **CHAPTER IV. THE GLOBAL CONSCIOUSNESS FRAMEWORK: VETERINARY MEDICINE STUDENT QUALITATIVE STUDY**

### **Introduction**

Worldwide growth in global mobility has transformed the way we communicate, trade, and approach global issues. The rise of global migration and distribution came with a higher probability of transmitted disease, human wildlife conflict, and food safety issues. The advancement of technology has led to massive exchanges of ideas, goods, and services at rates never-before seen (Smith & San Miguel, 2020). Kelly and Marshak (2007) found that this increase in commerce have been accompanied by a rise of “public concern about the global spread of zoonotic diseases, food safety, animal health and welfare, and environmental degradation” (p.1806). Regardless of where these challenges exist, it is evident that veterinarians have a role on the global stage to address these uncertainties head on.

In their post-2015 development agenda, a high-level panel, which consisted of twenty-seven eminent people (presidents, secretaries of state, prime ministers etc.) from around the world, suggested five goals for the United Nations Secretary-General’s committee (United Nations, 2014). Kelly et al. (2014) point out that “three of the five proposed goals (ending all forms of extreme poverty; sustainable social, economic, and environmental development; and forging of a new global partnership connecting poverty relief with sustainable development) are unattainable without effective animal health services” (p. 379). As highlighted above, veterinary medicine is crucial to understanding, addressing, and changing the narrative on global health and the environment. In this age of globalization, it is imperative that the veterinary profession is producing capable veterinarians prepared to engage across cultures, disciplines, and communities to affect world change (Bateman et al., 2001). No longer viewed as isolated incidents, occurrence of global health threats in one part of the globe is now a concern throughout the world. In this new age of globalization, there is a need for globally conscious veterinarians, from all around the world, that are dedicated to affecting world change through the improvement of animal and human health; veterinarians that are prepared to collaborate, exchange, and engage with the world around them.

Higher education institutions serve as the sentinel for all those seeking entry into the veterinary profession. These establishments are responsible for producing professionals that have both the scientific knowledge and practical skills to benefit society. In order for the profession to

continue to be relevant on the global stage, universities must be willing to modify their curriculum and programs to meet the needs of an interconnected world (Hird, 2009; Mckinley et al., 2008; Prasse et al., 2007; Smith & San Miguel, 2020). Approaches to the methods in which institutions prepare students for this global era must be as innovative as the solutions needed to address these global issues. Students must be cognizant of the “diverse potentialities of veterinary medicine in a global context” (Sherman, 2002, p. 7). Silo mentality has no place in the profession if it is to progress (Drain et al., 2007). The next generation of veterinary professionals must have the competence to look beyond themselves and recognize their role in improving global health.

In this article, I explore Mansilla and Gardner’s (2007) theoretical framework of global consciousness as a new approach to internationalization within veterinary medicine education that best prepares veterinary professionals for engagement in this global era. Mansilla and Gardner define global consciousness as “the capacity and the inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary world” (p.58). There are three cognitive capacities that lie at the heart of global consciousness: global sensitivity, global understanding, and global self. Over the past 4 years, the Purdue University College of Veterinary Medicine (PVM) has made an intentional effort to expose its students to the international landscape of veterinary medicine in order to create a more globally conscious veterinarian that is ready to collaborate, exchange, and engage with the world around them. In this article, I aim to explore how the PVM approach to internationalization through the lens of global consciousness has affected Doctorate of Veterinary Medicine (DVM) student’s perceptions of their role in society through their own experience. This research study is a part of a larger project in which I explore the usefulness of the global consciousness framework as a tool for student learning and overall university internationalization efforts.

This is the third article of a three-article dissertation in which I explore the rationales behind the push for internationalization within U.S. higher education. In this third article, I examine the effectiveness of the global consciousness framework in preparing DVM students for the global era. Specifically, I aim to understand how the global consciousness framework can be utilized as a theoretical lens for those seeking to integrate a global dimension within their programs in higher education.

I divided this article into five sections. In the first section, I introduce the purpose of this study and highlight the PVM application of the global consciousness framework within their global



engagement curriculum. Throughout the second section, I justify my qualitative research approach to this study. In section three, I highlight my methods. This includes my data collection, interview process, as well as the method used for data analysis. In section four, I discuss the findings from this research study. In the final section, I elaborate on the implications for this approach to internationalization efforts within U.S. higher education and highlight its usefulness in better preparing students to be change agents in this global era.

Overall, in this three-article dissertation, I challenge the ways in which we approach global mobility in higher education and explore a new approach to this practice in the 21st century.

### **Study Purpose and Research Question**

As stated in the introduction, the purpose of this study is to understand how the PVM approach to internationalization, through the lens of global consciousness, has affected DVM student's perceptions of their role in society through their own narrative.

In the second article of this dissertation, I highlight how the current approaches to internationalization within U.S. higher education are driven by competitiveness that manifest itself differently depending on the institution (Altbach & Hazelkorn, 2017; de Wit, 2020). I contend that the lack of conceptual and theoretical foundations for global engagement initiatives have caused higher education institutions to measure their success by quantitative measures that are more informed by economics than education; viewing international education as a source of revenue and means for enhanced reputation (de Wit et al., 2015; de Wit 2020; Mestenhauser & Ellingboe, 1998; Qiang, 2003). As a result, this approach to internationalization exposes students to only the economic hegemonic aspects of globalization, which can cause feelings of despair and disempowerment; leaving them despondent of their future and unsure of their role in it (Suárez-Orozco, 2007). For veterinarians, this despair might come in the form of feelings that their profession is insignificant in the grand scheme of things or that they have no agency to make a positive impact in society. Throughout the second article, I present a new approach to internationalization, called global consciousness, which provides a more ethical approach to internationalization.

Created by Mansilla and Gardner (2007) as a means to stimulate student understanding of key patterns and dilemmas facing our planet, the global consciousness framework provides higher education institutions with a method to internationalization that encourages a mindful way of being

in the world today. There are three cognitive capacities that lie at the heart of global consciousness; global sensitivity, global understanding, and global self. A globally sensitive student has the awareness to connect their local experiences to a global framework. A student with global understanding is able to think critically on global issues and provide sustainable solutions. Global self refers to the ability to perceive oneself as a global actor on the world stage (Mansilla & Gardner, 2007, p. 59).

In summarizing the aim of global consciousness, Mansilla and Gardner (2007) state that an individual exhibits global consciousness when they are “attuned to daily encounters with world cultures, landscapes, and products; are able to place such encounters in a broader narrative or explanatory framework of contemporary global processes; and perceive themselves as an actor in such a global context” (p. 59). Mansilla and Gardner’s study explored the framework of global consciousness in teaching globalization within secondary education programs; this study aims to understand the effectiveness of the global consciousness framework when applied as a goal for internationalization within the Purdue University College of Veterinary Medicine (PVM). While subsequent research questions will be explored for later projects, the main research question for this study is:

In what ways do veterinary students perceive their role in society after engaging in the PVM global engagement curriculum?

In 2015, PVM redesigned their internationalization efforts within the college to incorporate the global consciousness framework. To achieve this, they first aligned their purpose for global engagement to the United Nation’s (2015) seventeen sustainable development goals; an agenda set by the United Nations General Assembly designed to be a blueprint to achieve a better and more sustainable future for all by 2030. These sustainable development goals are impossible to achieve without effective animal health services and education. For example, the first three goals for the sustainable development agenda (no poverty, zero-hunger, and good health and well-being) require a knowledge of how to maintain healthy livestock populations and an understanding of the best practices that prevent disease transmission of both humans and animals; a knowledge that veterinary professionals are well-versed in. Furthermore, veterinary professionals have the skills to educate the community (goal four) on the best practices for building sustainable infrastructures in livestock production (goal nine), inform local communities on the importance of wildlife

conservation (goal fifteen), as well as use their knowledge and education to work in disadvantaged and marginalized communities (goal ten) to improve the health of the population through rabies prevention efforts and educational workshops on best practices for livestock health (United Nations, 2015). To effectively contribute, veterinary professionals must have the ability to collaborate across cultures and critically think about global issues. These skills are necessary to accomplish the desired goals of the United Nations General Assembly by 2030.

PVM's alignment of their efforts to the United Nation's sustainable development goals places the responsibility and role of the veterinarian in a global context. This, in turn, situates students in unifying global narratives and empowers them with agency to make a positive impact with the skills and knowledge obtained from their education (Lew, 2018). Along with adding context to their internationalization efforts, PVM aligned their definition of global engagement with Embleton's (2015) understanding of the term. In her briefing note with the Canadian Bureau of International Education, Embleton defined the term global engagement as "a committed, meaningful interaction with the world as a whole" (p. 2). Finally, PVM added global consciousness as the desired outcome for their efforts. The mission statement on their PVM Global Engagement website states:

The PVM Office of Global Engagement is dedicated to providing PVM students opportunities to engage with our international community. Our goal is to create a more globally conscious veterinary professional that is ready to collaborate, exchange, and engage with the world around them. (Purdue University Veterinary Medicine: Global Engagement, 2020, Mission section)

By building their internationalization efforts on the global consciousness framework, PVM created a solid foundation to build their global engagement curriculum. The global courses, study abroad programs, exchange partnerships, workshops, marketing, and global veterinary medicine certificate program are all established with the goal of developing the three cognitive capacities that lie at the heart of global consciousness: global sensitivity, global understanding, and global self. Overall, this study examines the impact of this approach on DVM student's perception when implemented as a goal for internationalization.

In exploring the ways by which students perceive their role in society after engaging with curriculum rooted in global consciousness, I provide an alternative approach to internationalization within higher education that better prepares students to globally engage and critically think about the complexities of interacting in a globalized society. There are no research studies that explore

the impact of the global consciousness framework through this lens. This study opens the door for further consideration to alternative approaches and educational frameworks for internationalization efforts in U.S. higher education.

Over the next few sections, I discuss the theoretical and methodological underpinnings of this research study.

## **Methodology**

Since the scope of my study included seeking an understanding of how students perceive their role in society after engaging with PVM global engagement curriculum, a basic interpretive qualitative research design, as defined by Merriam (2002, 2009, 2019), was most appropriate. Merriam (2019) contends that the interpretive qualitative approach is best used for those seeking “to discover a phenomenon, a process, the perspectives and worldviews of the people involved or a combination of these” (p. 7). Merriam (2002) points out three criteria of the basic interpretative design that guide the research: “1) how people interpret experiences, 2) what meaning they attribute to their experiences, and 3) how they construct their worlds” (p. 38).

This approach is grounded in an epistemology of constructionism. Crotty (1998) defines constructionism as “the view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context” (p. 42). In constructionism, the individuals assign meaning to the world around them and, unlike subjectivism, external factors have no significance in determining meaning for the individual (Crotty, 1998).

In the basic interpretive qualitative approach, the researcher is entrusted with the responsibility of understanding how individuals make meaning of the realities they themselves construct. Merriam (2019) contends that a key characteristic for the interpretive qualitative approach is that “researchers strive to understand the meaning people have constructed about their world and their experiences” (p. 5). Merriam believes that this characteristic is how people make sense of their experiences. Furthermore, Merriam asserts that “the researcher is the primary instrument for data collection and data analysis” (p. 5). As such, “the process for collecting data is inductive and the researcher’s product of qualitative inquiry is richly descriptive” (p. 6). Ritchie and Lewis (2003) describe this design as a “naturalistic, interpretative approach concerned with

understanding the meanings in which people attach to phenomena within their social worlds” (p. 3). Marshall and Rossman (2006) describe it as the best method for researchers whose goals are either explanatory, descriptive, exploratory, or emancipatory. According to Corbin and Strauss (2014), the qualitative design is useful for researchers seeking:

To explore the inner experiences of participants, to explore how meaning are formed and transformed, to explore areas not yet thoroughly researched, to discover relevant variables that later can be tested through quantitative forms of research, to take a holistic and comprehensive approach to the study of phenomena (p. 5).

For this study, a basic interpretive qualitative approach was used in order to discover student’s perceptions. Merriam (2009) supports this design as a valid method in its own right. This approach is favorable for gaining an understanding of what meanings the participants construct from their experiences (Esterberg, 2002). Since the researcher is central to the process of research in basic interpretive qualitative work, the researcher must adhere to certain “investigator characteristics” (Merriam, 1988, p. 37). While there is a great deal of flexibility in how data is interpreted or how the subject is approached, there are processes that must be followed to ensure the results are consistent with the data collected. Merriam (2019) states:

Data are collected through interviews, observations, and/or documents/artifacts. These data are inductively analyzed to identify the recurring patterns or common themes that cut across the data. A rich, descriptive account of the findings is presented and discussed, using references to the literature that framed the study in the first place (p. 7).

The process above was followed for this study. While reliability is not the goal for a qualitative study, this meticulous process of data collection and analysis increases trustworthiness. Lincoln and Guba (1985) describe the trustworthiness of criteria as “activities that increase the probability that credible findings will be produced” (p. 301). Marshall and Rossman (2006) refer to it as appropriateness and soundness of the researcher’s approach to the creation and execution of their study. In the sections that follow, I describe how each of these steps were adhered to ensure the findings were consistent with data collected for this study.

## **Methods**

### ***Data Collection***

In basic interpretive qualitative approach, data is collected from three main primary sources: interviews, observations, and documents (Merriam, 2019). As mentioned earlier, the research question for this study is:

In what ways do veterinary students perceive their role in society after engaging in our global engagement curriculum?

Since the purpose of this study was to gain an understanding through the perception of students who engaged in the PVM global engagement curriculum, interviews were the primary source of data collection. Patton (2002) states:

The fact is that we cannot observe everything. We cannot observe feelings, thoughts, and intentions. We cannot observe behaviors that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe the meanings they attach to what goes on in the world. We have to ask people questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective. Qualitative interviewing begins with the assumption that the perspectives of others is meaningful, knowable, and able to be made explicit (p. 341).

This method was most appropriate to answer the research question for this study (Merriam, 2002; Patton 2002). Furthermore, students were encouraged to both reflect upon and bring coursework material, workshop notes, study abroad journals, and photos from their experiences with PVM global engagement curriculum for the interview. However, these documents were not collected. Data collection methods for interviews are explained in detail below.

### ***Interviews***

Interviewees of this study were selected by means of purposeful sampling; a widely used information collection method for the identification and selection of information-rich cases for the most effective use of limited resources (Patton, 2002). Purposeful sampling involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Creswell & Plano Clark, 2018). Because I am interested in the experiences and perceptions of DVM students who engaged in PVM global

engagement curriculum, purposeful sampling was the most appropriate collection method for this study.

Patton (2002) points out that in qualitative inquiry “there are no rules for sample size” (p. 244). Although the initial plan for this study was to interview twelve DVM students, I concluded with a total of eleven participants. The interviews were semi-structured with the potential of a second follow-up interview should there be need for clarification. All the interviews were audio recorded, outsourced for transcription, reviewed for accuracy, and sent to participants via email for member checking. This process was necessary in order to adhere to best practice research collection guidelines and fulfill methodological aim of the study (Merriam, 2002). There were two criteria for the selection process:

1. Must be in the DVM graduating classes of 2020 or 2021.
2. Must have completed the PVM Global Veterinary Certificate Program.

The selection criteria for this study was crucial to answering the research question. As mentioned, PVM began incorporating the global consciousness framework into their curriculum in 2016; the DVM students in the classes of 2020 and 2021 were the first to have engaged with this new approach to global engagement in its entirety. The completion of the PVM Global Veterinary Medicine Certificate was selected as criteria because the certificate is a culmination of all global engagement curriculum offered at PVM. Completion of this certificate requires a series of four mandatory workshops: 1) an international veterinary medicine course, 2) a mandatory pre-departure orientation, 3) mandatory re-entry workshop, and 4) requires students to participate in at least one PVM approved global engagement experience overseas.

The PVM Global Veterinary Medicine Certificate, created in 2015, was initially designed to provide students a better understanding of international veterinary medicine (Smith & San Miguel, 2020). In 2016, the certificate was redesigned in order to engage DVM students on their role in affecting world change through the improvement of animal and human health (Purdue University 2020). Each workshop in the certificate program engaged in one of the three cognitive capacities that make up Mansilla and Gardner’s (2007) global consciousness framework: global sensitivity, global understanding, and global self. For example, a veterinarian from Mission Rabies, an international organization dedicated to eradicating rabies worldwide, was invited to PVM to

conduct a two-series workshop on the process of communicating across cultures and collaborating with local communities to address rabies vaccination and dog bite prevention education. Throughout this workshop, students were challenged on their perceptions of collaboration and were encouraged to intentionally choose to see more than one way to solve a problem. This workshop aligned with the cognitive capacity of global understanding, which is defined as “the capacity to think in flexible and informed ways about worldwide development” (Mansilla & Gardner, 2007, p. 59).

Along with the workshops, the PVM Global Veterinary Medicine Certificate required students to take the International Veterinary Medicine course. This course is an elective that is offered every spring semester to both Veterinary Technology (VT) students and Doctorate of Veterinary Medicine (DVM) students. According to Smith and San Miguel (2020), there are three objectives of this course:

1. To familiarize students with international issues that impact the veterinary profession and help the students develop an understanding of the role that veterinary professionals play in global education and global health.
2. To cultivate respect for diverse people and cultures and an understanding of the skills required for working across cultures.
3. To develop a more globally conscious veterinary professional that is ready to collaborate, exchange, and engage with the world around them.

The course consists of a series of seven lectures and discussions addressing international aspects of veterinary medicine. Topics include foreign animal diseases, global collaboration, biosecurity, animal welfare and ethics, wildlife trafficking and rehabilitation, food security, and cultural competence (Smith & San Miguel, 2020). Throughout the course, guests lecture from multiple disciplines to illustrate how global issues are interconnected. For example, a Nepalese veterinarian was video skyped in to discuss the importance of being mindful of cultural differences when dealing with clients and when collaborating with other veterinarians from different cultures. Throughout his lecture, he touched on the importance of understanding ones relationship with their surroundings and being aware of ones experiences as it relates to the wider global narrative. He spoke about how his approach to cases and clientele differ from others due to his clinic’s lack of



access to certain equipment and personal experiences. He encouraged students to be cognizant of their upbringing and education, as well as to try to understand how their experiences might affect their approach to clientele and different medical cases. The lecture in this example engaged students on being globally sensitive; which is described as an attunement by “our relation to the surroundings and not by the surrounding itself” (Helleve, 2019, p. 21).

Finally, the certificate requires students to participate in at least one PVM approved study abroad experience overseas. The Purdue University Office of the Provost defines study;

As any of a number of arrangements by which Purdue student's complete part of their degree program through educational activities outside the United States. Such activities include -- but are not limited to -- classroom study, research, intern- or externships, and service learning. (Purdue University, 2020)

Within PVM there are several options for international engagement within this context of study abroad. They are divided into three options: 1) faculty-led programs, 2) outbound exchanges, and 3) service-learning programs (Smith & San Miguel, 2020). Overseas experiences are subsidized through scholarships and grants in order to encourage overseas engagement. Program lengths range from two weeks to twelve weeks abroad. DVM students wishing to complete the certificate must participate in one of the approved PVM global engagement experiences before graduation. The overseas experiences are viewed by PVM as means to provide students with the practice of global engagement that will translate into habit once they depart the university with their education (Smith & San Miguel, 2020).

Overall, DVM students who completed the PVM Global Veterinary Medicine Certificate engaged with the totality of the redesigned PVM global engagement curriculum. The criterion for selection in this study is crucial to understanding the effect of the global consciousness framework on DVM student's perceptions of their role in society.

### ***Interview Process***

Since interviews involved human subjects, an application for this study was submitted and approved by the Institutional Review Board (IRB). As with any research of this level, the ethical standards were upheld within the context of the research study. This includes making participants aware of risks associated with participation, preserving anonymity, allowing for withdrawal of

participation at any time, and conducting self-reflection throughout the research process (Clandinin & Connelly, 2000).

The solicitation of student participants began by sending an email message to all DVM students who completed the PVM Global Veterinary Medicine Certificate in the graduating classes of 2020 and 2021. There were originally fifteen students who responded to the initial email message and agreed to participate in this study. Interview scheduling was disrupted due to the changes in course schedule caused by COVID-19, which led to four of the fifteen students withdrawing from the study. I was able to interview a total of eleven qualified participants. Four of the eleven participants represented the DVM class of 2020, and the remaining seven participants represented the DVM class of 2021. In order to protect privacy, participants were provided pseudonyms. Their pseudonyms, gender, and overseas experiences were:

**A1:** Female; Service-Learning Program in Livestock Medicine, Guyana

**C1:** Female; Service-Learning Program in Equine Medicine, Ireland and  
Service-Learning Program in Equine Medicine, UAE

**D1:** Female; Faculty- Led Program in One Health, Thailand and Service-Learning  
Program in One Health, Grand Caymans

**E1:** Male; Outbound -Exchange Program in Traditional Chinese Medicine, China and  
Service-Learning Program in Mixed Animal Medicine, Belize

**E2:** Male; Service-Learning Program in Wildlife, Zimbabwe and Faculty-Led Program in  
Wildlife, Guatemala

**G1:** Female; Service-Learning Program in Wildlife Conservation, South Africa and  
Faculty-Led Program in Exotic Animal Medicine, Central Europe

**J1:** Male, Service-Learning Program in Wildlife Conservation, South Africa

**K1:** Female; Outbound -Exchange Program in Small Animal Medicine, Japan and  
Service-Learning Program in Wildlife Conservation, South Africa and Service-  
Learning Program in Wildlife, Malawi

**M1:** Female; Service-Learning Program in Wildlife Medicine, Thailand and Service-  
Learning in Wildlife Conservation, South Africa

**M2:** Female; Faculty- Led Program in One Health, South Africa and Faculty-Led  
Program in Wildlife, Guatemala

**W1:** Male; Service-Learning Program in Wildlife Medicine, Zimbabwe (Twice)

Each of the interviews was semi-structured and consisted of open-ended questions in order to elicit the views and perspectives of participants (Creswell, 2003; Merriam, 2002; Patton, 2002). Notes and comments were taken immediately following each meeting with a participant (Esterberg, 2002). Participants agreed to a follow-up interview should there be need for any clarification from the first interview. As mentioned earlier, this research study is a part of a much larger project in which I explore the usefulness of the global consciousness framework as a tool for student learning and overall university internationalization efforts. The questions from the interviews were designed to foster clear and thorough responses from participants. The guiding questions for the interviews were:

1. Walk me through your decision to pursue a career in veterinary medicine.
2. Walk me through your decision to study abroad with PVM and your program selection process.
3. Tell me about your global engagement experience.
4. Describe to me the things that were most challenging for you throughout your global engagement experience.
5. Describe your perceptions of the international community you were engaged.
6. Tell me about your perceptions of the veterinary practice you engaged.
7. Describe to me the moments that stood out to you most in your experience.
8. Tell me about some things that were most challenging for you in the community you engaged.
9. Detail how the Global Veterinary Certificate program prepared you for engaging globally.
10. Tell me about your perception of veterinary medicine after completing the PVM Global Veterinary Medicine Certificate.
11. Tell me about your perceptions of your role in society now that you have completed the PVM Global Veterinary Medicine Certificate.

12. Walk me through your personal growth and character development that resulted from your global engagement experience.

13. Detail how you will utilize the knowledge you have gained from this experience in your life moving forward.

The semi-structured interview protocol allowed participants to reflect upon and describe their perceptions and experiences in their own words. Each interview was designed to last no more than one hour. Of the eleven DVM students that were interviewed, four were followed up a second time for clarification. All interviews were recorded on two audio devices and transcribed into written texts. The detailed notes taken from the interviews were later used in the data analysis process to inform initial interpretations. In total, there were eleven hours and forty-two minutes of audiotaped material. Transcriptions, which were completed by a third party provider, were reviewed twice and written verbatim to ensure words of the participants were accurately captured. This next section describes the data analysis method.

### ***Method of Data Analysis***

In the basic interpretative qualitative design, data is “inductively analyzed to identify the recurring patterns or common themes that cut across the data” (Merriam, 2019, p.7). For the data analysis process, I utilized Braun and Clarke’s (2006) thematic analysis method to code the data into manageable categories. Thematic analysis is a method for identifying, analyzing and reporting patterns or themes within data (Braun & Clarke, 2006). This method is used to explore various aspects of a research topic in order to capture themes that are important to the overall research question. For this method, a theme represents “some level of patterned response or meaning within the data set” (Braun & Clark, 2006, p.10). Braun and Clark added that, furthermore, the “keyness” of a theme is dependent on whether it captures something important to the overall research question.

Braun and Clarke contend that one of the benefits of thematic analysis is its “flexibility”. In contrast to grounded theory or interpretative phenomenological analysis, “thematic analysis is not wed to any pre-existing theoretical frameworks, and so it can be used within different theoretical frameworks, and be used to do different things within them” (Braun & Clarke, 2006, p. 9). Braun and Clarke state that “through its theoretical freedom, thematic analysis provides a

flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data” (p. 5).

Braun and Clarke (2006) provide a six-phase guide I used in my study as a foundation in conducting thematic analysis:

Phase One: Familiarizing yourself with your data.

Phase Two: Generating initial codes.

Phase Three: Searching for themes.

Phase Four: Reviewing themes.

Phase Five: Defining and naming themes.

Phase Six: Producing the report (pp. 16-23).

For phase one, I immersed myself in the data collected for this study. I read over my field notes for each interview, read each interview transcript twice, listened to the each audio recording twice, and took notes throughout the process. Braun and Clarke (2006) state that it is ideal to “read through the entire data set at least once before you begin your coding” (p. 16), during this phase. For them, immersion involves “repeated reading of the data, and reading the data in an active way—searching for meanings, patterns, and so on” (p. 16). Once my initial readings were completed, I moved on to phase two.

Phase two involved generating initial codes from the data collected. Braun and Clarke (2006) contend that codes “identify a feature of the data that appears interesting to the analyst, and refer to the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon” (p. 18). During this phase, I went over my notes from the initial reading of the data and worked systematically across my entire data set to identify interesting aspects that provided insight to answering the research question in the data items that could potentially form the basis of repeated patterns across the entire set (Braun & Clarke, 2006). Throughout this process, I coded for as many potential repeated patterns as possible. Following my coding of the data, I started my process of identifying themes.

After my data was collated, I searched for broader themes within my coded data set. Braun and Clarke (2006) highlight that this stage “involves sorting the different codes into potential themes and collating all the relevant coded extracts within the identified themes” (p. 19). I identified and labeled twenty-two patterns during the coding process. After careful consideration,

I combined codes to form sub-themes and then placed these sub-themes under my identified overarching themes. For example, my initial codes of alternative careers, in which students spoke on how the certificate program encouraged them to pursue careers outside of the traditional small animal veterinary medicine practice, and veterinary medicine as global, in which students spoke on their views of veterinary medicine as a global profession, were paired together due to their theme of students approaching the scope of their profession from a wider lens. Additionally, I placed codes that did not seem to belong in any of my identified themes in a category of their own to be reviewed again later.

Phase four involves the reviewing and refinement of themes identified (Braun & Clarke, 2006). During this crucial process, Braun and Clarke (2006) state:

At this level, you consider the validity of individual themes in the relation to the data set, but also whether your candidate thematic map accurately reflects the meanings evident in the data set as a whole....If the thematic map works, then you move on to the next phase. However, if the map does not fit the data set, you need to return to further reviewing and refining your coding until you have devised a thematic map that you are satisfied with. (p. 21)

After further reviewing and editing my thematic map multiple times, I was satisfied with the themes identified within the coded data set. In all, I identified three distinctive and consistent overarching themes during this process.

Phase five involves both naming and defining themes. In clarifying the meaning of defining and refining in this phase, Braun and Clarke (2006) state:

By 'define' and 'refine', we mean identifying the 'essence' of what each theme is about and determining what aspect of the data each theme captures. You do this by going back to collated data extracts for each theme, and organizing them into a coherent and internally consistent account, with accompanying narrative. It is vital that you do not just paraphrase the content of the data extracts presented, but identify what is interesting about them and why! (p.22)

During this process, I reviewed my collated data for each theme and further clarified my themes by organizing them into a coherent and consistent account, with an accompanying narrative (Braun & Clarke, 2006). For each of the three themes identified from the data set for this study, I conducted and wrote an analysis and extracted data that best demonstrated their prevalence, which can be found in the findings section of this article. Each theme fits into the broader overall story I am telling about the data collected (Braun & Clarke, 2006). Finally, I conducted a final analysis

of the themes and wrote up the report of my findings, which are in the next section. Braun and Clarke state:

The task of the write-up of a thematic analysis, whether it is for publication or for a research assignment or dissertation, is to tell the complicated story of your data in a way which convinces the reader of the merit and validity of your analysis. It is important that the analysis provides a concise, coherent, logical, non-repetitive, and interesting account of the story the data tells-within and across themes. Your write-up must provide sufficient evidence of themes within the data – i.e., enough data extracts which capture the essence of the point you are demonstrating, without unnecessary complexity. (p. 23)

Thematic analysis was the ideal method for this study due to its flexibility, meticulous process for identifying themes in the data, and straightforward form of qualitative analysis. In the sections that follow, you will find an analysis of the collected data for this study.

### **Findings in Relation to Research Question**

This study was centered on DVM students' perception of their role in society after engaging in the PVM global engagement curriculum. I identified three salient themes among the DVM students who participated in this research study. These themes were (a) wider scope of the profession, (b) role as educator, and (c) attentiveness to alternative perspectives.

#### ***Wider Scope of Profession***

Throughout the interviews, DVM students spoke about how engaging in the PVM global engagement curriculum widened their perspective of the field of veterinary medicine both locally and globally. No longer viewing their career through a single lens, students made mention of how the global engagement curriculum broadened their views of veterinary medicine and expanded their career options. In particular, the students mentioned how the curriculum pushed them to place their career in a larger global framework.

When asked about her perception of veterinary medicine after engaging with the curriculum, A1 stated:

So after completing the program, it just drives me to learn more about veterinary medicine globally. My goal is to be a public health vet, which ultimately means I'll

probably work for the government in some aspects. So, I just want to learn as much as I can about veterinary medicine globally, because my profession will lead me to a global life really. Public health is more than just a practice. It is more than just one surgery on one dog. It is global. It is population. It is national. It is worldwide medicine. So what affects one population can potentially affect the nation or the world.

When asked the same question, M1 stated:

I think my perception after completing the certificate program is that there's a lot of different ways of doing things, a lot of different ways of practicing medicine and a lot of different ways that you can help different communities with just your DVM. And so, in that sense, I think my perception shifted, in the sense of, instead of just getting your DVM and working with these animals, you can also use your skills and experiences somewhere else.

In reflecting on how her perception of her career has changed since engaging with the PVM global engagement curriculum, G1 stated:

We have so many areas we can work on. It's impressive. My perception was like, "I had no idea how many things we can do" until after all of these experiences and the certificate and the workshops. I can work in public health, if I want to, with the government. I can work with private agencies. I can work with drug companies to develop new drugs or work with lab animal medicine. I can do wildlife, I can do zoo medicine. I can do exotics. I can just dedicate myself to rehabilitation, or just working with your small animals, like companion. It's so many things. I can work in food animal industry, that's actually a need for the animal industry. So, I can work even in safety, like food safety, or I can even work with the army if I wanted to later on. I didn't know all of those possibilities.

K1 emphasized that the certificate opened her eyes to diversity of the veterinary profession. She stated:



It's so diverse, and, yeah, I don't even know, I think diversity might be the one word I describe it with. Because, obviously, like, I feel like since first year, I've been like working towards the goal of the certificate; doing different pieces and all the meetings. But prior to being in vet school, I really was, like, okay, there's your general practice; veterinarians that do large animal, small and mixed animal; and then you can specialize, but there was never like a part of you that really realized or comprehended the public health aspect and all the different ways you can do public health. And so, I feel like for me, that's the biggest thing I took out of the global certificate program. I got to hear so many different speakers talk about what they do, which 100% relates to public health. For example, like, wildlife conservation, or monitoring, or surveillance and all that. And then, kind of, it also brought me a lot of awareness and attention to issues that are going around the world that veterinarians need to be more at the forefront of, and need to be advocating for, and that's actually been, like, a huge passion project.

Speaking on how her study abroad experiences in South Africa and Guatemala changed her scope of the profession, M2 stated:

I think I have a perception of veterinary medicine as being a lot more of a global thing now and, like, things we do even here can have an impact on animals elsewhere. Even so much, as I mentioned earlier, like in public health, like foods, inspection of food and animals and all that kind of stuff are needed to make sure that we are not spreading or letting diseases into the country or spreading them to other countries. The export and import of markets are huge and crap goes everywhere these days. I also think, you know, no matter what you're doing in veterinary medicine, even if it's like you're not doing global stuff and you're just doing your normal job or whatever, there are definitely ways you can impact every individual animal, for example, like, protecting our own wildlife here.

In discussing how she perceives the field of veterinary medicine as she transitions from student to professional, C1 stated:

It is a lot bigger than I thought before. Yeah, I would say it's just a lot bigger, it's a lot more interconnected. And I am just the very small piece of what is like this massive web of different connections and communication. And I definitely want to be a part of it and I see a path forward of me being involved.

Some of the students described their perception of veterinary medicine profession as a global community that is different and yet, the same. D1 stated:

It was really nice to see that the veterinary community as a whole is actually very global, and a lot of people, they're very supportive of each other. So, I really enjoyed seeing that aspect of it. And then, just even though a lot of us like the different viewpoints and stuff that veterinaries have, we have a lot in common and so overall, that was really nice to see.

Similarly, connecting his international experiences to his perception of the overall field of veterinary medicine, E1 stated:

I knew it was broad, and then going abroad, you find out and see it more broadly. And then at the same time, it's similar. It's the same. At the base, you're a veterinarian to help animals, you want to help the animal and get it from being sick to healthy or being sick to being as close to healthy as you can get it.

Throughout the data, the theme of veterinary medicine as a broad, diverse, interconnected, and global profession after engaging with the curriculum was consistent among students.

### ***Role as Educator***

The students expressed a responsibility to utilize the knowledge and skills gained from the PVM global engagement curriculum to better improve their communities, both globally and locally. Some of the students described their responsibility in terms of educating others about difference, others linked their responsibility to educating their future clientele within their local veterinary clinics and communities, and others connected their responsibility to advocating for animals who cannot advocate for themselves to the public. Throughout the data, the theme of utilizing their education to inform others was prevalent.

When asked about her perception of her role in society after engaging in the curriculum, D1 stated that veterinarians “have a big role in helping people communicate and do a good job educating people about health”. She continued:

As veterinarians, we really get a chance to really delve into people's lives and get a chance to help them understand how medicine works and learn a lot about the world around them. And we're really playing an important role as educators and really do have an important job of keeping pets healthy so that then their owners can be healthy too.

When asked the same question, G1 stated, “I’m a leader in the community and I need to act like one, and I’m a role model for multiple generations to come”. She continued:

As a leader, I have to make sure that I'm doing a great job. Not only providing the best, like health care, but also communicating and teaching those around me. And that’s the thing, many people out there have the passion, they have the love, but they don't have the knowledge of how to do things. We as veterinarians, we have the knowledge, we have acquired knowledge through a lot of years of study. So why not to share that with the public?

In detailing how he will utilize the knowledge gained from engaging in the PVM global engagement curriculum in his life moving forward, W1 described that he will use his skills to “build bridges” across communities. When asked to elaborate, he stated:

So, what I mean by that is I'm laying a foundation for others to follow. And when you become involved globally, especially in an area that's foreign to you, I'm not there to insert myself forcefully into a region. I'm there to try to impart, to whoever will listen, ways that not only help them, but help all of us, because at the end of the day, we're all human beings. And regardless of whether we like it or not, we all share this planet.

C1 says the curriculum instilled in her a responsibility to advocate and educate for others from different cultural backgrounds, she stated:

I do feel like there is a responsibility, specifically for Americans who have been abroad, to bring a sort of awareness and tolerance of other people back and be a proponent for that kind of thing. And to not let ignorance and bigotry prevail. If you understand where these people are coming from and why their cultures and their opinions are different, like, you should definitely be an advocate for them in the US.

E1 believed that a major skill obtained from engaging with the curriculum is the ability to communicate with clientele effectively. A skill he wants to incorporate in his career moving forward to educate clientele, he stated:

The veterinary and medical language is a whole different language than regular English. So being able to take the vet med and medical language and translate it into regular, more normal language, and being able to communicate with my clientele and to let them know that they're heard, and that I hear them, and I want to help their animals and that they're important too.

He continued:

Being able to build those relationships and talk to the clientele is the main thing that I'm going to take into my career. So having that, along with the communication that I learned from being in a whole another country, I feel like if I keep building on that and keep expanding on that, I can be able to communicate to the best of my abilities and be able to help the animals and help the people along with it.

K1 spoke on how the curriculum encouraged her to use her social media platform to advocate and protect wildlife. She stated:

My role is also to advocate for all animals and do everything in my power to protect them. So for me, I blog and I make a social media and I always make a point to talk about wildlife tourism.

She continued, "I like to inform people about what to do, or not to do on wildlife tourism, like the red flags and just kind of get people thinking before they interact with these animals".

While their approaches varied, the theme of students using their skills and knowledge gained from engaging in the curriculum to better communicate, advocate, and educate their communities was prominent throughout the data.

### *Attentiveness to Alternative Perspectives*

Throughout the data, I found that students accredited the curriculum for helping them recognize and accept alternative views and approaches to veterinary medicine, culture, and global travel. Furthermore, many of the students expressed that the curriculum made them conscious of their own bias and pushed them to engage globally with an open mindset.

When asked to detail how the PVM Global Veterinary Certificate program prepared him for engaging globally, J1 stated:

I think it just got us thinking out of the box, and, like, engaged us in different scenarios and different things that, like, kind of opened our minds to be open to different things, if that makes sense.

E1 shared the same sentiment, and when asked the same question, he stated:

The mindset for me was a big thing; of being told about how you should keep an open mind and try not to have your preconceived notions of how things are and what things are like over there before you get there. And then being able to branch out and soak it all in and not take things as they were at home.

Expressing her gratitude for the certificate program, D1 stated:

So I really liked that we have that program because it really kind of starts your thinking about: (a) how to be a good traveler in general, and then (b) how to like kind of, instead of just coming in and just either enjoying culture, to really critically think about what you're experiencing; notice the differences and not necessarily have, like, a gut reaction, like, "oh, this is wrong or this is not right".

She continued:

I think that certificate makes you put in the work, and kind of, like, think back to, like, 'I did get something after doing this', that you actually really did a lot of thinking, and, really, kind of, pondering about your own perspective on the world. I always thought that was really interesting.

M2 spoke about how the curriculum changed her perspective of global travel and made her more cognizant of the way she engaged. She stated:

I feel, like, a lot of the workshops encouraged me to think more about, like, actually knowing a bit more about the cultures before you engage with them, being more cognizant of global sensitivity, being aware of any differences in that culture from your own, how to, kind of, be more respectful, and make sure you're just a lot more culturally aware while we're somewhere. I feel like it's very easy when you travel to, kind of like, not be aware of what's going on around you and where you are and just, kind of like, be enjoying. 'Well, I'm seeing cool things.' But the curriculum helped me to, kind of, become more of an aware traveler and, you know, that way, it's more, like, trying to be a part of the culture now as opposed to a visitor I guess.

E1 expressed how the courses and his international internship within a clinic located in a low-income area in Belize inspired him to apply their approach to clientele to his own in the U.S. He stated:

I think having the courses and experience allows you to think more broadly, and, even once you come back to America, it's like, you can be in a low-income area and I can take what I learned and what I saw in Belize and apply that there. Opposed to just going 'well, you need to do this to get the animal healed, and you need to pay \$300 for it'. There's other options, there are other ways for me to work around it, and give you a more feasible plan, and still allow me to do the best thing that I can do for your animal.

Similarly, A1 spoke about how she was able to apply the lessons from abroad to her studies and experience in the U.S. She stated the she's "able to, kind of, take that experience and mold it here (in U.S.), and, kind of, intertwine them here with my studies as I finish my veterinary career here". She continued:

And then just different conversations that I had with people, even if it wasn't about veterinary medicine, just the way that they go about life, how they feel about certain things, kind of question me, like, "well, why do I feel like that?" You know, just, "I never really thought about it like that". Just getting different perspectives from different people, whether it was veterinary medicine, or, just like I said, life in general. That is always a fun conversation to see how people think, just to see how you are different and why they think that way. Because there might be a better way than you think about it or just a different way. So, there's always room for learning and I think I definitely took advantage of that while I was there. I was grateful.

E2 believed that the curriculum provided him the opportunity to engage with people who have different worldviews than his own, which changed his perspective of both veterinary medicine and life in general. Reflecting on his experiences with the global engagement curriculum, he stated:

It widened my view of the world, it widened my view of myself, and it also widened my perspective. And ultimately, it's going to make me a better veterinarian, but it's also, like, going to make me a better person too. And being privy to these conversations and just different ideas and just being open to ideas; that there are so many people, so many different things done in so many different ways, that there is no one way to think about something. Not in medicine. Not in life.

When asked about her personal growth and character development that resulted from her experience with the curriculum, M1 stated:

I've noticed that I want to think bigger, or I have this need to interact with people outside of our small bubble. And I think that's been good because I try to stay open-minded. I constantly, like, remind myself to stay open minded. And I think that's just, like, really important in everyday life. When you're trying to figure out who you're going to vote for in elections, or the way you feel about different societal

situations, like this has really helped me realize what's important to me and realize things are different in the U.S., like all across the world. And so, character development wise, it's definitely made me more open minded and aware of being open minded. And I think that's just, like, important personal growth, that I hope everyone has at some point, because it's so easy to get stuck in your bubble, or from your hometown to be stuck in the same, like not stuck, but to have a narrow focus. Because we are all wired to have a simple focus just because it's easier for us, but this has showed me how important it is not to do that, and to be open minded and seek other people's opinions and that kind of stuff.

Throughout the data, I found that the students in this study expressed a heightened awareness of alternative perspectives after engaging with the PVM global engagement curriculum.

## **Discussion**

This study explored the DVM students' perception of their role in society after engaging in the PVM global engagement curriculum. Utilizing Braun and Clarke's (2006) six-phase guide to conducting thematic analysis, I identified three salient themes among the DVM students who participated in this research study. These themes were: (a) wider scope of the profession, (b) role as educator, and (c) attentiveness to alternative perspectives. Throughout the global engagement curriculum in the college, PVM focused their attention on ensuring that their programming engaged in the three cognitive capacities that lie at the heart of global consciousness: global sensitivity, global understanding, and global self. The following discussion connects these themes to the research question to tell the broader overall story of the data.

Students' attributed the PVM global engagement curriculum to broadening the scope of their career. Many described the veterinary medicine profession as diverse, bigger, and global after engaging in the curriculum. They placed their careers in a much larger framework; one that allowed them to envision themselves as a part of community that was interconnected, important, and not limited by physical boundaries. Mansilla and Gardner (2007) state:

As we come into contact with people, products, or daily situations contextualized in a broader global framework, we take note of these experiences—advancing at once our understanding of the world and of ourselves in relation to it. We become



aware of the inclinations, relationships, commitments, and concerns that link us to the planet and to others in it (p. 60).

The students' ability to perceive their profession from a wider lens contributes to the development of their agency in the world (Mansilla & Garner, 2007). No longer viewing the scope of their education from one lens, these students placed themselves in unifying narratives and their careers in multiple arenas in order to make a positive impact in both their local and global communities.

Throughout the interviews, the students attributed the curriculum to instilling in them a sense of responsibility to impart their skills and knowledge to others. They viewed themselves as mentors, advocates, and translators within their communities. Mansilla and Gardner (2007) state that one of the aims of the global consciousness is to impart "a sense of planetary belonging and membership in humanity that guides our actions and prompts our civic commitments" (p. 59). Students in this study displayed a sense of planetary belonging by displaying a feeling of responsibility to their clientele, local communities, and global communities. In discussing one of the benefits of engaging students from this framework, Mansilla and Gardner (2007) contend, "global consciousness provides the self with a renewed sense of relationship to people and issues across personal, family, local, cultural, national, regional, and global landscapes—whether such relationship proves to be harmonic or problematic" (p. 61). By linking their education to the people and communities they engage, the students in this study displayed a deeper sense of their relationship to the world. They perceived their role in society as one of an educator; one who teaches, informs, and inspires others for the betterment of society. Their commitment to serving as agents of change highlights their ability to recognize local issues as a part of a much larger system of inequality and tension.

The students accredited the curriculum for helping them recognize and accept alternative views and approaches to veterinary medicine, culture, and global travel. Their attentiveness to alternative perspectives are linked to what Mansilla and Gardner (2007) describe as a "capacity to think in flexible and informed ways about contemporary worldwide developments" (p. 59). Furthermore, Mansilla and Gardener added that a globally conscious mind is "attuned to local expressions of global phenomena whether local is one's own doorstep or miles away" (p. 59). The students in this study believed the content and experiences from the curriculum provided them with the skills to reflect on their own biases as they opened their minds to alternative perspectives.

Throughout the data, the students expressed the importance and value of engaging with multiple perspectives. Some connected it to the practice of veterinary medicine, others to the ways they engage in global communities, and others to the ways they daily interact. Mansilla and Gardner (2007) state that:

Global consciousness does not mindlessly absorb, consume, or resist the products and practices yielded by accelerated global exchange. Rather, it seeks to locate them, reflectively, within credible explanations of how the world works, trustworthy narratives about how it came to be this way, and informed consideration of how local cultures mediate experiences of global transformations. (p. 60)

After engaging with the curriculum, students perceived themselves as more aware of alternative points of view. Furthermore, they attributed the curriculum to providing them a heightened awareness of their own biases, which pushed them to challenge some of their preconceived notions of different worldviews.

## **Conclusion**

Mansilla and Gardner (2007) state that an individual exhibits global consciousness when they are “attuned to daily encounters with world cultures, landscapes, and products; are able to place such encounters in a broader narrative or explanatory framework of contemporary global processes; and perceive themselves as an actor in such a global context” (p. 59). This approach to global engagement prepared PVM veterinary students for affecting world change through the improvement of animal and human health; it prepared them to collaborate, exchange, and engage with the world around them. The students interviewed for this study exhibited a level of global consciousness through their narrative of their experiences. Their perceptions of the world and their role in it reflected one of membership and mindfulness as opposed to one of competitiveness. After engaging in a curriculum that was framed in global consciousness, the students perceived their profession as a diverse, interconnected and global community; they viewed their education as a tool for the betterment of society and they became more attentive to alternative perspectives and worldviews. This approach lays the foundation for preparing students to view the world as a community rather than a conglomerate.

While this study was limited to DVM students within the PVM, my findings make the case for further research into the utilization of the global consciousness framework as a conceptual

foundation for higher education internationalization efforts. On the basis of my findings, a key implication for institutions is that this framework is useful for best preparing students to meaningfully engage in a global society. Mansilla and Gardner (2007) emphasize that while “global consciousness does not yield one necessary normative path to guide practical action [ . . . ] it does provide a platform from which multiple possible courses of action can be assessed” (p. 61). Institutions of higher education seeking a theoretical foundation to build their internationalization efforts upon should consider Mansilla and Gardner’s (2007) global consciousness framework. This framework situates students in unifying narratives while also empowering them with agency to make positive change.

Mansilla (2013) believes that when we engage with students from the global consciousness framework, we are truly empowering them to become active conscious participants in society building. Mansilla states that:

A framework that invites young people to look at the consequences of their participation, identify problems that they could commit their energies to, identify potential consequences of their participation (looking at the deep causes of the problems that they study)... can energize young people and can capitalize on all of the energy that they bring and the desire to be agents of change and agents in their lives and give them some direction (Mansilla, 2013, 17:06).

If we are to cultivate global dispositions, institutions must provide multiple learning opportunities for students to inquire about the world, take in multiple perspectives, engage in respectful discourse, and take responsible action as a routine and integral part of everyday life (Mansilla, 2017). This cultivation will only take place through ongoing engagement that moves beyond single individual programming and into a culture that is rooted in the development of global consciousness.

In a world that is continually changing through globalization, we must have the ability to understand key patterns and dilemmas facing our planet as well as skills to work alongside each other to address these issues. Higher education institutions have the responsibility to prepare their students to become agents of change within the society and rewrite the narrative on global health and the environment. My findings in this study attest to the effectiveness of the global consciousness framework on student’s perceptions of their role in society. It testifies of the belief that we form and shape the world around us through our conscious attention, and conversely, the world around us forms and shapes us through experiences and memories (Thrift, 2008).

## CHAPTER V. CONCLUSION

A few months ago, I asked a structural engineer about the most important phases to constructing massive buildings and bridges. He told me that, in his line of work, you must first have a vision of the structure: understanding its function and purpose. Second, after the structure is envisioned and the design is generated, you must focus all of your efforts on laying the foundation. He told me that the laying of the foundation is a meticulous process. You must ensure there are no cracks in the concrete to keep the moisture out, that the foundation is strong enough to bear the weight of the structure it will hold, and you must flawlessly calculate the length, width, and depth of the foundation to ensure stability and longevity. The foundation is tested and re-tested multiple times before a single brick is laid on the structure. He finished by telling me that a strong and solid foundation supports the entire structure, it is impossible to build anything sustainable without it. His description led me to think about the vision and foundation for internationalization within U.S. higher education. If the vision for our internationalization efforts is “improving student preparedness for a global era”, then what foundation is needed to ensure that this vision is achieved (Helms, Brajkovic, & Struthers, 2017, p. 5)?

Throughout this dissertation, I have contended that the lack of a theoretical foundation for internationalization efforts have caused many institutions to build baseless, unsustainable structures; structures that solely rely on quantitative indicators, such as international student enrollment, study abroad participation, and university rankings, as determinants for success. These weak structures easily collapse when faced with adversity or the economic pressures of globalization. This dissertation introduced a strong theoretical foundation that, in my view, leads to a more sustainable approach to improving student preparedness for the global era.

In article one, I explored the rationales behind the growth of U.S. higher education internationalization throughout the 20th century. Throughout this article, I question the long held origins of study abroad in U.S. higher education by placing the practice within the wider framework of U.S. capitalism and the struggle for hegemony. I also called for a different kind of intentionality to the practice of internationalization in the 21st century. In article two, I introduced the theories and research that guided the development of Mansilla and Gardner’s (2007) global consciousness framework and highlighted the usefulness of this approach within higher education. Throughout article two, I contended that Mansilla and Gardner’s global consciousness framework

is an excellent foundation to build internationalization efforts upon; a foundation that is rooted in creating a mindfulness that engages students on developing more meaningful ways of thinking about the world and their role in it. In article three, I put this theoretical foundation into practice by exploring how Doctorate of Veterinary Medicine students, within the Purdue University College of Veterinary Medicine, perceived their role in society after engaging in curriculum that is rooted in Mansilla and Garnder's global consciousness framework. Throughout this qualitative study, I found that, after engaging in this curriculum, students perceived their profession as a diverse, interconnected and global community; they viewed their education as a tool for the betterment of society; and they became more attentive to alternative perspectives and worldviews. In exploring the ways by which students perceived their role in society after engaging with curriculum rooted in global consciousness, I provided an example to an alternative approach to internationalization within higher education that, I contend, better prepares students to globally engage and critically think about the complexities of interacting in a globalized society.

Overall, this three-article dissertation was written to encourage U.S. institutions to rethink their approach to internationalization. Efforts throughout U.S. higher education frame their purpose around preparing our students for this new era. Yet, there is little effort in ensuring that the methods we use match the aims we have for our students. As with the tree, the strength of internationalization efforts within higher education lies in its roots. Educators and practitioners within this field must examine the root of our purpose before branching out. What are the stories we tell about our practice that keeps us from engaging in more meaningful ways of thinking about the world? How do our measurements for success prevent us from reaching our overall aims in preparing students for this global era? What are the best tools and theoretical frameworks that foster a more mindful way of being in the world?

### **Recommendations**

Based on the research presented in this dissertation. I make only one recommendation for international educators and practitioners within the field: Take a step back.

Preparing students for a time of unparalleled social, economic, environmental and digital global connectedness requires that we reconsider what matters most to teach and learn and how (Mansilla, 2017). The history, theoretical framework, and qualitative research study I presented in this dissertation calls for educators to place a new lens on the ways in which we practice and

approach internationalization efforts within our institutions. It is only when the artist takes a step back from the canvass that they are able to take in the whole composition at once in its entirety. This principle also applies to educators within our field. Stepping back and viewing our practice from a new perspective allows the mind to process what we have built as a whole. It allows us to determine whether we want to continue down the path we created or go in a new direction. My hope is that this dissertation sparks a “step back” moment for you. A moment of reflection. A moment of clarity. A moment of truth.

Which direction will you go next?...

## APPENDIX A. IRB APPROVAL



**This Memo is Generated From the Purdue University Human Research Protection Program System, [Cayuse IRB](#) .**

**Date:** January 24, 2020

**PI:** JOANN PHILLION

**Department:** PWL CURRICULUM & INSTRUCTION

**Re:** Initial - IRB-2019-862

*Global Consciousness: A New Approach to Study Abroad*

The Purdue University Institutional Review Board has approved your study " *Global Consciousness: A New Approach to Study Abroad* " The study expiration date is --. No human subjects research may be conducted after this date without renewed IRB approval.

Specific notes related to your study are found below.

**Decision:** Approved

**Category:** 7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

**Findings:**

**Research Notes:**

Any modifications to the approved study must be submitted for review through [Cayuse IRB](#). The IRB must be notified when this study is closed. All approval letters and study documents are located within the Study Details in [Cayuse IRB](#).

**What are your responsibilities now, as you move forward with your research?**

**Document Retention:** The PI is responsible for keeping all regulated documents, including IRB correspondence such as this letter, approved study documents, and signed consent forms for at least three (3) years following protocol closure for audit purposes. Documents regulated by HIPAA, such as Release Authorizations, must be maintained for six (6) years.

**Site Permission:** If your research is conducted at locations outside of Purdue University (such as schools, hospitals, or businesses), you must obtain written permission from all sites to recruit,

consent, study, or observe participants. Generally, such permission comes in the form of a letter from the school superintendent, director, or manager. You must maintain a copy of this permission with study records.

**Training:** All researchers collecting or analyzing data from this study must renew training in human subjects research via the CITI Program ( [www.citiprogram.org](http://www.citiprogram.org)) every 4 years. New personnel must complete training and be added to the protocol before beginning research with human participants or their data.

**Modifications:** Change to any aspect of this protocol or research personnel must be approved by the IRB before implementation, except when necessary to eliminate apparent immediate hazards to subjects or others. In such situations, the IRB should still be notified immediately.

**Unanticipated Problems/Adverse Events:** Unanticipated problems involving risks to subjects or others, serious adverse events, and noncompliance with the approved protocol must be reported to the IRB immediately through an incident report. When in doubt, consult with the HRPP/IRB.

**Monitoring:** The HRPP reminds researchers that this study is subject to monitoring at any time by Purdue's HRPP staff, Institutional Review Board, Research Quality Assurance unit, or authorized external entities. Timely cooperation with monitoring procedures is an expectation of IRB approval.

**Change of Institutions:** If the PI leaves Purdue, the study must be closed or the PI must be replaced on the study or transferred to a new IRB. Studies without a Purdue University PI will be closed.

**Other Approvals:** This Purdue IRB approval covers only regulations related to human subjects research protections (e.g. 45 CFR 46). This determination does not constitute approval from any other Purdue campus departments, research sites, or outside agencies. The Principal Investigator and all researchers are required to affirm that the research meets all applicable local, state, and federal laws that may apply.

If you have questions about this determination or your responsibilities when conducting human subjects research on this project or any other, please do not hesitate to contact Purdue's HRPP at [irb@purdue.edu](mailto:irb@purdue.edu) or 765-494-5942. We are here to help!

Sincerely,

Purdue University Human Research Protection Program/ Institutional Review Board  
Login to [Cayuse IRB](#)



## **APPENDIX B. RESEARCH CONSENT FORM**

### **Research Participant Consent Form**

*Global Consciousness: A New Approach to Study Abroad*

Dr. JoAnn Phillion  
Curriculum and Instruction  
Purdue University  
**IRB NUMBER: IRB-2019-862**

#### **Key Information**

Please take time to review this information carefully. This is a research study. Your participation in this study is voluntary which means that you may choose not to participate at any time without penalty or loss of benefits to which you are otherwise entitled. You may ask questions to the researcher about the study whenever you would like. If you decide to take part in the study, you will be asked to sign, or agree to this form, be you understand what you will do and any possible risks or benefits. The entire research process will take 1-2 months during which you will be asked to participate in up to two interviews for 45-90 minutes each.

#### **What is the purpose of this study?**

The research aims to understand how the Purdue University College of Veterinary Medicines' approach to global engagement through the lens of global consciousness has impacted Doctorate of Veterinary Medicine student's perceptions of their role in society through their own narrative. It aims to understand the usefulness of the global consciousness framework as a tool for study abroad programming and development. We would like to enroll up to 12 people in this study.

#### **What will I do if I choose to be in this study?**

Participation in the study is entirely voluntary and you can withdraw from the study if you choose to at any point during the research process. To participate in this research, you will be asked to participate in two one-on-one interviews with the aim of understanding your role as a veterinarian on the global stage and how the global engagement curriculum impacted your perception of that role.

DVM students who volunteer to participate in this study will be asked 10 questions before their graduation for the first interview and agree to a second interview for follow up to any of the topics discussed to gain deeper insight. The interview will involve keeping detailed field notes and a tape recorder for informal structured interviews. Field notes will be taken after interviews. The taped interviews will be transcribed and incorporated into the study. A written consent form will be given to all those who participate in the study before the interview process begins.

#### **How long will I be in the study?**

The entire research process will take 1-2 months during which you will be asked to participate in up to two interviews for 45-90 minutes each.

**What are the possible risks and discomforts?**

The research presents minimal risk to you besides discussing your experiences. There is potential risk associated with breach of confidentiality. In order to address this issue, the measures take to protect your privacy and confidentiality are discussed in the confidentiality section.

**Are there any potential benefits?**

There has been no study done on the application of the global consciousness framework so the study may contribute to the research in study abroad and global engagement, thus, contributing to society.

**Will information about me and my participation be kept confidential?**

The interview will be conducted, recorded, and transcribed by the co-investigator (William Smith II) and only the PI (Dr. JoAnn Phillion) and co-investigator (William Smith II) will have access to the files. All audio files and electronic documents will be kept in a locked file cabinet in co-investigators office. In order to protect participants' privacy, pseudonyms will be ascribed to each participant at the beginning of the study. These pseudonyms will be used during interviews and in any following publication or presentation. After transcribing the interviews, the researcher will send a copy of the transcription to the participants via email for member checking. Audio records will be deleted after transcription.

**What are my rights if I take part in this study?**

Your participation in this study is voluntary. You may choose not to participate or, if you agree to participate, you can withdraw your participation at any time without penalty or loss of benefits to which you are otherwise entitled.

**Who can I contact if I have questions about the study?**

If you have questions, comments or concerns about this research project, you can talk to one of the researchers. Please contact **Dr. JoAnn Phillion** via email: [phillion@purdue.edu](mailto:phillion@purdue.edu) or **William Smith II** by Phone 256-424-3646 or via email: [wsmithi@purdue.edu](mailto:wsmithi@purdue.edu).

If you have questions about your rights while taking part in the study or have concerns about the treatment of research participants, please call the Human Research Protection Program at (765) 494- 5942, email ([irb@purdue.edu](mailto:irb@purdue.edu)) or write to:

Human Research Protection Program - Purdue University Ernest C. Young Hall, Room 1032  
155 S. Grant St.  
West Lafayette, IN 47907-2114

To report anonymously to Purdue's Hotline see [www.purdue.edu/hotline](http://www.purdue.edu/hotline)

## Documentation of Informed Consent

\_\_\_\_\_  
I have had the opportunity to read this consent form and have the research study explained. I have had the opportunity to ask questions about the research study, and my questions have been answered. I am prepared to participate in the research study described above. I will be offered a copy of this consent form after I sign it.

\_\_\_\_\_  
Participant's Signature Date

\_\_\_\_\_  
Participant's Name

\_\_\_\_\_  
Researcher's Signature Date

## APPENDIX C. RESEARCH RECRUITMENT EMAIL



Global Engagement  
COLLEGE OF VETERINARY MEDICINE

### Greetings,

My name is William Smith II and I am Director of Global Engagement within the Purdue College of Veterinary Medicine as well as a PhD student within the College of Education. We are conducting a research study which aims to understand how the Purdue University College of Veterinary Medicine's approach to global engagement through the lens of global consciousness has impacted Doctorate of Veterinary Medicine student's perceptions of their role in society through their own narrative.

### Requirements for the study are:

- Must be in the Class of 2020 or 2021 of the DVM program
- Must have completed the [Global Veterinary Medicine Certificate](#)

I am emailing to ask if you would like to take 45-90 minutes to conduct 2 interviews for this research project. Participation is completely voluntary and your answers will be anonymous. If you are interested, please respond to this email. If you have any questions, please do not hesitate to contact me.

Best,  
Will

*William Smith II*

**IRB NUMBER: IRB-2019-862**

**Global Consciousness: A New Approach to Study Abroad**

**PI: Dr. JoAnn Phillion, Professor, Curriculum Studies**

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