

CHAPTER

4

ANTHROPOLOGICAL PERSPECTIVES ON INTERNATIONALIZATION IN HIGHER EDUCATION

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4.1 INTRODUCTION

In an increasingly interconnected world, the internationalization of higher education has become a central theme in academic and policy discussions. Traditionally approached through economics, politics, and educational strategies, the internationalization process is often evaluated regarding student mobility, cross-border partnerships, and curriculum development. However, an anthropological perspective introduces a nuanced understanding of this phenomenon by emphasizing the cultural dimensions of globalization. Anthropological perspectives can impact international education by providing a deeper understanding of cultural differences, identities, and social structures, making educational policies and practices more inclusive and effective. This approach shifts focus from mere quantitative metrics to the qualitative experiences of individuals and institutions engaged in the process. By exploring the cultural contexts and identities shaped by internationalization, we gain

deeper insights into the complexities of cross-cultural interactions, the adaptation of educational practices, and the global exchange of knowledge. This chapter explores how anthropological insights can enrich our understanding of internationalization in higher education, offering a more holistic view that considers the profound cultural implications of global academic integration.

4.2 METHOD

Anthropology is a discipline that involves both qualitative and quantitative observations. Having used the eclectic method, we aim to deepen the subject by conducting a literature review. By examining the concept of internationalization in an anthropological context, we searched for applicable projects for internationalization in anthropological education. We touch upon various views on educational anthropology and evaluate its connection with internationalization in higher education. We give an example of an anthropological education and ask if it is possible in higher education.

4.2.1 Definition and Importance of Internationalization in Higher Education

Internationalization includes student and faculty mobility, international connections and projects, new academic programs, and research initiatives. It includes methods such as offering educational programs in other countries, branch campuses, and franchise models. On the other hand, it refers to integrating international, intercultural, and global dimensions into curriculum and teaching processes (Knight, 2007).

In this context, internationalization is different from globalization and is considered a concept of how higher education copes with the effects of globalization.

Many approaches summarize internationalization, highlighting the important elements presented in Table 4.1.

Table 4.1 Summary of internationalization elements

Researcher	Academic Programs and Services	Organizational Factors
(Harari, 1989)	curriculum development international exchanges external partnerships	creating an international ethos on campus integrated and strategic planning commitment from senior leadership internal support and external coalitions
(Urquiola-Audas, 1989)	integrate international and intercultural context in curriculum	written policies at central and local level systematic review and long-term planning central international office with executive officer formal and informal communication channels
(Aigner et al., 1992)	curriculum foreign language international internships and exchanges foreign students and scholars technical cooperation and international development public service	leadership from administration faculty development and involvement broad agenda with specific goals networking centralized service
(Norfleet & Wilcox, 1992)	recruiting international students creating global awareness internationalizing the curriculum study abroad and faculty exchange community involvement	institutional commitment
(Scott, 1994)	integrated through curriculum curricular and extra-curricular activities included	mission statement annual review multi-year plan

	undergraduate teaching, training and research external partnerships linkage of international and multicultural themes	fundraising faculty recognition and rewards support of senate and board of governors funds for faculty and curriculum development annual goals and objectives
(Francis, 1993)	curriculum faculty and staff development international student program study/work abroad and exchanges international projects institutional linkages community linkages	leadership from senior administration priority given to international efforts articulation of goals long term commitment enhanced public relations access to resources faculty involvement strategic planning and evaluation resources
(Knight, 1994)	student work/study abroad programs curriculum innovation international students and scholars faculty/staff exchange and mobility programs international development projects joint research initiatives international institutional linkages foreign languages area/thematic studies community partnerships intercultural training extracurricular activities and institutional services	commitment and support of senior administrators and Board of Governors support and involvement of critical mass of faculty/staff international office or position with experienced personnel adequate funding and support both internally and externally policy to encourage and support local initiatives within a broad institutional policy framework incentives and rewards for students, staff and faculty communication and information exchange mechanisms

In summary, the internationalization of higher education is a significant trend reshaping strategy for governments and universities. In a world where knowledge is the main asset, brain circulation is a crucial indicator of how willing countries and higher education institutions are to attract international students and researchers. The Institute of International Education (IIE, 1992) released its annual Open Doors Report, revealing that international students contributed USD44.7 billion to the U.S. economy, a 5.5 percent increase compared to the previous year. Between 1960 and 1970, the average growth rate of international student flows was approximately nine percent, while it continued at around six percent between 1970 and 1980 (Hughes, 2008). Furthermore, over the past two decades, international student mobility has grown significantly on a global scale, rising from two million to five million between 1999 and 2016 (Organization for Economic Co-operation and Development [OECD], 2019, p. 23). The countries that attract the most international students are the United States, the United Kingdom, Australia, France, and Germany. Although Anglo-Saxon countries dominate this ranking, economic development is also an essential factor in attractiveness (Curaj et al., 2020, p. 67). Despite demographic and migration challenges, European countries have recognized internationalization opportunities and have focused on students pursuing degrees. Student mobility is a priority on the internationalization agenda of European higher education institutions.

4.3 FINDINGS

4.3.1 A Brief History of Internationalization Through the Anthropological Aspect

The historical background of internationalization is based on the development of human societies' economic, political, and cultural interactions. This process has gone through different stages, from the expansion of empires to the Industrial Revolution and world wars, from the ideological divisions of the Cold War to the globalization of the 21st

century accelerated by digitalization. Each stage has given rise to new dynamics and forms of cooperation in international relations, leading to an increasing interdependence of human societies. International organizations mainly occur after World War II. The world wars at the beginning of the 20th century caused significant disruptions in the international system. However, in the period following these wars, global organizations emerged that encouraged internationalization. Organizations such as the League of Nations, established after World War I, the United Nations, the World Bank, and the International Monetary Fund (IMF), established after World War II, aimed to institutionalize international cooperation. The foundations of the international economic and political order were laid, especially with the United Nations and the Bretton Woods system.

The rapid development of digital technologies, especially in the 21st century, has taken internationalization to a new dimension, providing intense interaction in areas such as international education, collaborative research, and cross-border policies. This process involves economic or political integration and a cultural globalization process in which the global society becomes interconnected. For example, sociologists such as Meyer and Jepperson (2000) argue that such processes trigger homogenization worldwide, indicating that global actors are increasingly shaped around common cultural frameworks, norms, and values. This process involves not only economic or political integration but also a process of cultural globalization, in which the global society becomes interconnected in all its aspects. Anthropology plays an important role here because it enables us to understand human societies' cultural structures, interactions, and change processes. An in-depth study of cross-cultural interactions is critical to understanding the cultural dimensions of internationalization. Clifford Geertz's approach to "cultural interpretation" is an essential reference point for understanding how anthropology plays a critical role in Internationalization processes. For Geertz (1973), culture is a network of meanings that give meaning to human behavior, and these meanings are constantly renegotiated and can be reinterpreted in local contexts. In

internationalization processes, this process of interpretation shows how local cultures are reshaped when confronted with global norms. In this context, anthropologists study how local communities transform their cultural norms when faced with global interactions. This analysis offered by anthropology allows us to understand the economic and political aspects of internationalization and the profound cultural impacts of these processes.

4.3.2 Cross-border Education

The term "cross-border education" refers to the transfer of education from one country to another, and this process generally takes place in four ways: student mobility, program mobility, institution mobility, and projects. While student mobility refers to students traveling to another country to receive education, program mobility refers to the transfer of educational programs from one country to another and offering them there. Institutional mobility is when universities open campuses across borders or offer education through franchise agreements. Projects are realized through international joint research projects and academic collaborations (Knight, 2006). This process presents opportunities and challenges for both provider and recipient countries as education services are moved across borders. So that this education is a mechanism that helps meet the demands for higher education, especially in developing countries.

Cross-border education is an important part of how higher education is being reshaped in a globalizing world and is a form of student mobility across borders that presents significant opportunities and challenges for both provider and recipient countries (Deardorff et al., 2012, p. 10). Increasing cultural interactions with cross-border education, adaptation problems faced by students and faculty members from different cultural contexts, and how to integrate cultural differences into the curriculum are among the fundamental issues that anthropology addresses. Therefore, this form of international education

has a strong connection with anthropology, as a deep understanding of cultural perspectives is crucial.

4.3.3 Student and Academician Exchange Programs

We can summarize these programs (Rysina & Martynenko, 2016):

- (1) Erasmus+: in European countries
- (2) Fulbright Program: in the USA
- (3) Youth Exchange and Youth (YES) Program: one year of high school education in the USA
- (4) Global UGRAD Program: one semester of undergraduate education in the USA
- (5) Chevening Scholarships: Postgraduate study in the United Kingdom
- (6) Japan Exchange and Teaching (JET) Program: Opportunity for foreigners to teach English in Japan
- (7) Rotary Youth Exchange: A cultural exchange program organized by Rotary Clubs
- (8) DAAD Scholarships: German Academic Exchange Service (DAAD) scholarship program

American Field Service (AFS) Intercultural Programs: In the USA, the MEXT Scholarship Program: Studying for a bachelor's, master's or doctorate in Japan Erasmus+, in particular, is a frequently preferred program between universities in Türkiye and Europe. Student exchange programs provide academic development, strengthen cultural understanding between individuals and societies, and carry important anthropological and warm values that strengthen international ties. They accelerate cultural diffusion by providing individual contact with other cultures through relationships. In addition, these programs allow them to experience lifestyles, values, and social norms in different regions.

4.3.4 The Fundamental Rationale of Internationalization in Higher Education

For many years, countries have focused on internationalization and attached importance to economic, cultural, and political reasons in higher education. Aigner et al. (1992) propose three primary motivations underlying the internationalization of higher education:

- (1) A concern for international security
- (2) The need to sustain economic competitiveness
- (3) The promotion of cross-cultural understanding among nations

They further argue that these reasons are neither absolute nor mutually exclusive, as their significance and focus may vary considerably depending on context (Aigner et al., 1992). According to Zhou et al. (2008), there are five internationalization levels in higher education: global, national, institutional, program, and personal, with five components at each level: purposes, outcomes, programs, and the application of anthropological education to internationalization. According to people, education should consider the individual's cognitive, emotional, social, and practical needs. An environment that encourages learning and supports curiosity and critical thinking should be created. It should offer different teaching methods to individuals by understanding various learning styles and speeds. In addition, it should provide students with skills such as empathy, cooperation, and responsibility by emphasizing ethical and social values.

Education should support the personal development of students and encourage them to learn throughout their lives. Personal development should be guided by teaching how to learn, and the person should be supported in self-realization. Schools should provide education based on the student or in student-centered multicultural learning environments (Eryilmaz, 2024, pp. 156–173). One of the ways to understand the other better to prevent prejudice is the anthropological approach. Anthropological education can be a powerful tool for making internationalization more effective. Anthropology helps achieve the

primary goals of internationalization by deepening intercultural understanding and empathy. An education conducted from an anthropological perspective allows students and academics to understand different cultures better and to look at global problems from a broader perspective.

Anthropological education provides an understanding of how other cultures approach issues such as health, the environment, education, and the economy, contributing to the development of multifaceted solutions to global problems, approaches, and projects. It can follow global, national, institutional, and personal levels (Gyesi, 2021, pp. 86–88). On the other hand, Knight (1994) underlines the rationales as academic, economic, cultural, social, political, and institutional perspectives. Internationalization encourages collaboration with foreign institutions, increasing the quality and scope of academic research. This process increases innovation and knowledge sharing. With internationalization, institutions aim to improve their educational quality and increase their prestige on a global scale. Additionally, for many universities, international students are an essential source of income. This process, which encourages intercultural dialogue, aims to provide students with global awareness and prepare them for cross-border business. Conversely, governments use higher education as a soft power tool to introduce their culture and political values to international students and develop long-term diplomatic relations. Finally, international partnerships also increase universities' educational and management capacities. Anthropology helps us understand how local cultural dynamics are shaped globally, making internationalization strategies more effective and sensitive to local needs. Understanding behavior and communication styles across cultures helps avoid misunderstandings. For communication to be healthy, the conceptual and semantic nature of the language must be well understood. Language or expression has a universal substance and historical objectivity. Humans and society subjectivize this. Therefore, language is the universe of inside and outside, chaos and order, or love and reason (Kurşunoğlu, 2013, p. 124). Language means a fundamental element of human existence in the

anthropological context, with a universal essence of love and a social subjectivity of reason. In this respect, language is a means of communication and a mechanism through which social relations and cultural meanings are constructed.

While opposing realities such as life and death, war and peace, good and evil find meaning in the poetic dimension of language, social interactions between individuals are shaped by everyday language's rational and pragmatic structure. Thus, language expresses cultural realities as a field where both individual emotions and social reasoning intersect. Human-centered education, therefore, places significant importance on language's role in shaping cognitive development, emotional intelligence, and moral awareness. By fostering an environment where individual emotions and social reasoning are cultivated, human-centered education helps create well-rounded individuals who can contribute meaningfully to society. This highlights the importance of a humanistic approach in education that focuses on knowledge acquisition, personal development, and cultural understanding.

4.3.5 Anthropological Aspects in Higher Education

Spindler (2000) emphasizes that education cannot be separated from the cultural contexts in which it takes place and that schools and classrooms are cultural systems with their norms, values, and practices that reflect the larger society they are a part. Using ethnographic methods such as participant observation and detailed fieldwork to examine behaviors and rituals facilitates insights into how culture shapes teaching and learning. Especially the internationalization of cross-cultural comparisons in higher education demonstrates how applying anthropological lenses to education can reveal the deeper cultural forces at play, helping educators and policymakers develop more culturally responsive educational practices. This approach stresses the importance of understanding how cultural values and social expectations are embedded in the educational system. Through cross-cultural research it

is clear that different societies have unique educational practices that reflect their values and worldviews. A one-size-fits-all approach to education does not work because it does not consider these cultural differences. Shumar and Mir (2011), in their study examining higher education through the lens of cultural anthropology, argue that universities and colleges are complex cultural systems shaped by both local and global forces. It is debatable how globalization and neoliberal economic policies have transformed higher education, where market-oriented ideologies have seen universities as more corporate-like structures and where approaches focused on efficiency, competition, and profit have replaced traditional academic values. It seems that the university paradigm is an important determining factor, with a social and anthropological basis. Examining the processes of minority students, international students, and individuals from non-dominant cultures adapting to academic culture makes it easier to understand the university's paradigm and its reflection on the target culture. Interculturality is an important concept in higher education, especially in departments focused on people and society such as social sciences and foreign language education.

There is a natural anthropological aspect in the concept of interculturality. Intercultural thinking provides the opportunity to understand and introduce culture by developing an interpretive anthropological perspective, as well as to get to know oneself and the other, and to be aware of one's strengths and weaknesses. It is possible to diversify this in many ways, such as text analysis, concerts, book translations, folk dances, and culinary culture. Literary and philosophical texts, in particular, have a wonderful function of introducing people and making them understand. Anthropology, as a tool for examining education systems, reflects, shapes, and transmits cultural values, social norms, and inequalities. In terms of course content, how curricula reflect dominant culture and how they strengthen or challenge social structures can be clarified through ethnographic fieldwork.

Anthropology examines what knowledge is considered valid and how it affects minority groups. Internationalization in education requires an anthropological effort to capture modern educational outcomes in a globalizing world and to transfer them to one's own culture. In *Globalizing the Research Imagination*, Kenway and Fahey (2009) examine inequalities in knowledge production in the context of globalisation. They discuss the global dominance of Western-centred academic structures and how global academic norms may marginalise local forms of knowledge. They emphasize that research in a global context can enrich critical thinking, but at the same time local forms of knowledge can be marginalized. This transformation in the global academic system appears as part of internationalization in education. For example, research conducted in languages other than English or knowledge produced in local languages may not be sufficiently visible and may be marginalized in the international academic arena. From this perspective, globalization can create a hegemonic language, but on the other hand, we do not miss the paradigmatic understanding of the majority. This problem can be minimized by establishing a local and global connection. For this reason, one of the ways to capture the nuance is to gain an anthropological perspective.

4.4 RESULT AND DISCUSSION

Anthropologist Linton (2013), an important figure in the field of cultural anthropology, emphasized the importance of understanding one's own culture before beginning cross-cultural understanding and research with his quote "Man, know thyself". It suggests that individuals' knowledge of their own cultures would help them understand other cultures more effectively. Thus, it is necessary to put at the center of this cycle of interaction the fact that it is first necessary to analyze oneself and one's environment well, and then the way to understand the other person and his/her environment, conditions, and culture is through education as both action and situation. The school, one of the application areas of

culture, is a guidance center designed according to anthropological suitability and must prepare for social life.

Appropriate curricula should prepare with anthropological diversity in mind and, most importantly, update themselves according to the needs of the people and the times. For example, Theodore Brameld's Floodwood Project, conducted in 1944 as a post-progressive philosopher in education, was based on an integrative understanding of the world that advocated cultural diversity and aimed at achieving social justice and the continuation of human development, drawing on insights from anthropology and social sciences as a tool for the social reconstruction of schools (Brameld, 1955). The project aimed to inculcate in students in multicultural learning environments the acceptance of diversity, the prevention of prejudice, helping to understand the other, critical thinking skills, the ability to cope with cultural diversity, democratic feelings of social equality and justice, and citizenship awareness necessary for the development of a good society. Anthropological studies that seek to identify teacher and student roles from an ethnographic perspective draw strength from the holistic link between education and culture.

The transformative power of education in building a better life emerges in anthropological education's promotion of experiential learning and interdisciplinary learning environments. It is through anthropological education that it is possible to move beyond outdated educational approaches and advance integrative and inclusive education ideals. In locally focused education models such as the Floodwood Project, there may be a risk of ignoring universal values. However, this risk can be prevented by striking the right balance. The Floodwood Project's philosophy can be adapted for international students, but it must carefully balance universal values with local content to be successful. Education must equip students with the skills to contribute to their society and develop them to be effective individuals in a global world.

Some similar projects suitable for international students, especially the IB Program, UNESCO ASPnet projects, and approaches such as service learning, are very suitable for international students.

These projects balance both local and global perspectives and contribute to the development of students as global citizens. In such projects, students both produce solutions to the needs of local communities and acquire knowledge and skills based on universal values. These projects suit international students, creating spaces where different cultures come together. Students develop cross-cultural understanding by interacting with peers from different cultural backgrounds. This process supports the concepts of cultural exchange and acculturation, which are often topics in anthropology. From an anthropological perspective, such projects show how people make sense of their identities and the world through language and cultural symbols. is an important tool for social change and transformation. Educational projects have the potential to change not only individuals but also societies. In these projects, students develop social responsibility toward understanding and solving society's problems. Anthropology can examine how such projects create change in societies.

Anthropology needs to better develop a universal framework to understand societies and cultures' transformation processes. In addition, international relations and cultural interactions need to be included in the field of anthropological study. In this framework, how global dynamics shape human behavior and social structures can be revealed through international mobility. While Ekholm and Friedman (1980) explain how global dynamics shape human behavior and social structures, they offer various examples of how social norms and cultural practices interact with global influences. For example, they examine how local cultural practices are transformed by increased communication and trade across the world, revealing how global processes reshape these practices. At the same time, anthropology offers explanatory perspectives on global problems. According to Friedman (2007), global systems have effects on social behavior and structures, and these complex dynamics can be understood through anthropological perspectives.

Globalization is not a homogenizing force but a process that leads to the emergence of new forms of cultural diversity and interaction.

Anthropological education helps students understand different cultures. In a global world, acceptance and respect for cultural diversity are important. Anthropological education helps students embrace different perspectives and understand cultural norms, increasing international cooperation and understanding. Because anthropological education allows students to develop critical thinking and analytical skills, these skills are necessary to evaluate global issues and dynamics. By analyzing various social, economic, and political contexts, students can make more effective decisions in internationalization processes.

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