



Research, Evidence and Policy Learning for Global Education  
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# Evidence, Interpretation and Ethos: (Re)Thinking Internationalisations of Higher Education

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LESSONS FROM THE *ETHICAL INTERNATIONALISATION IN HIGHER EDUCATION* (IN  
TIMES OF CRISIS) (EIHE)  
CROSS-NATIONAL RESEARCH PROJECT



ACADEMY OF FINLAND



IRISH RESEARCH COUNCIL  
An Chomhairle um Thaighde in Éirinn

# Overview

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Reflection on EIHE project heuristic and using research heuristics generally

A critical and constructivist approach to defining research heuristics and how they might be used.

Examine internationalisation within HE: mixed methods

- Social cartography (Paulston, 1999;2000); Social 'imaginaries' (Castoriadis 1987)
- Examples from EIHE data document analysis

Specific context of methods (Charmaz 2014, 1074).

- Project's orientation towards global ethics - critical postcolonial and decolonial theory
- Ongoing/ future work explores diversity and interdisciplinarity of the research group more explicitly
- Differentiated contexts as a methodological resource in themselves
- Using heuristics as a generative tool for theorizing and ethical engagement.
- Critical ambivalence – a given heuristic may open up OR foreclose understandings of data and directions for future work.

# Contextualising 'evidence' within interpretation and ethos

## Contested imaginaries:

- liberal critiques of neoliberalism
- Left critiques of neoliberalism
- postcolonial critiques of liberal subjectivities  
postcolonial, decolonial, Indigenous and critical race theory
- social movements, struggles



- EIHE inter-disciplinary, international mixed-methods project (P.I. Vanessa Andreotti)
- Academy of Finland, 2012-2016
- 23 university research sites
- 11 countries
- Housed at University of Oulu.

## Evidence:

- **Policy Analysis I – national and university level**
- EIHE Student survey: n=3,740
- EIHE Staff interviews with Int. staff (admin/policy/implementation) n=29

# Troubling cartographies

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Using **social cartography** (Paulston, 2000) and **social ‘imaginaries’** (Castoriadis, 1987) heuristically as **analytical tools**.

- *‘methods of thinking [that] lie perhaps still concealed in the experience-use of our understanding and of reason’* (Kant’s ‘heuristische’)

A **learning approach**: initiating more dynamic and theoretically adequate discussions about internationalisation.

- Beyond only **describing** a diversity of higher education phenomena and settings,
- To **learning and transformation** from such diversity and difference (Khoo & Torres, in press).

Addressing dearth of **‘meta-thinking about higher education’** in HE research (Barnett, 2014, p. 9); lack of a theoretical framework for thinking about HE **educationally** (Barnett, 1990).

# Po-co theory: disrupting the imaginary

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‘- the ‘**crack**’ where ‘**the light gets in**’ (Brydon 2009)

- “decolonizing energy . . . [that] is effective precisely because it disrupts monolithic ideologies and creates ‘cracks’ in the global imaginary”

Poststructuralist **critique of ‘Western’ epistemology**

- Interrogate identities, difference

**Humanist philosophy of postcolonial politics** – understanding alienation and transformative practice – praxis (Foster p111)

**Linking PoCo ethics** to larger projects of public education and **wider justice**, education and equity movements at levels both below and beyond the nation-state (Wilson, Şandru & Welsh 2010, 7; Brydon 2010).

## *Interpretation: Using heuristic tools heuristically*

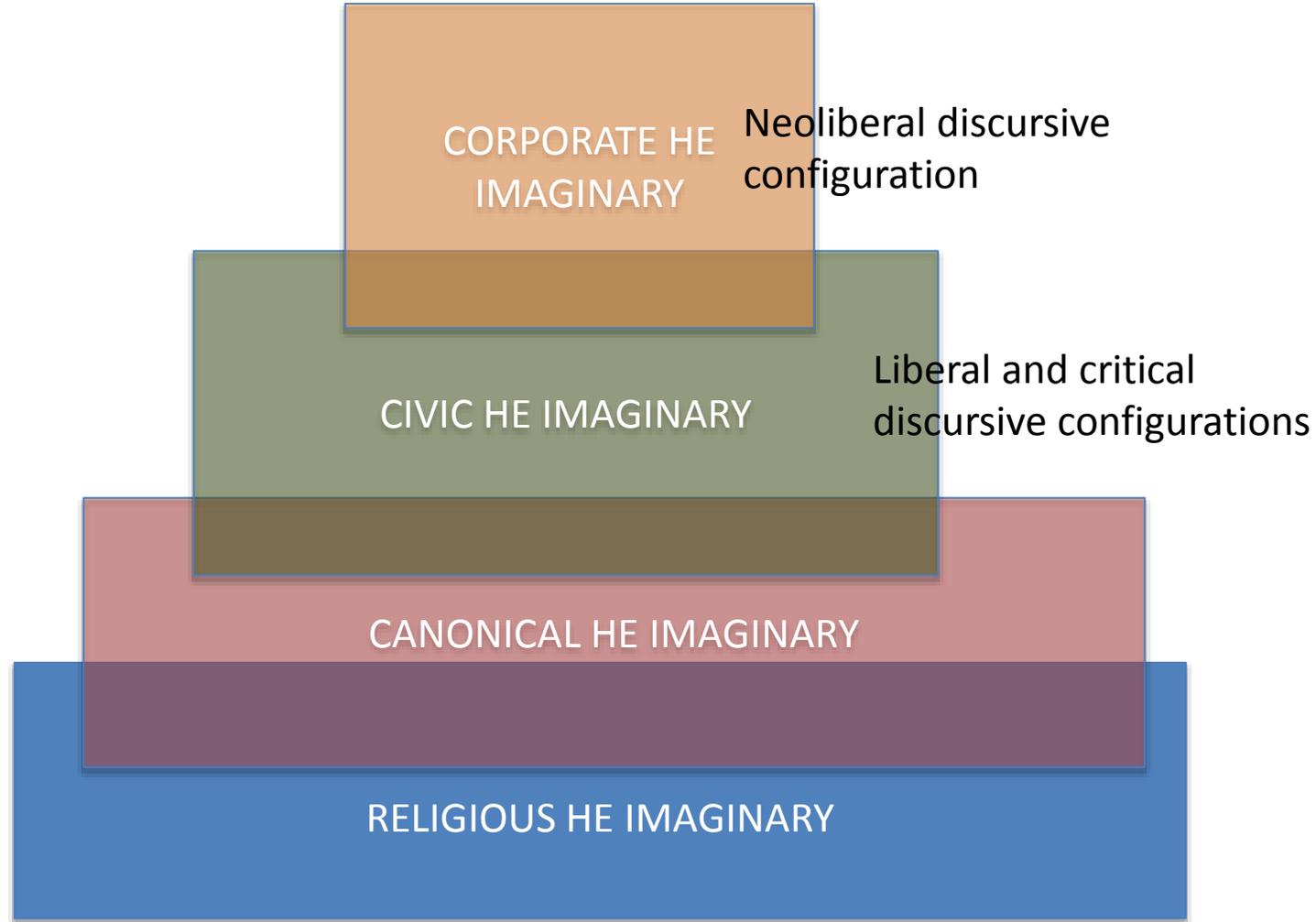


“the modest construction of an heuristic tool: the **ideal type**. This unpretentious view of the function of theory made it possible to constantly readjust those tools to "the particularity of sociohistorical development" (Seidman 1984, 383).

# Ethos, Evidence, Interpretation Using social cartographies [Juxtaposed imaginaries of HE]

(Andreotti, Stein, Pashby & Nicolson, 2016)

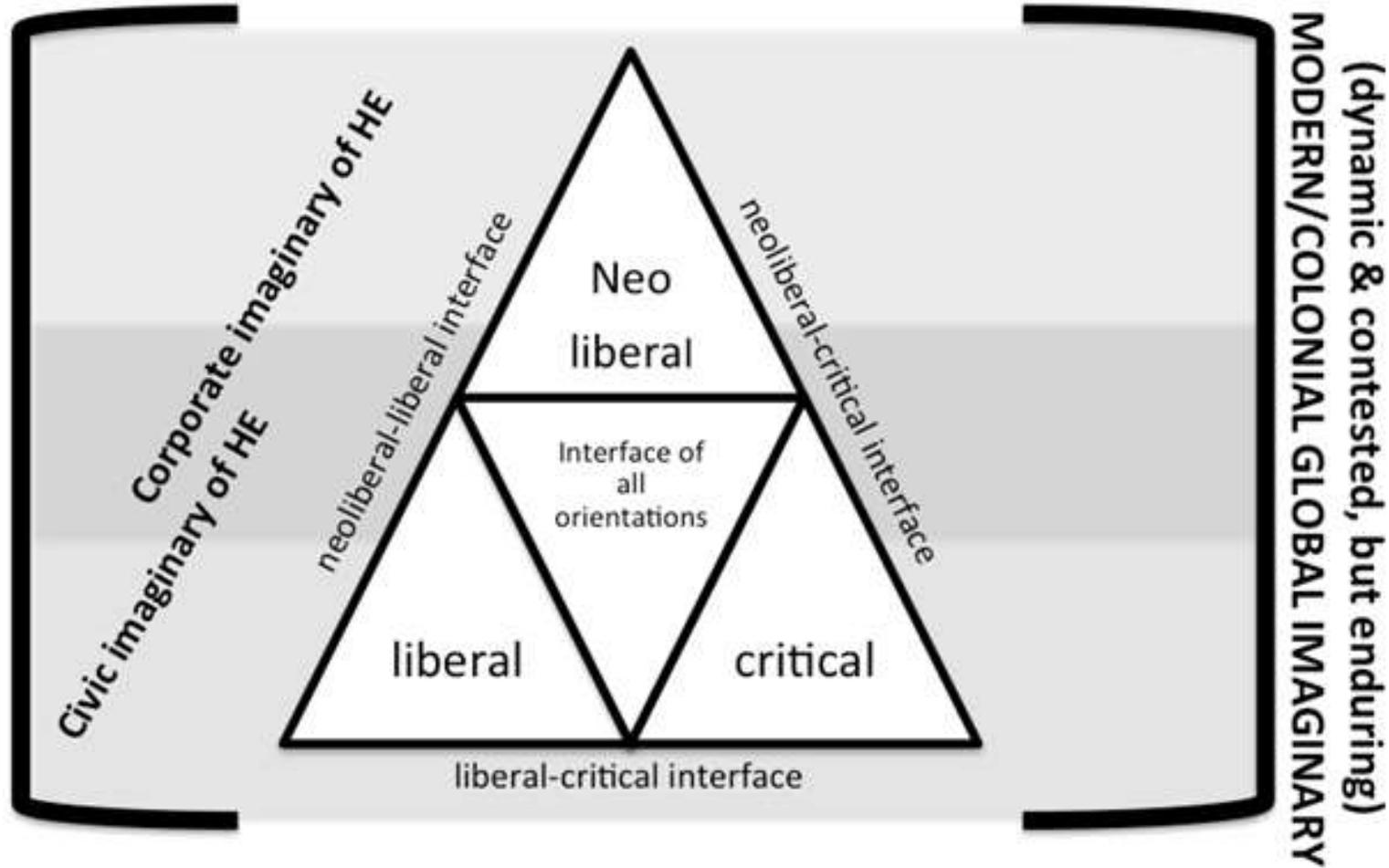
(dynamic & contested, but enduring)  
MODERN/COLONIAL GLOBAL IMAGINARY



(dynamic & contested, but enduring)  
MODERN/COLONIAL GLOBAL IMAGINARY

# Ethos, Evidence, Interpretation: Using social cartographies [3 Discursive Orientations; 4 Interfaces]

(Andreotti, Stein, Pashby & Nicolson, 2016)



# Interpreting heterogeneity

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A **global perspective on grounded theory** prioritising **heterogeneity** (Charmaz 2014), **diversality** (Andreotti 2014).

Encouraging **new analytical heuristics to emerge** from interplay

- of diverse subject positions and identities
- theoretical and disciplinary knowledges

As new interpretations emerge, **new routes for critical analysis** may be attempted, while continuing to honour the basic principles of *intelligibility, dissent and solidarity*.

# EIHE document analysis example: Troubling the universities' conception of 'social responsibility'

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2 sets of data from 14 of the participating university (\*all Global North)

- 1. university level internationalisation strategies and/or reports
- **2. wider university documents** (e.g., strategic plans and annual reports)

Research question: *What language is used to define the broader role of the university in society, particularly a supra-territorial, or global role, and particularly within a context of internationalisation?*

## University Strategic Plans/Annual Reports

### ➤ **Social responsibility:**

- Strongly liberal, some neoliberal-liberal, some liberal-critical

### **Community engagement:**

- Neoliberal, liberal, critical and interfaces

### **Knowledge mobilization:**

- Strongly liberal, some neoliberal-liberal, hardly any liberal-critical

### **Solving global issues:**

- Neoliberal-liberal, liberal-critical

### **Meeting the needs of the market:**

- Not a strong discourse overall; neoliberal-liberal

# University Strategic Plans/Annual Reports

Social responsibility: Liberal, Neoliberal-Liberal

## What is the broader role of the university in society?

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“graduates will be global citizens whose education and leadership serve the public good” (Western, 2014b)

“a culture of achievement inspiring all members of campus community to lead and succeed as global citizens committed to making a difference in society” (Western 2014b)

“Our mission is to contribute to society through knowledge in chosen areas of endeavour by promoting a world-class learning environment known for attracting people with the greatest potential to make a difference” (UC, 2014, p. 1)

“deliver public good outcomes” (Massey, 2013)

“The University is a responsible social force” (Helsinki 2012)

# What is the broader role of the university in society?

## Social responsibility: Neoliberal, Neoliberal-Liberal, Liberal, Liberal-Critical, Critical

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“We invite our students.., to practice the respectful and informed dialogue that sustains democracy, to exercise the rights and responsibilities of good citizenship and to realize the potential for leadership” (Bishops, 2014)

-responsibility to promote intercultural understanding; **building community in diversity**; **access for all**, particularly those historically disadvantaged (UBC, 2012)

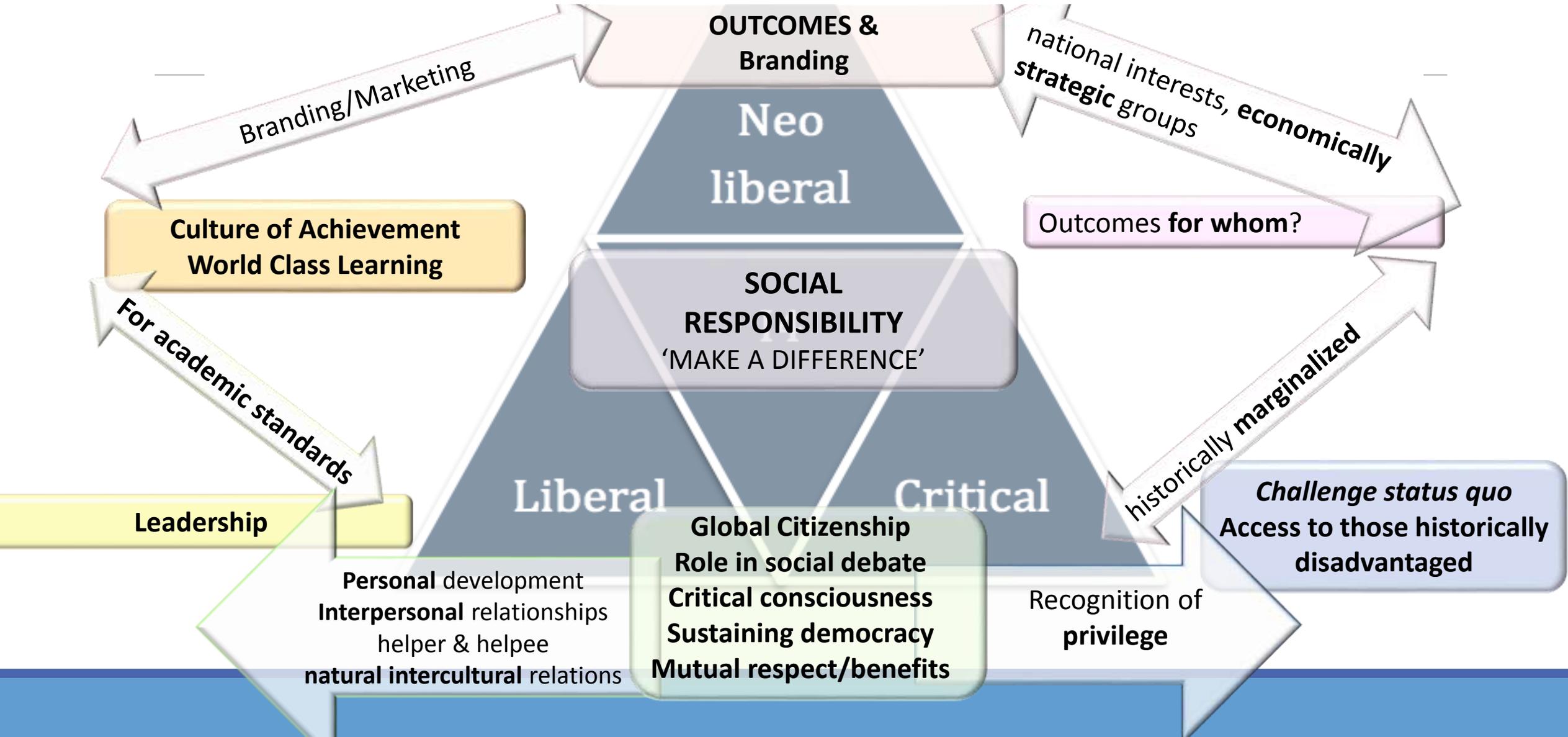
“exercise our role as the **voice and conscience of society**” and “provide for informed debate and discussion about tangata whenua cultural and societal developments in New Zealand and in kindred communities” (Massey U, 2014)

“The University’s societal responsibility requires **critical and independent participation in social debate**” (Helsinki, 2012, p. 9)

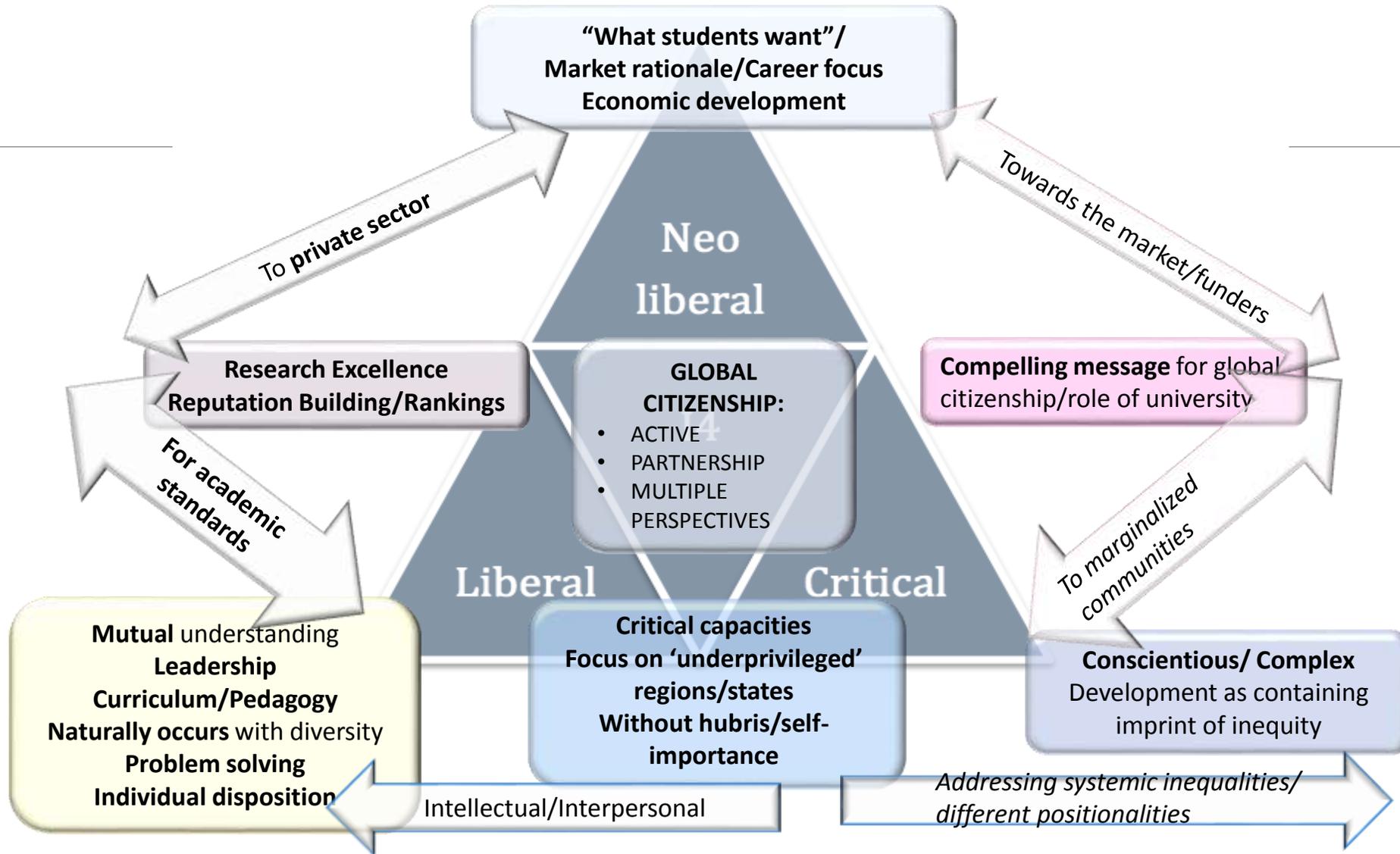
“**engender active global citizenship** among students, faculty and staff” (SFU)  
“an engaged university committed to enhancing the well-being of current and future generations” (SimonFraser, n.d)

the university continues to evolve as a **microcosm of local and global citizenship**, “thriving in mutual respect and understanding between and among cultures” (Alberta 2010a).

# EIHE document analysis example: Troubling the universities' conception of 'social responsibility'

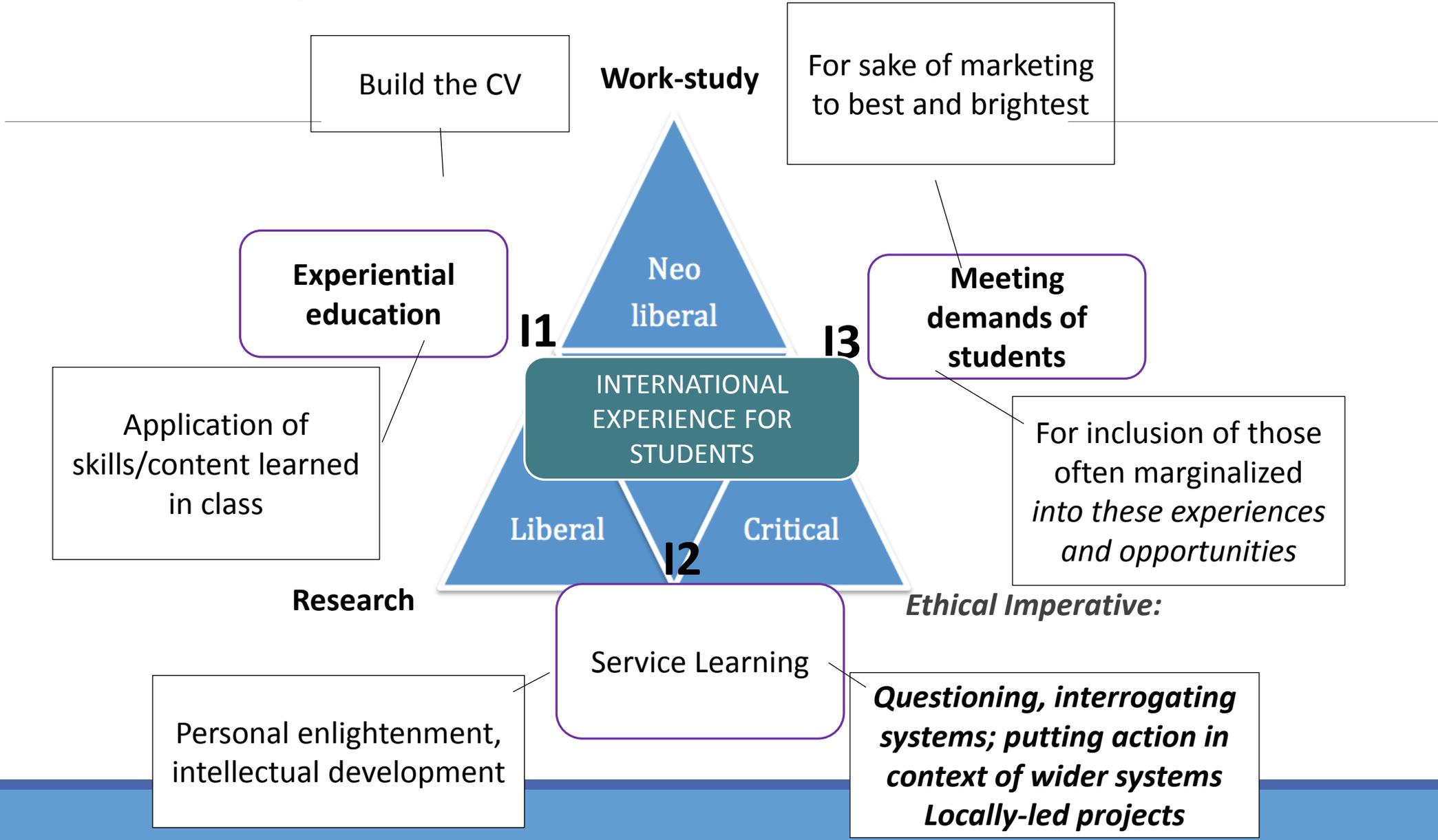


B.a: What language is used to define the broader role of the university in society, particularly a supra-territorial, or global role, and particularly within a context of internationalisation?':



Data Set 2: Individual university documents, broader strategies, annual reports etc.

### Question A: Rationales and actors



## LESSONS FROM THE EIHE PROJECT

*How can mapping the interfaces contribute to engaging with an ethical approach to internationalism based in intelligibility, solidarity, and dissent?*

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### **Some findings from the use of the cartography**

#### **Critical mostly hinted at in interface with Liberal configuration:**

- concerns about foreclosures & need to maintain those strategic spaces
- \*but quite strong in discourses of social responsibility which are themselves generally ‘add-ons’ or supplementary to strategies

#### **Limited critical-neoliberal interfaces: strategic ambivalence?**

- *In what cases are the interfaces strategic spaces for pluralizing/resisting/building alternatives or for reinforcing further foreclosures of critical spaces?*

## LESSONS FROM THE EIHE PROJECT:

*How can mapping the interfaces contribute to engaging with an ethical approach to internationalism based in intelligibility, solidarity, and dissent?*

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### **Reflections on presenting the cartographies from the policy analysis**

To what extent is it a **learning approach**: *initiate more dynamic and theoretically adequate discussions about internationalisation.*

- Beyond only **describing** a diversity of higher education phenomena and settings,
- But also **learning** from such diversity and difference (Khoo & Torres, in press).

- To what extent **can we map a post-critical onto this heuristic?**
- Or a **Neo-conservative orientation?**
- What does it help us to see and **what is still silent/hidden?**
- How/does the **cartography function as a heuristic? Can we use it reflexively rather than deterministically/ as fixed representation?**
- How/does it **translate into praxis in different contexts?**

# Conclusions

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This paper begins to align the theoretical and conceptual commitments and interests of the larger research group with more practical methodic questions about data, analysis and limitations.

Utility of inductive approaches and GT, adopting critical and constructivist approach to GT to explicate the using the research heuristic heuristically – align with Critical Discourse Analysis.

GT useful for conceptualizing a process where data collection and analysis proceed together, through an iterative process of discovery and understanding.

‘Live’ methods: ‘artful’ but ‘unpretentious’ heuristic approaches which encourage practices of critical attentiveness, collaboration and experimentation

That try to engage political and ethical issues with less arrogance

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