The Elephant in the Room:
Humanizing the International Higher Education Practitioner-Faculty Relationship

A DISSERTATION
SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF
THE UNIVERSITY OF MINNESOTA
BY

Sarah M. Pattison

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Advisor: Dr. Tania D. Mitchell

May 2024

Acknowledgements

First, I would like to thank the participants of this study, my fellow International Higher Education practitioners. Thank you for trusting me with your words and ideas, I have endeavored to tell your stories true and well. To my committee, Drs. Aleixo, Sumida Huaman, and Johnstone, thank you for entreating me to go further. You helped me to see that I care most about relationships and that I yearn for transformation. That clarity radically shaped this project. To my advisor, Dr. Mitchell, you have been a gentle, careful guide with me. Thank you for your grace and insight. You always asked the very question that got to the heart of it. Thank you for letting me wrestle my way through and getting me unstuck time after time. To my LIIE cohort, thank you for letting me learn with you and from you. I have been both humbled and uplifted by the time we have spent in classroom, around the Twin Cities, and online together.

Dedication

This dissertation is dedicated to my family. To my children Baylor, Eleni, Doran, Roma, Roman, Evelyn, Daniel, and Lily—you all make me so happy. It is my joy and honor to be your mother. To my daughter-in-law, Lillian, and grandson, Arthur—your presence brings a gentle, steady warmth. I am full of anticipation for what each of you will bring to this world. Every moment is full of possibility, every day is new, your every step and very breath—magic—dwells in you. To my brothers, Abe and Charlie, my heart aches when are apart, I love you both dearly. May our paths weave us together again. To my husband, Grant, I am not possible without you. So many somedays we have seen now to know—this is only the beginning.

Abstract

This study explores how International Higher Education (IHE) practitioners at public universities in the United States perceive interactions with those in the faculty role when working to achieve internationalization aims. Additionally, this study explores the insights these practitioners have for developing and sustaining generative relationships with those in the faculty role. The findings of this study demonstrate that IHE practitioner-faculty relationships are essential to the advancement of the field yet are stymied by hierarchy and elitism in higher education. To assist the IHE practitioner-faculty relationship, this study provides recommendations for (1) empowering and developing IHE practitioners, (2) emboldening constructive behavioral choices, (3) fostering cooperative cultural values, and (4) establishing egalitarian structures. This study also suggests that to enhance internationalization efforts, leaders at institutions of higher education should (1) become aware of the negative impacts of hierarchical power structures on IHE practitioner-faculty interactions, (2) make elitism and hierarchy discussable at their institution, (3) acknowledge that IHE practitioners are not responsible for faculty engagement in internationalization, (4) enlist IHE practitioners and faculty in collaborative efforts to advance internationalization goals, and (5) recognize that generative IHE practitioner-faculty relationships are a likely site for the emergence of new IHE concepts and practices.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

ACE	American Council on Education
ACPA	American College Personnel Association
AIEA	Association of International Education Administrators
CAS	Complex Adaptive Science
CCT	Co-Cultural Theory
CIC	Critical Intercultural Communication
DGM	Dominant Group Member
GCE	Global Citizenship Education
IaH	Internationalization at Home
IHE	International Higher Education
IoC	Internationalization of the Curriculum
IZN	Internationalization
HEI	Higher Education Institution
HQCs	High-Quality Connections
NAFSA	Association of International Educators
NASPA	National Association of Student Personnel Administrators
POS	Positive Organizational Scholarship
SIO	Senior International Officer

Chapter 1: International Higher Education's Most Valuable Relationship

Two main groups within higher education institutions guide international education through curricular, co-curricular, and service functions: practitioners and faculty. Though many stakeholders are required to make International Higher Education (IHE) possible and internationalization effective, the collaboration of two main groups of people in higher education–IHE practitioners and faculty–guides the many activities, planning, and accomplishment of institutional goals. Collaboration is required for these two main interactants to achieve internationalization outcomes, yet the relationship is complicated by differences in professionalization and organizational structure. Presently, the faculty-to-practitioner relationship has not been sufficiently addressed within the context of higher education internationalization activities. Hence, this gap of understanding about one of the most valuable relationships in IHE threatens the achievement of internationalization goals.

In this paper, I examined IHE practitioners' perspectives of their engagement with faculty in the work of higher education internationalization. Through in-depth interviews, I explored how IHE practitioners understand their experiences with faculty, make meaning of these experiences, and to what extent they perceive organizational culture to affect these relationships. Additionally, I explored the possibilities and new imaginings for positive IHE practitioner-to-faculty relationships from the perspective of IHE practitioners. These insights offer new understandings for organizational improvements to better support the IHE practitioner-to-faculty relationship and thus the goals of International Higher Education.

Background of the Problem

International Higher Education (IHE) is a field of practice that includes numerous activities to accomplish the internationalization goals of higher education institutions: education abroad, international student exchange, international student recruitment, internationalization of the curriculum among other activities increasingly important in the context of domestic and global education. The activity of internationalizing higher education is generally described as a change-making process that pursues the integration of an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education. Thus, IHE is described as a complex phenomenon that involves many different activities, players, institutions, and relations (Streitwieser & Ogden, 2016).

Operating within this complexity, IHE practitioners and faculty are two distinctive groups within higher education. Their collaborations are complicated by different norms, values, and professional identities. Furthermore, the rapid professionalization of the IHE field (AIEA, 2014; Hunter & Rumbley, 2016) has exasperated these differences as IHE practitioners develop a set of standards and ethics aligned with the professional competencies and values of the field in a way that has outpaced the recognition of the value of the role of IHE practitioners in institutions of higher education (Dessoff, 2006; Mueller & Overmann, 2014; Urias et al., 2007; Woodman & Punteney, 2016). These professional aptitudes and expectations are reinforced through graduate education programs, conferences, and a myriad of resources and networks. Presently, the IHE practitioners' perceptions of this relationship has not been sufficiently studied within the context of higher education internationalization activities. There is much about the relationship between IHE practitioners and faculty that is unknown given how interdependent this relationship needs to be for the success of IHE experiences.

Presently, scholars tend to describe "faculty engagement" in an objectified manner and identify this as an "input" that when not achieved by IHE practitioners presents significant barriers to higher education internationalization (Childress, 2010; Leask, 2015; Pinder, 2019). Though the literature is beginning to address the organizational and structural requirements for supporting the changes required for institutional internationalization (Childress, 2009; Hudzik, 2015; Streitwieser & Ogden, 2016), as well as the individual requirements for adopting and reinforcing the changes (Beck, 2012; Del Favero & Bray, 2005; Green, 2005), the interpersonal dynamics—such as how power imbalances and differences in organizational subcultures are negotiated among interactants—are not thoroughly discussed as factors that support or complicate the achievement of IHE goals. Thus, the current discussions of "faculty engagement" in higher education internationalization lack a relational treatment capable of describing how the organizational, structural, and cultural contexts affect the interpersonal dynamics of these interactions.

Though discussions of the interpersonal dynamics of IHE practitioners and faculty are sparse in the IHE literature, the broader higher education literature on the dynamics between faculty and professional staff and/or administrators (in general) does provide more description. Much of the higher education literature demonstrates that cooperation between the two groups is difficult to achieve and at times, conflict laden (Birnbaum, 1988; Borland, 2003; Minor, 2004; Weingartner, 1996; Welsh et al., 2003) due to cultural differences. Generally, the literature assumes the relationship is dysfunctional and conflict-prone (Carlisle & Miller, 1998; Kissler, 1997; Miller, 2003). This assumption has gone virtually unchallenged in studies of institutional change-making. While such a foundational premise has offered compelling commentary around

the inadequacies of current institutional-change-making paradigms, new approaches to relationship building should be informed by more in-depth studies enabled by the focus on interactions.

Thus, in an effort to humanize the IHE practitioner-to-faculty relationship and to address the gap in interpersonal studies of professional staff-to-faculty interactions, this study explored the perceptions of IHE practitioners. Additionally, this study explored IHE practitioner insights for generating positive relationships with faculty. Such understandings of perceptions and insights have the potential to improve higher education internationalization outcomes by offering a relationally-based starting point for building collaboration and joint effort.

Statement of the Problem

As higher education campuses strive to provide high-quality international educational opportunities, two groups—IHE practitioners and faculty—must understand perceptions of one another and identify how these perceptions may impact the professional relationship. Furthermore, leadership at institutions of higher education must recognize that these valuable relationships are infringed upon by structures and policies that are designed to create separation between the two groups and actions must be taken to support the generation of new structures and cultures that support these relationships.

Foremost, it is essential to recognize that each role delivers a benefit to the campus community and to the institutional commitments and goals for internationalization. Throughout the literature, several research studies on the identities of faculty provide an understanding of the faculty perspective (Bess, 1992; Blackmore & Blackwell, 2006; Bode, 1996; Bowen & Schuster, 1986; Lieff et al., 2012; Menges & Associates, 1999; Tierney & Rhoads, 1994). However, the

quantity of literature on faculty identity significantly overshadows the research available on professional staff identity. This imbalance makes it difficult to understand the professional staff perspective. Within the realm of academic research, numerous studies exist that examine organizational culture. The impact of an organization's value system and mission is vital for the success of the institution (Cameron & Quinn, 2011). In examining the success of the professional relationships of faculty and staff, the research must take into consideration the context of the relationship and the identities.

Internationalization activities take place in a variety of higher education organization structures (i.e., community college, private two- and four-year, and public and private four-year institutions). For the purpose of this project, the examination of the faculty-to-IHE practitioner professional relationships has been limited to public four-year universities. This study is limited to this segment of U.S. higher education because public university systems tend to have a large international portfolio and the need for engagement among those in distinctly professional staff roles and those in distinctly faculty roles to achieve internationalization goals is generally high. Additionally, public institutions are more likely to have a campus-wide task force on internationalization in which those in the professional staff role and those in the faculty role are expected to collaborate to develop and implement internationalization goals (Brajkovic & Helms, 2018). Thus, these types of institutions require significant interaction and collaboration between IHE practitioners and faculty in order to provide high-quality international education opportunities.

Professional relationships not only require an understanding of the context–in this case, public four-year institutions–but also require an understanding and appreciation of the

perspectives that different backgrounds and experiences bring to the discussion. According to Orbe's (1998a) Co-Cultural Theory, faculty and IHE practitioners are identified as subgroups, subcultures, or co-cultures. Though members of a public university follow the same mission and value system; depending upon one's role–faculty or IHE practitioner–members of the same public university system may possess different perspectives of the mission and value system. A difference in perspective will complicate the working relationship when the differences are not understood by members of the other co-cultural group.

As a phenomenological approach to understanding how individuals perceive and make sense of their surroundings and experiences, Co-Cultural Theory (Orbe, 1998a) supports the foundation of this study. The purpose of the research is to identify how IHE practitioners perceive faculty as well as how these practitioners perceive the organizational culture and structures impact these professional relationships. Similarly, the phenomenological approach of Appreciative Inquiry supports this study because it offers a method by which to elicit the most generative ideas for improving an organization. Appreciative Inquiry for Change-Making (Reed, 2007) is an approach that encourages members of the organization to draw from positive perceptions in order to act as equally empowered change agents in organizational improvement.

Though Appreciative Inquiry provides a proven egalitarian approach to organizational change, the structure of higher education institutions is historically built upon the separation of faculty and professional staff for the purpose of faculty governance (Cohen & Brawer, 2008). The level of separation between the two subgroups may impact the professional relationships of faculty and professional staff (including IHE practitioners) and hence their potential to achieve institutional IHE goals and their aptitude to support the change-making process of higher

education internationalization. The relationship between these two subcultures of higher education has yet to be clearly identified through research. Identifying the separation(s) that may be affecting the interactions between these two groups and gleaning ideas for supporting this valuable relationship is fundamental to the advancement of International Higher Education.

Statement of the Purpose

The purpose of this study was to examine International Higher Education (IHE) practitioners' perceptions of their engagement with faculty in the work of higher education internationalization. Through in-depth, open-ended interviews, this project explored how IHE practitioners understand their experiences with faculty, make meaning of these experiences, and to what extent they perceive organizational culture to affect these relationships. Additionally, this project explored the possibilities and new imaginings for positive IHE practitioner-to-faculty relationships from the perspective of IHE practitioners.

Thus, the research questions for the study are as follows:

1. How do IHE practitioners experience their engagement with faculty in the context of internationalization activities?
    a. How does their perception of these interactions inform their sense of professional self or identity?
    b. How does their perception of these interactions inform their meaning-making for faculty engagement?
    c. How do they perceive organizational/institutional culture to influence their relationships with faculty?

2. What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities?

    a. What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?

    b. What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?

    c. What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?

Significance of the Study

The significance of this study includes two key components: (1) identifying IHE practitioners' perceptions of interacting with faculty and (2) gathering practitioners' ideas for supporting this professional relationship. Essentially, this study analyzed the experiences of IHE professional staff with faculty and their perceptions of the cooperative relationship they are tasked to implement. Since the faculty and professional staff relationship has not been sufficiently studied within the context of higher education internationalization activities, this study offers valuable insights into the effectiveness of the partnerships that are central to most IHE outcomes.

Furthermore, this study offers important insights for improving the organizational and structural requirements for supporting the changes necessary to institutional internationalization and the interpersonal dynamics that support the achievement of IHE goals. This study offers a

relational treatment to the field of International Higher Education, and describes how the organizational, structural, and cultural contexts affect the interpersonal dynamics and thus the outcomes of higher education internationalization activities.

Thus, in an effort to humanize the treatment of the IHE practitioner-to-faculty relationship and to address the gap in interpersonal studies of faculty-professional staff interactions; specifically, IHE practitioner-faculty interactions, this study explored the perceptions that drive these relationships from the perspective of IHE practitioners. Additionally, this study explored IHE practitioner insights for generating positive relationships with faculty. Such an understanding of perceptions and insights have the potential to improve higher education internationalization outcomes by offering a relationally-based starting point for building collaboration for achieving the goals of IHE.

Positionality Statement

I have been an IHE practitioner for more than 10 years across four institutions of higher education. I have served in roles with responsibilities including coordinating education abroad and student exchange programs, teaching in English language programs, managing international partnerships, managing international student and scholar services, developing curriculum, and developing and managing services for International Studies programs. In each role I have interacted extensively with faculty to build international academic partnerships, recruit international students, support visiting international scholars, develop curriculum, develop and manage short-term study abroad programs, support international student success, and plan and host many events and activities designed to expose students to topics of global importance.

My interactions with faculty are generally positive, but differences between our understandings of campus cultures, higher education values, and overall professionalization have led to many challenges. There have been misunderstandings of roles and responsibilities and how our varied positions support the institutional mission. These differences and misunderstandings have led to unrealistic expectations. There have been assumptions of shared values that were actually competing (i.e., commitment to department/discipline vs. commitment to broader institution), misaligned rationales (i.e., global competition vs. student success), and communication practices that have been at odds because they developed from different professional mores (i.e., debate vs. consensus building). These types of misalignments have placed stress on my working relationships with faculty.

Furthermore, the systems of higher education shape these relationships and interactions between faculty and staff through uneven structures, policies, and expectations. This creates, for me, an ongoing sense of inequity. For me, that relentless sense of imbalance negatively affects what I think would otherwise be great partnerships with faculty in my work. Navigating the unlevel terrain of higher education with faculty takes savvy and a level of sophisticated interpersonal skills that I've had to develop over the years without much support.

Nevertheless, I have learned many helpful approaches from my colleagues' and from my own experiences which ameliorate these differences and negative perceptions. I deeply enjoy mentoring young IHE professionals, giving them communication tactics, encouraging positive perspectives, and regularly underscoring the necessity of learning how to successfully navigate these challenges in order to ensure that our students and initiatives are not negatively impacted by the division and the often-unspoken expectations that govern these relationships.

Indeed, my informal conversations with my IHE practitioner colleagues have shown me that the frustration is widely shared, and the desire for change is widely held. These are common conversation topics at any IHE conference, or around the proverbial watercooler of our profession. In fact, it was one of these instances at a conference that sparked the idea for this dissertation project. I had decided that my goal in attending a conference on the topic of "Global Learning" was to find my dissertation topic. I attended many panel discussions and workshops at this conference searching for the IHE space that needed to be investigated.

I found that space when I attended a panel discussion led by a group of young professionals. They were representing a university well-known as one of the forerunners in global learning and they were eager to share how they were ushering in the next wave of innovative ideas and initiatives. It was a moment filled with energy, excitement, and inspiration. Then, a member of the audience stood up to ask a question. With a disgruntled tone, they asked, "I want to implement these types of things at my university, but what should I do about faculty?" The audience member's voice was full of frustration and angst.

The young professionals on the panel all hesitated and looked at each other with large eyes. They were speechless, so they turned to their seasoned colleague, sitting in the audience just a table away. She immediately stood up and gave a diplomatic response. The irritated audience member accepted the response with a reluctant shrug and sat down. There felt to be a collective sigh of relief in the room as the tension dissipated. The conversation then turned quickly to a more comfortable topic, yet the excitement about the future of the field had also dissipated with that tension. The remaining discussions about innovation were notably deflated.

It was in that moment that I realized I had found my dissertation topic. I thought to myself, “That’s it! That’s the topic that I want to explore. That’s the friction that needs to be addressed. I must explore the stressful dynamics of these relationships.”

When I investigated the literature around the topic of working with faculty to realize internationalization in higher education, there felt to be a similar tension as in that conference room that day. I read the literature as an IHE practitioner and could see that the topic of “faculty engagement” is treated as very important. So important, in fact, that if it is not present, then IHE outcomes are very unlikely to be achieved. Reading the literature and thinking of my role and my colleagues’ role in engaging faculty, I yearned for the complications to be expounded upon and dissected, but “the elephant in the room”—the controversial nature of the topic and the weighty sense of unfairness—remained unnamed. There is no real description of the tension or how to navigate the structural or cultural differences that make “faculty engagement” fraught. Rather, to me, with my troubled experiences “engaging faculty” in mind, it reads rigidly: employ all the tactics and find a way to make it happen. Like the audience member in the conference room that day, I feel angsty when I am in this space of the literature because I want relief from these interpersonal anxieties and there are no remedies in sight. And then I turn the page and breathe a sigh of relief when the topic changes to something more comfortable. It is a troubling gap and a resounding silence for me as an IHE practitioner.

Since this tension in the relationships with faculty seems to thread through much of my work and my conversations with other IHE practitioners, I have designed this project to give voice to the frustrations, that is, to name the elephant in the room. It has been my hope in conducting this study that IHE practitioners like me would be able to articulate their perceptions

of engaging with faculty and describe how they perceive institutions of higher education to affect these relationships. Furthermore, I have designed this project to allow IHE practitioners to fill the gap with their ideas and hopes for organizational change that will bolster their engagement with faculty.

At my core, I think it is the pain caused by these broken relationships and failed attempts to partner with faculty that have led me to this work. This project has been cathartic for me as I face my own strong emotions that have come from a sense of injustice and a sense of lost human connection. I've realized that what bothers me most is when I feel dehumanized in my interactions with faculty members and then the accompanying sharp realization that the institution of higher education is structured to allow others to disregard and discredit me because I am not in a faculty role.

But it's not just my pain that has brought me to this study; it is also my joy and sense of purpose. As a mentor and supervisor, I have received and shared much joy when a collaboration with a faculty member took off, when a faculty member understood my frustration and hurt, and when I have dreamed of an academy that has no superfluous divisions among its members. These connections and these hopes encourage me to stay with my passion for international education and incite me to trust again in my vision for a just, equitable, and vigorous academy.

In all, it has been my experiences (painful and joyful), my perceptions (positive and negative), and me and my peers' imaginations for a better academy that spurred this project. I have endeavored because I believe that the voices, perspectives, and ideas of several more IHE practitioners will lead to more understanding. I believe that understanding will lead to

compassion, and that compassion will lead to joint efforts to develop stronger collaborations and new structures to support successful relationships in higher education.

Conclusion

The success of faculty and IHE practitioners is demonstrated through increases in obtaining IHE goals. Each successful initiative can be traced to the development of bridges between faculty and IHE practitioners to foster a context that supports willing collaboration. Thus, this research project gives voice to IHE practitioners and empowers them to help build these bridges.

The following chapter will discuss several foundational aspects to understanding the context of IHE, higher education organizational culture, the identity development of faculty and professional staff, and the theoretical frameworks of Co-Cultural Theory and Appreciative Inquiry.

Overview

In Chapter 1, I have introduced the problem and its relevance in International Higher Education scholarship and practice. I have identified the two research questions that guide this study and explained the context that led me to undertake this research. I then laid out the need for new understandings that can lead to organizational improvements that will better support the IHE practitioner-faculty relationship and thus the goals of International Higher Education.

A review of the literature follows in Chapter 2, bringing into focus the IHE practitioner-faculty relationship by highlighting the areas that explicitly or implicitly address the role and function of the IHE practitioner. I then describe how the critical turn in IHE scholarship is gaining attention from IHE practitioners and requires robust partnerships between practitioners

and faculty in higher education. Then, I examine the literature on the organizational structure and culture of higher education and discuss how structure and culture impact the development of faculty and professional staff relationships. Next, I examine the literature on the professional identity development of faculty and professional staff, and discuss how differences in perception, power, and values affect the relationship. Noting a lack of depiction of professional staff and the absence of their perspective on "faculty engagement" in the literature, I conclude this chapter with a description of the use of phenomenology as a method to provide a foundational understanding of IHE practitioners' experiences and perspectives of their interactions with faculty in IHE.

In Chapter 3, I describe the methodology used to examine the research questions. This chapter details the use of two phenomenological methods: Co-Cultural Theory (CCT) and Appreciative Inquiry (AI) to explore how IHE practitioners understand their experiences with faculty and investigate the ideas IHE practitioners hold for building positive relationships with those in the faculty role. I also describe the research design, study settings, and study participants. Finally, I explain the process used to analyze the data and discuss the limitations of the study.

Chapters 4 and 5 depict the research findings as complimentary views of IHE practitioners' experience engaging with faculty. These chapters utilize CCT and AI methods to uncover the perceptions of and insights into faculty engagement from the perspective of IHE practitioners. In Chapter 4, I discuss the CCT findings which explicate how power is impacting the relationship. I then use CCT to critically explore how IHE practitioners' perceptions of these interactions influence these relationships. Then, in Chapter 5, I discuss the AI findings which

reveal the IHE practitioners' insights into what drives positive interactions with faculty members. Viewing the AI findings from an integral lens, I explore the study participants' views of the relational, behavioral, cultural, and structural aspects of generative IHE practitioner-faculty relationships.

In Chapter 6, I merge the social critique from the CCT portion of the study and the action-research findings for the AI portion of the study to present insights into the realties in which IHE practitioners are building and sustaining relationships with faculty to achieve IHE outcomes. I discuss how this study reveals the power that IHE practitioners hold for positively engaging faculty and advancing IHE aims. Based on these findings, I then present recommendations for Higher Education Institutions and the field of International Higher Education. The paper closes with a discussion of the limitations of the study, and I delineate implications for future research and practice.

Chapter 2: Review of the Literature

The purpose of this study was to examine International Higher Education (IHE) practitioners' perspectives of engaging with faculty and to glean their insights into what drives positive interactions. Such findings offer new understandings about how organizational improvements can better support these relationships which are so crucial to the achievement of IHE outcomes. Thus, this chapter will bring into focus the IHE practitioner-to-faculty relationship through the exploration of the literature on International Higher Education, the organizational culture of higher education, professional identity development, the concept of perception, and the conceptual frameworks of Co-Cultural Theory and Appreciative Inquiry.

International Higher Education

Given the centrality of the practitioner in the field of International Higher Education, this section of the literature review will discuss the key themes of the field, highlighting the areas that explicitly or implicitly address the role and function of the IHE practitioner. After highlighting the role of the practitioner in the development and practice of the field, this review turns to the critiques of normative assumptions and unexamined cultural-historical factors that underpin the field and then describes how critical scholars are moving the field forward to address power, privilege, bias, and discrimination. This literature review will conclude by describing how these critical issues are gaining attention from IHE scholars and practitioners and hence require ever more robust partnerships between practitioners and faculty in higher education.

Origins of the Field

International Higher Education (IHE) is a field that has evolved from a fragmented approach to study abroad and international student services into a strategic and comprehensive internationalization concept that affects all aspects of higher education. Internationalization scholars De Wit and Hunter (2014) describe IHE as the study of higher education in its international and global context, including internationalization which focuses on the international rationales, approaches, strategies, activities, and outcomes of higher education. The field is often intertwined with the idea and process of higher education internationalization.

The term internationalization began to be used widely by the higher education sector in the 1980s to promote international studies, educational exchange, and technical assistance (Klasek, 1992). Since then, there has been an explosion in the number and types of international initiatives undertaken by higher education institutions, organizations, and governments. Internationalization strategies, programs, and policies developed by these actors have evolved over the years in response to and as agents of the pervasive force of globalization. By the early 2000s, scholars had identified hallmarks of effective internationalization: student and faculty mobility, transferrable intercultural skills development, language competencies, curriculum internationalization, and professional development of faculty and staff (Bennett & Bennett, 2004; De Wit, 2002; Knight, 2004). In the following decade, scholars developed a more sophisticated understanding of internationalization as a multi-layered process that requires the management of complex structures (Haigh, 2014).

Thus, universities today face an imperative to internationalize and are increasingly expected to recruit a diverse student body, offer a robust array of study abroad opportunities, and integrate international perspectives into their curricula (Altbach & Knight, 2007). Yet amid

numerous prescriptions of how universities should internationalize (e.g., Brustein, 2007; Childress, 2010; Dewey & Duff, 2009; Kreber, 2009), the results are a fragmented understanding of the mechanics of internationalization, as there remain few accounts of the means by which world knowledge and intercultural exchange are promoted by faculty and IHE practitioners as ongoing, quotidian activities.

Evolving and Diverse Meanings

In the late 1980s, internationalization was commonly defined at the institutional level and in terms of a set of activities. The definition proposed by Arum and van de Water (1992) is a good example of this approach. They proposed that internationalization refers to "the multiple activities, programs and services that fall within international studies, international educational exchange and technical cooperation" (Arum & van deWater, 1992, p. 202). By the mid-1990s an organizational approach was introduced by Knight (1994) to illustrate internationalization as a process that needs to be integrated and sustainable at the institutional level. Thus, internationalization was defined as the "process of integrating an international and intercultural dimension into the teaching, research and service functions of the institution" (Knight, 1994, p. 7).

Van derWende (1997) explained that an institutional-based definition has limitations and therefore proposed a broader definition suggesting that internationalization is "any systematic effort aimed at making higher education responsive to the requirements and challenges related to the globalization of societies, economy and labor markets" (p. 18). Although this definition includes important elements, it only positions the international dimension in terms of the external

environment, specifically globalization, and, therefore, does not contextualize internationalization in terms of the education sector itself.

More recently, Soderqvist (2002) introduced another definition that focuses on the education change process and a holistic view of the management at the institutional level. Thus, Soderqvist defined internationalization of a higher education institution as:

> a change process from a national higher education institution to an international higher education institution leading to the inclusion of an international dimension in all aspects of its holistic management in order to enhance the quality of teaching and learning and to achieve the desired competencies. (p. 47)

This is an example of a definition that has rationales embedded in it (i.e., change is needed, international dimensions are imperative, teaching and learning must be improved, competencies are an outcome of education) and therefore has limited applicability to institutions and to countries that see internationalization as broader than teaching and learning and the development of competencies. It demonstrates an evolution of the definition at the institutional level but, unfortunately, has limitations as a comprehensive definition.

Given the number of different interpretations and definitions, De Wit (2002) concluded that as the international dimension of higher education gains more attention and recognition, people tend to use it in the way that best suits their purpose. Knight (2004) argued that a more focused definition is necessary, even if there is no agreement on a precise definition. Internationalization needs to have parameters if it is to be assessed and used as a process to advance higher education. She proposed a working definition in combination with a conceptual framework for the internationalization of higher education: “Internationalization at the

national/sector/institutional levels is defined as the process of integrating an international, intercultural or global dimension into the purpose, functions, or delivery of post-secondary education" (p. 11).

The lack of an agreed-upon definition of the key activities of the field creates a struggle for IHE interactants to reach a common understanding about the process or the outcomes of internationalization. Practitioners educated in IHE are often hired to achieve internationalization goals, yet find it difficult to engage institutional stakeholders, including key faculty members, who may hold varied rationales about a process with unclear parameters. Such myriad definitions underscore the need for IHE practitioners and faculty to develop strong collaborative relationships in order to determine a definition suitable to their campus.

Rationales

Like the definitions of internationalization, the rationales are varied and unique to each institution. At the turn of the millennium, scholars began to more closely examine the rationales for internationalization, explaining that higher education leaders have increasingly strived to internationalize their institutions for economic, political, academic, and sociocultural rationales (De Wit, 2002; Knight, 1999). Economic rationales have included the desire to prepare students for domestic and international careers, generate income for the institution, and contribute to economic development and competitiveness (e.g., Goodwin & Nacht, 1988; Green, 2003). Political rationales have emphasized the need to equip students with an awareness of world cultures and the skills necessary to address national security and foreign policy concerns. Academic rationales have underscored that, to strengthen liberal education, it is critical to provide opportunities for students to (a) gain a knowledgeable and diversified worldview; (b)

comprehend international dimensions of their major fields of study; and (c) develop global, critical thinking skills (e.g., Lim, 2003; Reichard, 1983). Finally, sociocultural rationales have highlighted the need to develop students' intercultural communication skills, which are necessary to address the increasing cultural and ethnic diversity within and between countries (e.g., Deardorff, 2006; National Association of State Universities and Land Grant Colleges, 2004).

In essence, a broad expanse of economic, political, academic, and sociocultural reasons has served as motivating forces for higher education leaders to internationalize their institutions. Driven by these powerful rationales, institutional leaders often hire and turn to experienced IHE practitioners to shepherd the development and enactment of internationalization plans and activities (Childress, 2010; Di Maria, 2019; Hudzik, 2015; Landorf et al., 2018; Streitwieser & Ogden, 2016; Williams & Lee, 2015). Thus, IHE practitioners are tasked with important responsibilities aimed at transforming the institution to provide students with these critical opportunities and position the institution to realize an expansive internationalization agenda. These tasks necessitate a high degree of collaboration with faculty involved in activities connected to internationalization rationales—whatever those rationales may be.

Predominant Approaches

Successful IHE practitioner and faculty collaborations can yield institutional definitions and agreed-upon rationales for internationalization. With this foundation laid, the same campus stakeholders next must determine an approach for achieving internationalization. As internationalization has taken root in practice, important themes have evolved in the literature: foundational concepts, internationalization plans, hallmarks of effective internationalization, promising policies and programs, critiques of methods, assessment of outcomes, and

examinations of the barriers. Internationalization of higher education as a conceptual and historical context applies different thematic approaches to internationalization (i.e., internationalization of the curriculum; teaching and learning process; intercultural competencies; the abroad dimension of internationalization and the mobility of students, scholars, institutions, and projects). Because the thematic approaches, rationales, and motivations may vary widely, institutions have found value in implementing plans that define these aspects and outline the desired international education goals that IHE practitioners, key faculty, and institutional leadership want to pursue. This section will focus on the predominant approaches to IHE and highlight the central role that IHE practitioners hold in the literature as well as in the development and facilitation of these IHE activities.

Internationalization Plans

Simon (1992) explained that to address the complexities of internationalizing higher education and advance an institution's internationalization agenda, the development of an internationalization plan is one of several critical points of leverage. Internationalization plans are higher education institutions' written commitments to internationalization. These plans can include goal statements, mission statements, vision statements, implementation initiatives, allocated resources, timelines, and performance indicators (Green, & Hill, 2006; Moats-Gallagher, 2004; Paige, 2005). Knight (1994) explained that the development of concrete, comprehensive internationalization plans is important, as this process stimulates and informs stakeholders' participation in internationalization initiatives. An internationalization plan "provides direction, expresses institutional commitment, and may define the particular goals of internationalization for an institution" (Knight, 1994, p. 8). In doing so, internationalization plans

take account of the complexity of internationalization by focusing institutional energies on overcoming endogenous barriers to institutional change. Further, the process of creating internationalization plans facilitates the engagement of stakeholders throughout the institution, which is a key factor in implementation (Audas, 1990; Green & Olson, 2003; Harari, 1989; Knight, 1994). Childress (2009) explained that these plans advance institutional goals for internationalization by expressing institutional commitment, defining institutional goals, informing stakeholders' participation, as well as informing and stimulating stakeholder involvement in internationalization initiatives.

Knight (1994) developed an internationalization cycle that has a grounded understanding of the approach to internationalization. This cycle indicates that institutions proceed through six phases of developing and implementing an internationalization strategy. These phases include (a) awareness, (b) commitment, (c) planning, (d) operationalization, (e) review, and (f) reinforcement. However, Childress (2009) argued that Knight's framework has limitations because it presumes that institutions proceed through the six phases in sequence. Childress insisted that some institutions may not follow this exact path. Pointing to recommendations by the American Council on Education (ACE), Childress explained that institutions may start with a review process to take stock of their resources that contribute to internationalization and as a result of that review, then develop an internationalization plan. Thus, Childress cautioned that it is critical for the practitioner to be aware that the internationalization cycle may not be reflexive and that institutions may not necessarily proceed sequentially through the internationalization phases as indicated by Knight. To guide their role in achieving internationalization, IHE practitioners in leadership roles such as directors of international offices and Senior International

Officials (SIOs), often refer to this body of scholarship and the professional organizations and networks that draw from and produce this scholarship, e.g. NAFSA: the Association of International Educators, the Association of International Education Administrators (AIEA), and the American Council on Education (ACE) which has developed the ACE Model for Comprehensive Internationalization.

Beyond Mobility and Exchange

As mentioned above, higher education internationalization involves a set of themes or categories of activities designed to support the development of students' international and/or global awareness. Activities or practices include student and faculty mobility and exchange; global, intercultural, and international education; foreign language study; internationalization at home (IaH), virtual exchange, and international partnerships. While study abroad and international student and faculty international mobility are often the most recognizable and well-known aspects of IHE, educating for global engagement and internationalizing the curriculum also receive substantial attention in the literature.

Practitioners in international offices are generally responsible for supporting mobility programs and international student recruitment; similarly, these practitioners are often tasked with and/or desire to augment mobility services with the types of global education activities which extend beyond mobility and exchange into high-impact learning experiences. These practitioners use professional networks and scholarship to develop best practices and innovative approaches, often seeking to implement inclusion, diversity, equity, and accessibility practices and social justice imperatives. (Note: for a review of the intersections of Social Justice and International Education research, practice and perspectives, see Berger, 2020).

Internationalizing the curriculum. Faculty commitment is also essential to curriculum internationalization efforts. Leask (2005) proposed a method to internationalizing the curriculum through (a) internationalized student learning outcomes in cognitive, affective, and behavioral domains, (b) internationalized content with respect to international/intercultural focus, (c) international teaching and learning activities, and (d) internationalized assessment methods. Similarly, Clifford (2009) explored disciplinary understandings of the concept of internationalization of the curriculum (IoC) and ways academics might be encouraged to engage with the discourse. Clifford argued that it is necessary to "*engage academics* from the hard pure disciplines to move away from a focus on "the science" to a focus on the holistic, personal and academic development of students" (emphasis added, p. 142).

When highlighting approaches as well as tactics for successful implementation of IoC, both authors recognize that the process "relies on the engagement of academics, and in particular, on them taking action to promote and implement change" (Leask, 2005, p. 105). Given the need to challenge "dominant paradigms and long-held beliefs" on which the content and pedagogy of the curriculum are based, Leask offers practitioners involved in the task "insights into what discourages, hinders, and prevents engagement in internationalizing the curriculum" (p. 105). Leask argues that it is essential that practitioners involved in internationalizing the curriculum understand the complexity of challenging these beliefs by learning to motivate others and turn the "complex blockers" into "enablers" by developing an institutional strategy, involving leadership, developing a strong academic rationale, and hosting critical conversations, negotiations, and debates (pp. 116-117). Thus, partnerships and

collaboration across various faculty and staff roles are important to the task of internationalizing the curriculum.

Leadership and Organization

Though much of the literature on facilitating internationalization is developed for practitioners, the importance of institutional leadership and organizational structure also receives much attention. Besides the development of widespread faculty engagement as an overarching enabling factor in implementation, Childress (2009) also asserted that support from top institutional leaders, that is, president, chancellor, provost, and board of trustees is a critical facilitator of the development of internationalization plans. Additionally, Childress pointed to the support from the office of institutional research and recommended that responsibility for monitoring be placed at the academic and administrative departmental levels. Additionally, Childress indicated that budgetary policies that require the monitoring of stated plans are important enablers to the development and monitoring of internationalization plans. Childress also recommended that internationalization task forces be created to facilitate the operationalization of the plan. Childress explained that "such organizational mechanisms can ensure that internationalization plan goals and opportunities for participation are communicated to stakeholders throughout the institution" (p. 87). Hence, the collaboration amongst key stakeholders requires much support and planning. The absence of such underpinning at the leadership and support levels would result in disparate communication, misunderstanding, and frustration as IHE practitioners and faculty strive to facilitate internationalization from varied perspectives, employing disparate rationales, and unevenly seeking and securing institutional resources. Thus, institutional leadership is key to driving the IHE practitioner and faculty

collaborations that are necessary to developing, monitoring, and achieving internationalization plans.

Barriers to Internationalization

Knight (1994) explained that although internationalization is a prevalent goal of contemporary higher education institutions, significant barriers to its institutionalization exist. Schoorman (1999) agreed and added that as internationalization is a process of institutional transformation, it requires a paradigm shift to alter institutional stakeholders' assumptions, values, and practices from a myopic, inward focus, to a broader international perspective. In a similar vein, Aigner et al. (1992) posited that a significant obstacle to internationalization is the "normal structure of the university itself, which neither lends itself to sweeping reform nor centralized coordination" (p. 9). Likewise, Mestenhauser and Ellingboe (2005) explain that because higher education institutions are comprised of organizational structures with diverse academic and co-curricular units operating independently under a large institutional umbrella, developing consensus for internationalization is challenging. They explained that "as a process of institutional transformation, internationalization requires leaders not only to access all levels up and down the institutional hierarchy but also up and down the vertical silos in which many units are located" (p. 124).

Hudzik (2015) also described the organizational and structural barriers: bureaucratic rules and regulations being out of sync, absence of leadership, insufficient resources, institutional silos impeding collaboration, and disconnection from key processes such as budget planning. Motivational and attitudinal barriers also find description in the literature: fear of the new and unknown, upset of job routine, uncertainty without proof (Beck, 2012), low tolerance for change

and ambiguity (Green, 2005), uncertainty avoidance, and power distance barriers (Delgado-Marques et al., 2012), and a lack of faculty engagement and incentives (Childress, 2009; Hudzik, 2015). Hence, the complexities surrounding the realization of institutional internationalization goals place tremendous pressure on IHE practitioners and faculty alike. Hired to accomplish sweeping changes in an organization distinctly unfriendly to change and centralization, IHE practitioners find themselves in a tenuous position in securing buy-in across many levels among many stakeholders, not the least of which are powerful tenured faculty members who may or may not agree with or understand institutional commitments to internationalization.

Faculty Engagement as an Essential Function of the IHE Practitioner

One of the most frequently referenced barriers to internationalization is faculty engagement (Clifford, 2009; Childress, 2010; Di Maria, 2019; Hudzik, 2015; Landorf et al., 2018; Leask, 2005; Mihut et al., 2017; William & Lee; 2015). Given the focus of this study on IHE practitioner engagement with faculty, this section closely examines this topic.

When the IHE practitioner-to-faculty relationship is discussed in the literature it is generally framed as "faculty engagement" (Clifford, 2009; Childress, 2010; Di Maria, 2019; Hudzik, 2015; Landorf et al., 2018). So, in this way, it is not really regarded as a relationship at all. Rather, "faculty engagement" is often treated as a key requirement to successful internationalization and is routinely examined as the responsibility of the practitioner. Faculty engagement tends to be described in praxis as an art of securing buy-in, a practice of effective communication, a realization of a job responsibility, and a compulsion of individuals filling senior IHE practitioner positions (Childress, 2010; Di Maria, 2019; Hudzik, 2015; Williams & Lee, 2015). That is to say, the literature frames "faculty engagement" as something that IHE

practitioners "do" as a necessary component of practicing or realizing the aims of higher education internationalization, it is not discussed as a working relationship with complex interactions. More often than not, failing to acquire "faculty engagement" is framed as a barrier to the achievement of internationalization goals.

The relational aspects of these crucial interactions are seldom discussed in the literature, except in the breach of civility (e.g., Hudzik (2016) discussed below). Contrastingly, the literature continuously and uncritically frames the act of faculty engaging with IHE practitioners as a choice and a matter of self-actualization (e.g., Soria (2015) discussed below). Unlike the IHE practitioner's role in collaborating with faculty, which receives much attention, the literature does not treat the role of faculty in collaborating with practitioners as an art, a compulsion, or even a desirable skill of the faculty. Where faculty engagement is frequently described as a key aspect of effective higher education internationalization and objectified as a product to be obtained by the practitioner, engagement with practitioners is framed as something optional, inconsequential, and onerous to the faculty, due to many other exigent demands of the role (Askildson, 2019; Childress, 2010; Hudzik, 2015; Pinder, 2019; Soria, 2015). Hence, faculty engagement is often framed to the audience of IHE practitioners as an essential input that must be spurred through the "convincing," "validating," and "inspiring" of otherwise encumbered faculty (Soria, 2015, p. 249).

Take for example Childress' (2010) much-cited text *The Twenty-first Century University: Developing Faculty Engagement in Internationalization* which describes the strategic development and use of communications channels with faculty. Childress emphasized the need for the creation of feedback loops so that information, resources, and opportunities are conveyed

at multiple institutional levels (i.e., from "central international offices to faculty, from faculty to central international offices, and among faculty" (p. 25). The description of the communication strategy is coupled with her suggestion of the development of rewards and incentives to overcome institutional and individual barriers to faculty engagement as the primary means by which to develop faculty involvement in internationalization. In the implications and conclusions chapter, Childress presents her "cybernetic model" for faculty engagement: "The Five I's of Faculty Engagement in Internationalization": intentionality, investments, infrastructure, institutional networks, and individual support (p. 140). Childress explains that no one variable can lead to faculty engagement, but the model should be viewed as an interactive and interconnected subsystem of internationalization. The dedication of an entire text from a prominent IHE scholar to the task of "faculty engagement" is telling of the inferred essentiality of "faculty engagement" in IHE literature. Note that the audience is not faculty, but IHE practitioners, and institutional leaders' experiences are represented as examples of institutions that have effectively engaged faculty in the activities and process of internationalization.

For a comparative perspective, take for example the contribution from Krista M. Soria (2015). In the essay, Soria shares her research into the likeliness of students to develop intercultural skills when involved in varied curricular and co-curricular activities. At the time an adjunct faculty member, Soria recommends and promotes, based on the findings of her own research, collaboration between practitioners and researchers to continually investigate the potential of internationalization efforts on campus to support students' development of intercultural skills. Considering the importance of her research findings of the efficacy of institutional internationalization practices, she noted, "the result of this study inspires me to more

actively collaborate with existing offices and integrate their best-practices and programs into my own curriculum" (p. 56). This process of realization of the value of collaboration with IHE practitioners is a revealing addition to the edited volume that focuses on "critical collaborations" as it demonstrates the value placed on self-efficacy and self-determination for faculty. Whereas the description of collaboration in the professionalized aspects of IHE tends to have a more managerial-practical framing, i.e., a method, concept, or tool to solve a practical problem (of faculty disengagement), as captured above in Childress (2010). The discrepancy of treatment—pragmatic for the practitioner and self-actualization for the faculty—is so embedded in the understanding of the two varied roles that it goes undetected not only in the literature, but in the real-life implications underlying the ways in which individuals inhabiting these roles interact with each other.

Though not much is discussed from a relational perspective, the complications of the interactions do not go unnoticed. For example, describing the differential stature between faculty and practitioners, Hudzik (2016) noted that "adding to the division [between faculty and IHE practitioners] and also differential stature is the implicitly and explicitly stated view that international offices are service and support units while the academic units do the intellectual stuff, particularly scholarship" (p. 44). Hudzik explained that it is not uncommon to have both sides engage in a "kind of rock throwing," with elements of practitioners believing "they don't understand us, nor the value of what we do" while those in traditional scholar/faculty roles often see practitioners as mainly application technicians, or with no sound intellectual, conceptual or theoretical foundations or valid empirical evidence supporting the outcomes of what they practice (p. 45). As a result, Hudzik noted, "collaborations between the two sides often never get

off the ground or can be tense, unproductive, or demeaning" (p. 45). Though Hudzik's insights are helpful in framing the conversation about the complications of "faculty engagement," the description alone falls short of invoking changes.

Through this lens, the uncritical and pervasive nature of differential stature and demeaning treatment of the IHE practitioner in comparison to the faculty role, is apparent in the rhetoric of the recent NAFSA edited text *Senior International Officers: Essential Roles and Responsibilities* (Di Maria, 2019). In keeping with the IHE literature's foregrounding of securing faculty engagement as an essential function of the IHE practitioner, and in discussing the role of the Senior International Officer (SIO) in pursuing curriculum internationalization, Anthony Pinder's (2019) essay "Curriculum Internationalization" determinedly underscores the importance of engaging faculty, often describing the engagement as not only a priority, but also a complex responsibility upon which the success of initiatives often pivots. For example, Pinder stated,

> An additional charge of the SIO is discerning the best way to keep faculty members away from defensive posturing when determining the international dimensions of existing curriculum in general and their courses in particular. The SIO must continue to move the reform initiative toward a congenial process of welcoming and generating ideas about how to broaden and deepen the level of internationalization across the curriculum. To that end, the SIO can support faculty as they determine the desired learning outcomes. (pp. 158-159)

Pinder goes on to recommend that the SIO "validate the contributions of faculty members," explaining that by recognizing their expertise and asking them to present examples of

internationalization currently happening within their own disciplines, SIOs can encourage faculty engagement and thus advance the institution's internationalization goals (p. 158). Pinder offered an additional tactic in securing faculty buy-in, explaining that SIOs should be "rather deliberate, albeit diplomatic, about keeping faculty members honest regarding producing demonstrated evidence that their courses have international dimensions" (p. 159). Pinder rationalizes that such "validation and empowerment" can often result in faculty from diverse disciplines "joining together to construct more holistic approaches to understanding how to make their area specialties more culture bound and international in nature for the advancement of student learning" (p. 159). Pinder explains:

> The facilitation of this key group of specialists is a delicate undertaking, which, *if done correctly,* can lead to revolutionary positive change resulting in the production of globally competent and conscious graduates. The collaborative relationship between SIOs and faculty is crucial at institutions across the globe, regardless of their size, mission, or specific internationalization goals. (pp. 158-159, emphasis added)

A close examination of this passage indicates the enormity, complexity, and unequal nature of the task senior IHE practitioners face in garnering support from faculty. The language used reveals the pressure on the practitioner to "discern the best way" to keep faculty "away from defensive posturing," and "move … toward a congenial process," and prescribes tactics to "validate the … faculty members" and "be deliberate, albeit diplomatic about keeping faculty honest" (pp. 158-159). The passage strings together these pragmatic phrases and underscores each with a demanding, imperative tone, and then abruptly switches to a harmonious, idealistic tone, promising that if this "delicate undertaking" is "done correctly" it will yield the result of

"faculty joining" which will "lead to revolutionary positive change," not just at their institution, but "across the globe" (p. 159). Such is the enormity of the weight felt upon individuals occupying these roles in IHE to fulfill this complex requirement of their position. Not only must they manage the convoluted tactics of garnering faculty engagement as a responsibility of their job, but the fate of the project of IHE—positively revolutionizing international education globally—seems to rest upon their success in effectively employing the prescribed tactics.

By contrast, absent from this passage and much of the literature are recommendations about how faculty can and should engage IHE practitioners in their institutions. That is to say, what is in the language of the literature—without critical examination—is just as revealing as what is not found in the language (Keller, 2011). Language targeting the faculty audience with pragmatic tones about the imperative nature of engaging with IHE practitioners is not discernable, nor are there any descriptions of strategies for faculty to engage with IHE practitioners in the above-mentioned discussions of faculty engagement. The difference in the treatment of the engagement is notable: practitioners are responsible for initiating and sustaining the engagement, it is a critical responsibility (inferring they will be held accountable for the success of the engagement), and the success of the work that they are hired to perform is contingent on them gaining the support of faculty. The effect is that IHE practitioners are left to obtain support from faculty that are not required to engage with them. In fact, the very next section in the Pinder (2019) passage cited above, like the Childress text previously discussed, recommends the creation of rewards and incentives to encourage faculty engagement in internationalizing the curriculum and directs the SIO to dedicate time, staff, and financial resources to this critical activity.

So, it can be seen through the discursive analysis of the literature on the topic of "faculty engagement" that IHE practitioners are to be held accountable for the engagement of faculty, and faculty are given self-determination that is best actualized via rewards and incentives. Having no power over faculty and the threat of losing support and losing one's position if unsuccessful places IHE practitioners in a very tenuous position. Faculty disengagement, in this consistent framing of IHE praxis, would reasonably be considered the failure of the practitioner—a failure at a critical function of their role, essential to the internationalization of the institution.

Through this analysis of prominent texts targeting IHE praxis, it can be seen that the literature does not treat the IHE practitioner-to-faculty relationship as a relationship at all, nor is it discussed in the context as if this is an essential working relationship to which the organizations of higher education should pay attention. Rather, the "engagement" is dehumanized, disconnected from relationship, and objectified. Instead of discussing the interpersonal dynamics, "faculty engagement" is treated systematically as a barrier that must be overcome by the practitioner, an essential component to be obtained, and as a positive result of the effective employment of tactics. In all, it is not treated as a partnership between core interactants in the field, but as a product and expectation of the IHE practitioner to "do" their job.

This section has described the predominant approaches to the main activity of IHE: internationalization and has given special attention to the important roles that IHE practitioners and faculty alike play in designing and implementing the associated approaches, programs, activities, and services. Given the unclear and at times disputed definitions, rationales, and parameters of internationalization, and the significant barriers to the development, implementation, and evaluation of internationalization plans, it can be seen that the work of

internationalization and the field of IHE is complex and contested ground in the academy. These uncertainties and complexities, in turn, complicate the collaboration among the fields' two main interactants: IHE practitioners and faculty.

Expansion of Criticality

The following sections will move from the practical, structural challenges to the socio-historic, economic, and cross-cultural dimensions that complicate the field and the practice of IHE. Several scholars have noted the risk that internationalization might reproduce already uneven geopolitical relations and ultimately contribute to the increased polarization of global wealth distribution (Dixon, 2006; Khoo, 2011; Shahjahan, 2013; Tikly, 2004). In the early 2000s, there was a notable expansion of internationalization in higher education that was being driven by instrumentalist and income-seeking motives at both institutional and national levels in the Global North (Bolsmann & Miller, 2008; Brandenberg & De Wit, 2011; Stier, 2004).

These concerns are heightened given that the rise of internationalization has coincided with public funding cuts that have prompted institutions to increasingly rely on student tuition and other income sources not derived from state appropriations to balance their budgets and enact an increasingly market-like ethos (Gaffikin & Perry, 2009; Slaughter & Rhoades, 2004). Some suggest that growing international enrollment is being treated as a means to subsidize local students' education and other costs, while potentially contributing to widening inequality in international students' home countries, as well as to the outsized emigration of highly educated people from those nations (a phenomenon known as 'brain drain') (Adnett, 2010; Johnstone & Lee 2014; Waters, 2006, 2012).

Beck (2012) argued that an uncritical pursuit of internationalization can result in a reproduction of the economic dimensions of globalization and asserts that a critical reflection on how internationalization falls prey to the market is key to avoiding the consequences. Beck advocated for a more critical analysis of internationalization using a discussion of selected themes and issues from globalization theory to illustrate how the analyses would contribute to the conceptual strengthening of internationalization and de-center and challenge the marketization of internationalization. In response to these growing concerns, Stein (2017) argued:

> In order to make visible the ways that colonial categories and capitalist imperatives are reproduced, scholars of higher education need to historicize the deep entanglements of our institutions and our subjectivities with empire, trace the origins of our dearest concepts, face our own investments in the false promises of universal humanity and linear progress, and consider how all of these frames and thereby limit available ethical and educational possibilities (p. 46).

The expansion of criticality in IHE is well-illustrated by the 2012-2016 research project "Ethical Internationalism in Higher Education" (EIHE) funded by the Academy of Finland. This project examined ethical issues arising from international processes in higher education and involved 20 universities around the world. It stemmed from a shared concern that current financial crises are driving new functionalist and market-driven policies in higher education. The scholars were concerned that these policies reduce the scope of possibilities for imagining change and severely compromise the public role of the university as a critic and conscience of society. Thus, the EIHE project examined and compared official university policies, and the

perceptions of faculty, students, and managers engaged with internationalization processes. The data includes both policy documents and qualitative and quantitative data collected through surveys, interviews, and ethnographies in 20 sites internationally.

Failure to account for cultural-historical forces. Along these lines, Brown and Jones (2013) studied international student experiences in England and found that one-third of an international student cohort of around 150 post-graduate students experienced some form of racism. Stein and Andreotti (2016) suggested that the desire and ability for Western countries and institutions of higher education to recruit international students is framed within the same dominant global imaginary as the racism those students often experience once they arrive: both are rooted in Western supremacy. The authors argued that the recruitment and reception of international students studying in the West are both structured by racialized logics, as both are embedded within the dominant global imaginary and its colonial myth of Western onto-epistemological supremacy. The authors suggest that not only is resentment and interpersonal abuse toward international students framed by this imaginary but also, ironically, efforts to welcome them as well.

Stein et al. (2019) also employed the notion of the modern/colonial global imaginary to frame their analysis and situate higher education's involvement in international development within longer histories of global geopolitical, economic, and social relations. They suggested that international efforts in higher education are, and have historically been, "far less innocent" than is commonly presumed (p. 24). They called for a confrontation of the long-held hierarchy of humanity that animates the dominant global imaginary, and an examination of how higher education reproduces and/or interrupts its binaries of "leaders/followers, universal/particular,

rational/ irrational, and advanced/backward" (p. 25). They argue that interactants in IHE need to confront their own investments, complicities, and conflicting interests within the global imaginary, and confront the question of why contesting imaginaries so often appear to be unintelligible or impractical.

Such a confrontation of individual investments and conflicting interests among key IHE interactants has a high likelihood of causing tension as varied levels of self-examination and determinations of ethical practice come into conflict. Not only will tension and conflict arise, but the power differentials between IHE practitioners and faculty members may result in practitioners facing pressure to participate in practices that contradict their personal code of ethics and marginalize their personal commitments to prioritize policy and program analysis and change. Therefore, mitigating against these differences and structuring roles equitably is of utmost importance to developing a critical internationalization agenda at an institution.

New Practices, Frameworks, and Methodologies

As scholars expand criticality, new practices, frameworks, and methodologies have emerged. This section examines these developments and highlights the importance of practitioner and faculty collaboration to introduce and sustain critical internationalization efforts.

Critical Global Citizenship

Noting that the internationalization literature has, for the most part, downplayed the socio-political and socio-historical implications of language, power, and identity, Garson (2016) argued that aligning internationalization at home (IaH) goals with Global Citizenship Education (GCE) may open a way forward. Garson noted that GCE scholarship could inform a number of

areas for a new understanding of internationalization. Whereas internationalization has not traditionally been concerned with how a dominant epistemology has been championed, GCE scholars have advocated for the inclusion of multiple perspectives and epistemologies (Andreotti & de Souza, 2012; Appiah, 2006; Asgharzadeh, 2008; Banks, 2009; Bates, 2005; Kincheloe & Steinberg, 2008; Santos, 2007; Schoorman & Bogotch, 2010). GCE scholarship attempts to explicitly address the inequities and ethical dilemmas surrounding globalization, which could benefit internationalization in making a move towards a learning/scholarship/problem-solving outcomes focus.

Similarly, Hammell et al. (2015) explained that GCE can function as a just and equitable approach to internationalizing campuses: by de-centering elitist understandings of global experiences and de-emphasizing global travel as a key way to approach cultural engagement, GCE can avoid the usual critiques of study abroad and international service-learning. The authors presented "mindful global citizenship," and suggested that this model offers a conceptual framework for the pedagogy of globalization and citizenship. By designing global citizenship curricula using mindfulness as a theoretical frame, they argued that higher education actors will be better able to support the commonly stated core aims of internationalized undergraduate education: fostering the cultural understanding and critical thinking necessary for responsible civic engagement (Chickering, 2003; Hutcheson, 2011; Tilak, 2008). Certainly, redesigning citizenship education, or international education, into such frameworks drives the need for highly collaborative faculty and practitioner engagement, where IHE practitioners would provide best practices from the field and guide curricular mapping projects in collaboration with institutional teaching and learning professionals and key faculty in departments across the institution.

Internationalizing Knowledge and Curricula

As critical global citizenship offers ethical frameworks for internationalizing undergraduate education, scholars have also examined more ethical frameworks for internationalizing the curriculum and knowledge as a broad construct. This section will describe promising approaches for reframing curriculum internationalization that take into account the histories of colonization, sexism, and racism that have shaped knowledge production in the academy.

Burman (2012) and Gaztambide-Fernández (2012) simultaneously called for a commitment to the decolonization of knowledge and the curricula. Gaztambide-Fernández illustrated the potential of applying the pedagogy of solidarity to the decolonization of knowledge and argued that solidarity requires a profound faith in the creative possibilities that become available when we recognize each other (and each "Other") as we come together on the basis of a commitment to decolonization that emphasizes open-endedness. Burman argued that the academic curriculum is to a certain extent still conventional even at Indigenous universities. The solution to this, Burman argued, is to decolonize the curriculum by transforming its content so that Indigenous traditions of knowledge and thought can be taught more comprehensively in the lecture halls.

In yet another light, drawing from the works of Dussel's concept of "epistemicide," Grosfoguel (2013) discussed the epistemic racism/sexism that is foundational to the knowledge structures of the Westernized University and proposes that the epistemic privilege of Western Man in Westernized Universities' structures of knowledge, is the result of four genocides/epistemicides in the long 16th century (against Jewish and Muslim origin population

in the conquest of Al-Andalus, against Indigenous people in the conquest of the Americas, against Africans kidnapped and enslaved in the Americas, and against women burned alive, accused of being witches in Europe). Grosfoguel asserted that the people "lacking rationality" were epistemically excluded from the Westernized university knowledge structures. Thus, Grosfoguel argued that transmodernity acknowledges the need for a shared and common universal project against capitalism, patriarchy, imperialism, and coloniality. But it rejects a universality of solutions where one defines for the rest what "the solution" is.

Though similar to Burman's (2012) call for a revolution to decolonize the curriculum, Gaztambide-Fernández (2012) called for solidarity and appealed to co-commitment and open-endedness in approach. Unlike Burman and Gaztambide-Fernández, Grosfoguel frames curricular change as a grand project of a massive epistemological shift that would forever alter the foundations of the academy. Though many IHE practitioners and faculty might agree with the need to decolonize and radically alter the curriculum—both the formal and informal, as well as the traditional and co-curricular elements—the approaches can vary widely (Leask, 2015; Williams & Lee, 2015). Thus, IHE practitioners and faculty would need to reach some consensus along with institutional leadership if they were to take on such an endeavor. Not reaching consensus would likely result in a clash of values that would jeopardize the essential collaborations and make impossible the important work of reframing curriculum internationalization in a manner that takes into account the histories of colonization, sexism, and racism that have shaped knowledge production in the academy.

Critical Intercultural Communication

Drawing from similar decolonial and Marxist critiques, in the early 2000s, scholars began to criticize the normative assumptions of intercultural education, and more specifically, the assumptions of intercultural competency, and focused on inquiries into discourse and power. Martinez (2006) called for a critical effort in exposing the balance of power whereby the ‘‘mainstream’’ of Western cultures continues to set the terms and conditions in which cultural and racialized “others” are understood and described in the literature. Thus, these critical scholars developed the subfield of Critical Intercultural Communication (CIC) as an area that foregrounds issues of power, context, socio-economic relations, and historical/structural forces as constituting and shaping cultural and intercultural communication encounters, relationship, and contexts (Collier, 2001; Martin & Nakayama, 1999; Mendoza et al., 2002; Starosta & Chen, 2001, 2003). These scholars have developed critical theoretical frameworks and offered methods for examining, among other things, the complexity of the phenomena, perspectives, relations, and discourses that shape a myriad of intercommunications and discourses. Correspondingly, Moore (2017) argued that these critical perspectives conceive of power as situated in interpersonal communication, thus recognizing the central role of discourse in the work of deconstructing white hegemony.

With these (re)conceptualizations, CIC scholars introduced new perspectives and methods such as the dialectic approach (Martin & Nakayama, 1999) and semiotic phenomenology (Martinez, 2006). With new possibilities in mind, theories began to emerge as scholars considered the application of the dialectic approach and semiotic phenomenology to the exploration of multidimensional and interpersonal aspects of intercultural education and intercultural communication. The most referenced theories and approaches include Co-Cultural

Theory (Orbe, 1998a), the dialectic approach to the study of intercultural communication (Martin & Nakayama, 1999), and more recently, coculturation (Curtin, 2013; Formoso, 2019). Critical theoretical frameworks offer methods for examining the complexity of the phenomena, relations, and discourses that shape a myriad of intercultural interactions.

Dialectic approach. Martin, Nakayama, and Flores (1998) offered the dialectical perspective as an alternative paradigm useful for intercultural communication research. They proposed using a dialectical approach that emphasizes the relationship between aspects of intercultural communication and assert the importance of viewing these holistically and not in isolation. They explained that a dialectical approach requires holding two contradictory ideas simultaneously and recognizes the need to "transcend these dichotomies" (p. 6). They presented six dialectics of intercultural communication practice: cultural vs. individual, personal vs. social-contextual, differences vs. similarities, static vs. dynamic, present-future vs. history-past, privilege vs. disadvantage.

Mendoza (2013) added that with dialectics, scholars can accept the value of positivist research while also accepting that not everything can be predicted or measured. Likewise, Martin and Nakayama (1999) challenged culture and communication scholars to consider ways that their production of knowledge is related to the epistemological advances made by those in other paradigms. They argued, "there cannot be any easy fit among these paradigmatic differences, it is important that we not only recognize these differences, but also seek ways that these epistemological differences can be productive rather than debilitating" (p. 19). Thus, the dialectical perspective offers intercultural scholars, as well as students and practitioners, a way to grapple with the many different kinds of knowledge available to explore and understand cultures

and interactions, as there is no one approach that can begin to encompass the complexity of culture and communication.

Semiotic phenomenology. Analogous to dialectics, Martin and Davis (2001) contended that intercultural communication scholarship has directed increasing attention to the limits of traditional social science research in the study of race and ethnicity. Furthermore, Martinez (2006) argued that to overcome the racial, ethnic, and cultural differences in the U.S. and globally requires a much more robust theoretical and practical specification of how cultural perception drives our thinking and acting as scientists and scholars than Martin and Nakayama's initial articulation of the dialectical perspective offers. She emphasized that the global challenges of violence and prejudice that we face today are in no small part connected to the salience of racial and cultural differences and the legacies of colonialism that remain doggedly present within our contemporary geopolitical realities. Thus, she called for a full engagement with the complexities of racial and ethnic signification in geopolitical contexts and the histories of colonialism and imperialism entailed within them. Subsequently, she argued, semiotic phenomenology should be understood as an interdisciplinary practice that is as useful for the critical purpose of interrogating the trajectories of power through which systems of domination and oppression among groups of persons are sustained as it is for exploring the complexities of lived experience, voice, and consciousness.

Development of new theories. With new possibilities in mind, theories began to emerge as scholars considered the application of semiotic phenomenology to the exploration of multidimensional and interpersonal aspects of intercultural communication. The most referenced theory and approach is Orbe's (1998a) Co-Cultural Theory. The following section explores how

this critical theoretical framework offers a method for examining the complexity of the phenomena, relations, and discourses that shape a myriad of intercultural interactions.

Co-Cultural Theory. Co-Cultural Theory (CCT) was developed by Mark Orbe in 1998. Drawing from semiotic phenomenology, CCT focuses on the communicative practices of those individuals who are part of underrepresented groups in any particular society. The theory provides insights into the communication practices of people marginalized in terms of race, ethnicity, gender, socioeconomic status, disability, and sexual orientation (Orbe, 1998a). Since its inception in the late 1990s, it has been embraced as a core theory for individuals interested in studying the intersection of culture, power, and communication (Orbe & Roberts, 2012). CCT has been used to study a wide variety of social and cultural groups in diverse situational and geographical contexts across the world (e.g., Orbe & Batten, 2017; Orbe & Groscurth, 2004; Powell, Demetriou, & Fisher, 2013; Ramirez-Sanchez, 2008). CCT provides a framework for one basic question: how do co-cultural group members use communication to negotiate their cultural identities with others (both like and unlike themselves) in a societal context where they are traditionally marginalized?

These new theories and approaches are increasingly shaping IHE practices and initiatives. IHE practitioners are implementing critical intercultural skills development activities into study abroad programs, international student recruitment practices, campus orientation programs, and international partnership management. Likewise, faculty are seeking more nuanced approaches to imbuing course content and learning activities with critical intercultural communication knowledge and methodologies. Achieving comprehensive and critical intercultural learning outcomes requires the collaboration of these overlapping and complementary activities and

programs. A lack of collaboration yields a confusing and contradictory experience for the learner. Thus, now more than ever, IHE practitioners and faculty partnerships are vital to the ethical internationalization of higher education.

Conclusion

The critical turn in IHE seeks to humanize all interactants and beneficiaries of the field and practice through socioeconomic and historic analysis of power and discrimination and reveal the unexamined bias in the foundations of IHE scholarship and internationalization practices. This literature review has described the predominant approaches, the complexities and barriers, and the expansion of criticality that has produced promising new practices and frameworks. This review has also indicated the importance of collaboration between IHE practitioners and faculty. This review has paid special attention to how the relationship itself is full of complex dynamics of power, privilege, and disadvantage that problematize the function, and undermine the efficacy of IHE practice and scholarship. In order to address this relationship—that is to say, in order to humanize the relationship—researchers will need to pull from conceptual frameworks that articulate the complexities of working relationships, and effectively inquire into how differences of power, privilege, and culture complicate interactions between members of different subcultures within organizations. Furthermore, in order to empower IHE practitioners and faculty to influence the academy to better support these relationships, researchers will need to pull from conceptual frameworks that support positive organizational development.

Organizational Culture of Higher Education

Before understanding the nature of the professional relationship between faculty and IHE practitioners within higher education, one must first consider the organizational structure and culture of higher education. Higher education possesses a reputation known for innovation and if not more so, for appealing to the traditions of history–including identities and roles of faculty and professional staff. Organizational culture also impacts the development of potential relationships between faculty and professional staff based upon the structure and support (i.e., policies) of the institution.

Defining Organizational Culture

The development of institutions of higher education is steeped in history. Throughout the development of each institution, the values, beliefs, and customs of higher education and the culturally-specific details of the institutions become ingrained into the day-to-day operations (Kuh et al., 1999). Berquist and Pawlak (2008) in *Engaging the Six Cultures of the Academy* explain that understanding higher education as an organizational culture provides a framework for creating order out of the complex and often baffling dynamics of organizational life, in that "culture"–though a vague and ill-defined concept–does provide a way to understand how people derive meaning and context, and explains why it is important for individuals to join a collective sense of purpose and continuity. This, in turn, helps reduce organization-induced anxiety (Berquist, et al., 2004). In all, Berquist and Pawlak suggest that the concept of "culture" helps define the nature of reality for those people who are part of that organized group. Furthermore, "culture" provides a lens through which members of a group interpret and assign value to the various events and products of this world, and by extension the organizations to which they

belong. They argue, “If we are to understand and influence men and women in their daily work inside academic institutions, then we must come to understand and fully appreciate their implicitly held models of reality” (p. 10). For this purpose, this portion of the literature review focuses on higher education through the lens of organizational studies and will describe the different ways in which faculty and professional staff (or administrators) interpret and assign value to experiences and products of higher education as co-cultures.

While providing a skeleton of values to uphold, cultures tend to fragment throughout the many subgroups within a campus community. Faculty, staff, students, and administrators will each engage in the campus environment and value systems differently (Kuh & Whitt, 1988). These segments of the campus culture support one another as interdependent groups that rely on the existence of one another to persist and develop. Fragmented groups within healthy campus cultures will uphold similar core values of the institution (i.e., research v. instruction) (Kuh et al., 1999). However, weak campus cultures have fragmented groups that view values in vastly different ways and thus exhibit a lack of buy-in and shared values (Deal & Kennedy, 2000). The impact and development of an organization’s culture reflect the leadership, vision, mission, and direction of all stakeholders.

Thus, the organizational culture builds throughout the history of the institution as it adapts and critically evaluates policies, barriers, and successes. Throughout the process of organizational development, the means by which adaptation and problem-solving occur transform the culture of the institution based upon the pattern of accepted behaviors and actions (Kotter & Heskett, 1992). As the values develop throughout the process, organizational culture is identified through rituals, roles, and artifacts. The cultural tenets then spread to new members to

maintain the organization's culture through communication and/or demonstrations (Schein, 1992).

Cultures experience a set of values, beliefs, and norms (codes), utilize understood rules and patterns of communication and behavior (conversation), and share a common identity and shared experiences (community). As organizations grow with new members, the rules of behavior transfer through proactive communication from experienced members and also through the personal experiences of the new member (Martin & Siehl, 1983). Strong cultures experience increased strength in supporting the institution's mission, contributing to additional achievements. In comparison, weak cultures with little communication and understanding of the culture's organization leave stakeholders spending valuable time researching the rules and expectations of the organization, especially in the decision-making process, rather than focusing on productive contributions to the organization (Deal & Kennedy, 2000). This demonstrates the need for subgroups to support the institution's mission, if for nothing more than increased productivity.

Subcultures

Throughout the development of cultures, subcultures emerge. Subcultures, by nature of the definition, include cultures within a culture. For example, each college campus relies on the culture of the institution to function. Though at a deeper level, groups of individuals who interact, experience, and communicate regularly begin to demonstrate a common orientation toward a goal or ideal. The subcultures may possess similar values as the primary culture; nevertheless, they will vary on attitudes and beliefs based upon the subgroups' perceptions and experiences (Broom & Selznick, 1973; Lin & Ha, 2009).

Institutions will struggle to initiate change when they fail to understand and appreciate specific values of a culture's subgroups. Change within any organization requires an understanding of the culture in which the transformation will occur. Processing the alterations needed for the current educational climate requires critical analysis of the dynamics at play, including the process and those involved (Bell, 2010). Within institutions of higher education, a key concern of a campus-wide transformation includes the necessity of faculty buy-in (Cohen et al., 1994). Organizations facing change strive to identify the best means to incorporate faculty support, in order to move the initiative forward. Faculty membership may impact the overall success of the initiative, which does not eliminate the potential impact of staff, administration, and students (Gano-Phillips & Barnett, 2008).

Communication in Organizations

Throughout any process within higher education, effective communication is pertinent to ensuring the completion of tasks and the quality of the outcomes. Committee roles that place faculty and staff in problem-solving or task-oriented dynamics require a level of expected communication. Within some institutions, the level of ineffective communication damages not only the ability to complete the desired objective but also negatively impacts the relationships (Gano-Phillips & Barnett, 2008). Consequently, the examination of positive examples of effective communication between faculty and professional staff can influence the greater development of the institution. For example, through communication, Colby-Sawyer College recognized "richer" dialogue across campus and provided "greater ownership of the college's learning outcomes" from both parties (Davis et al., 2008, p. 28). Thus, discussions between

faculty and advisors led to a more engaging and accepted liberal arts general education curriculum that gained support from faculty and professional staff.

In discussing the primary need for effective communication in developing and fostering cross-unit relationships, the methods and means of communication must undergo assessment. The messages must travel through a variety of channels (i.e., email, conference, newsletters, etc.) with clear, audience-appropriate language. Within higher education, jargon muffles the messages from within the system to outside constituents. Thus, the misinterpretation of language can exist between campus units (Davis et al., 2008).

Not only does higher education drown in jargon, but the timelines for communication are strained due to the differing contracts of faculty and staff members. Faculty members who entertain a 10-month contract often become disconnected from the communication flow (Mitchell, 2004). Kuh et al. (1999) discussed good communities as encompassing several key aspects, one being communication. The communities that strive to develop strong communication, typically through face-to-face interactions, share information efficiently and support foundational cultural values. A culture cannot exhibit cohesion and support a shared culture (another key aspect of a "good" community) without well-defined opportunities to communicate, exchanging ideas and expressing values, and fellowship through shared identity.

Rites and Rituals

Rites and rituals play vital roles within an organization's culture; both serve as symbolic actions to allow organizations to grow, develop, and secure cultural rules and expectations. Rituals within organizations can include simple processes of how to engage in the day-to-day aspects of the job requirements, such as the methods of preparing a college course and

developing the class policies, academic expectations, and assignments. During the initial stages of becoming a faculty member, mentors guide the new faculty through the process of course development and implementation of policy. The lack of mentorships can negatively impact the new member's development into the institution's culture. Rituals communicate campus values, maintain agreed-upon patterns of behavior, and demonstrate a level of satisfaction with the organizational culture (Kuh & Whitt, 1988).

Another means of organizational rituals includes celebrations to recognize the achievements of stakeholders, which includes not only the celebrations of employees, but also commencement ceremonies steeped in historical tradition. An example of cultural rites includes social events primarily geared toward an audience (Kuh & Whitt, 1988). The rites and rituals, all significant, speak to the nature of the organization's culture. The level to which an organization structures and strives to improve rituals for the purpose of an improved organizational culture impacts the success of the institution (Deal & Kennedy, 2000). Higher education institutions encounter varieties of stereotypical cultural expectations. From "party central" to academic "nerdom," the culture of higher education institutions has changed throughout popular media. Kezar et al. (2011) discuss the cultural expectations that continue beyond the media spotlight, but also with faculty expectations: "[f]aculty and staff are drawn to campus employment because they believe the academy provides opportunities to debate interesting ideas" (p. 139). The information available on staff identity contradicts the concept of freely debating ideas, while faculty would support the claim.

In order to understand the dynamics of the co-cultures of faculty and professional staff, it is imperative to comprehend the concepts of organizational culture, change, communication, and rituals of organizations, specifically within the realm of higher education.

Organizational Culture and Higher Education

In order to demonstrate the impact of the organizational culture on the policies pertaining to faculty and professional staff, the following research should be considered. Consistent with other known variances among higher education institutions, policies differ based upon the institution's purpose, mission, and vision (Ravasi & Schultz, 2006). At large, within the culture of higher education institutions, the dominant group identifies as faculty members through the academic governance of the institution (Cohen, et al., 1996). The ability to affect institutional decision-making is available to faculty members as the right to vote in the faculty senate, control curriculum, and serve on hiring committees for key institutional positions. By contrast, these privileges are generally not available to professional staff members.

Menges and associates (1999) described an analysis of organizational policies that spread across the faculty spectrum throughout a variety of campus structures. These policies include hiring, evaluation, award, tenure, merit pay, and development. Each policy can demonstrate a level of cultural values of the institution. For example, community colleges focus on instruction that typically requires potential faculty to present a teaching demonstration as part of the interview process. The hiring policy for research-focused institutions may replace the teaching demonstration with a presentation on an applicant's research goals and/or previous work (Jones & Froom, 1994). The promotion process identifies key areas for continued success throughout the institution's hierarchy. The promotion process clearly allows faculty to proceed upward

within the academic organization and is evident throughout the research and organizational policies. Menges and associates discussed the policies to involve "faculty receiv[ing] feedback every semester through student evaluation forms and every year through discussions with peers" (p. 280). These discussions of evaluation provide fodder for the promotion documentation, thus guiding faculty through the process. Regardless of the nature of the institution, the policies clearly detail the steps for the promotion of faculty.

Staff advancement varies based upon institutional policies as well. The path to promotion, in contrast to the faculty, becomes increasingly more convoluted. Staff positions do not include a clear process for promotion. Rather, staff members must seek promotion through open positions, for which they compete with outside candidates. These open positions provide a step up the organizational ladder. Their availability occurs with the creation of a new position, but most frequently after the firing, retirement, or stepping down of another colleague – at times staff may feel the promotion process fosters a system of favoritism rather than an objective system based on merit or performance (Menges & Associates, 1999). Within specialized professional staff roles, such as IHE practitioners, the availability of an open position that would be considered a promotion is very rare, thus IHE practitioners would need to leave the International Education field and seek a different professional role at the institution, for which they are less qualified compared to the competitive pool of applicants (e.g., academic advisor) or relocate to another institution with an IHE opening. Thus, for IHE practitioners as well as other specialized professional staff positions, like Financial Aid or Diversity, Equity, and Inclusion specialists, the employment field within the institution is highly competitive and limiting.

The organization's culture, through values, beliefs, rites, and rituals, impacts the structure of higher education. Historically, identities of elite faculty and academic governance provided the foundation for higher education organizational culture (Austin, 1990; Harris, 2005). Due to the nature of organizational culture, an institution's mission can alter the environment of the campus. When internationalization becomes a part of the institution's mission or development goals, the culture surrounding the work becomes salient to the achievement of that mission or set of goals. Thus, the following section will explore the particularities of the cultures that affect the working relationship of IHE practitioners (as professional staff members) and faculty.

Faculty and Staff as Co-cultures

As noted above, though the roles of IHE practitioners and faculty vary and are generally spread across several positions in a given institution, IHE practitioners manage the core functions of higher education internationalization: study abroad; international student recruitment and services; international scholar hosting; international partnership management, including developing dual and joint degree programs; English language learning programs; curriculum internationalization; intercultural programming; and the development, alignment, and achievement of internationalization goals. Faculty also have varied roles that intersect with international education functions including oversight for curricula and academic degree programs; embedding global perspectives into academic disciplines; internationalizing research, teaching, and learning; joint research projects with international scholars; developing and maintaining international partnerships, developing and maintaining dual and joint degree programs; and recruiting international students. The functions of the two groups overlap and

often blur; thus, strong collaborative relationships are required to develop and move forward nearly every program, initiative, and activity in the IHE internationalization space.

Though the functions of these two groups (IHE practitioners and faculty) overlap in the context of higher education internationalization activities, one gets a general sense from the higher education literature of a relationship that is at the very least challenging, and at the extreme is adversarial and conflict-laden (Hudzik, 2016). This perception is problematic given the requirements of shared work that blurs across IHE practitioner and faculty member roles.

Faculty-professional staff relationships are important and complex given that faculty and professional staff can hold very different views of how their institutions function (Bensimon, 1991; Blackburn & Lawrence, 1995; Peterson & White, 1992). In the eyes of faculty, professional staff are often viewed as being removed from central academic concerns (Birnbaum, 1988). These groups are therefore marked by conflicting interests (Leslie, 2003) and values conflicts (Dill, 1991), and represent at best an uncomfortable alliance (Guffey & Rampp, 1998). In the past, faculty might avoid these challenges by opting not to participate in institutional development initiatives (such as creating internationalization plans) and decision-making processes. Increasingly though, external pressures, including those of faculty accountability, are necessitating greater faculty participation in decisions that are impacting their welfare and their academic interests, including internationalizing education, more than ever before.

Indeed, cooperation between the two groups is difficult to achieve (Birnbaum, 1988; Borland, 2003; Minor, 2004; Weingartner, 1996; Welsh & Metcalf, 2003) due to the cultural differences that mark them. Cultural differences in the academic and administrative worlds and

their underlying values have been widely discussed in the literature (Baldridge, et al., 2000; Clark, 1987, 1991; Dill, 1991; Etzioni, 2000). Faculty highly value autonomy and the direction of the work is largely self-determined. The role of administrators (defined as the managers, directors, executives, etc. responsible for running core aspects of higher education institutions) on the other hand, is to serve the collective good. This requires them to measure and weigh a multitude of interests. Influence is a tool widely used by administrators to build consensus while academics tend to believe it indecent, even immoral, to attempt to influence others (Dressel, 1981). Additionally, as subcultures within the broader context of an institutional community, each culture potentially disables members' awareness of alternative social realities. This means that IHE practitioners may not be aware of the differing perspectives, values, and perceptions of the organization held by faculty, and vice versa.

Structural limitations to a smooth functioning faculty-professional staff relationships can be attributed at least in part to the professionalization of administrative work and the advent of academic senates in the 1960s as a means of formalizing faculty participation in governance. These structural aspects of the organizational environment certainly can be seen as exacerbating the already existing cultural differences in the two groups by widening the chasm between them. The resulting, often complex and misunderstood decision-making structures (e.g., information systems, communication mechanisms, planning and resource management activities) frustrate faculty participation (Birnbaum, 1988; Dressel, 1981), particularly by faculty whose focal interests, unlike administrators, are discipline—rather than institution—related.

Problems associated with working relationships are commonly attributed primarily to the conflicting cultures within which faculty and professional staff operate. The literature on academic organizations has demonstrated broad agreement regarding the existence of two widely divergent cultures—academic and administrative (Birnbaum, 1988; Clark, 1987; Etzioni, 2000; Messer-Davidow, 1992; Morphew, 1999; Westmeyer, 1990). As noted above, a key differentiating characteristic of the two cultures is the primary focus or interest directing faculty and administrators in their work. According to Guffey and Rampp (1998), participants in institutional decision-making (like developing and guiding internationalization agendas and activities) are focused on their own respective agendas. Administrators are more commonly concerned with the collective. From the administrators' perspective, decisions made in the institutional interest most often take into account competitive interests vying for the fair share of the spoils. Resources are scarce. And it is the job of administrators to fairly and effectively determine whose interests best match up with institutional objectives, and furthermore, who is most deserving. Their decision processes are obliged to take the collective into account.

The literature describing faculty work (Birnbaum, 1988; Clark, 1991; Dill, 1991; Etzioni, 2000; Morphew, 1999; Weingartner, 1996), on the other hand, presents the work of this group as less overarching or institution focused and driven and more motivated by self-interests. They are concerned with obtaining resource support for their research, teaching, and service work, and may not be inclined to view the needs of others equally, and certainly not as more deserving. It is difficult for some faculty then to see beyond their own work and make judgments that will ultimately have the effect of disadvantaging their own program or individual support needs. Knowing this, any examination into the relationship between these

two groups must recognize that they are motivated to engage with each other for very different reasons.

Varying interests also pertain to the conduct of the decision-making process and the determinations to focus work activities. The academic training of faculty has prepared them to place a high value on argument as opposed to closure. Closure as an objective prevails for administrators. Birnbaum (2004) states that argument versus closure matters in terms of cultural values. Faculty culture values creativity, critical discourse, and the unfettered pursuit of knowledge. Here, compromise is of little value. Administrators, on the other hand, seek compromise as a way of reaching decisions where the differing perspectives of decision-makers must be bridged.

Thus, organizational culture and structures add to the tension between faculty and IHE practitioners. At large, within the culture of higher education institutions, the dominant group identifies as faculty members through the academic governance of the institution (Cohen et al., 1996). Faculty possess a right to vote in the faculty senate, to control curriculum, to require expansive persuasion to build faculty buy-in, to serve on hiring committees, and to be involved in any decisions that may impact faculty life (i.e., changing the withdrawal policy or academic calendar) (Carpenter, 2009). Carpenter (2009) points out that while the structure of the university suggests two distinct areas of operation (faculty and administrators), models of change in higher education have tended to focus broadly on the entire institution without acknowledging that there may be differences within.

By necessity, faculty are typically concerned with institutional decision-making and initiatives that will ultimately affect their own work and less concerned with the administrative

activity that does not. Del Favero and Bray (2005) in their article on faculty-administrator relationships note that "[t]his cultural chasm defining the work of faculty on the one hand and administrators on the other, makes cooperation difficult at best" (p. 62). Holistic descriptions of the faculty-administrator relationship derive from this cultural fragmentation, that is, the differences in the way administrators and faculty think of themselves and their work in relation to the institutional decision-making environment. For example, Guffey and Rampp (1998) describe the environment as one marked by turf struggles and a real potential for friction between faculty and administrators. Dill (1991) points to value conflicts that are inherent in the differing cultures of the two constituent groups. Thompson et al. (1969) believe that the different "truth strategies" subscribed to by the two groups are a source of latent hostility between them. Similar to scholars representing divergent cultures as a source of fragmentation, Thompson et al. rely on the notion of pluralism of truth strategies as the primary source of issues associated with faculty participation in institutional initiatives for change.

Del Favero and Bray (2005) also describe "participant perceptions" as a significant contributor to the faculty-administrator dynamic. Characterization in the group represents the perceptions of faculty or administrators with respect to the involvement in institutional-change initiatives and activities. In building a solid relationship, perceptions are important in that they offer a starting point for collaboration and joint effort. Where perceptions are positive the assumption is that collaborative effort will be subjected to fewer hurdles; alternatively, where perceptions of the other are negative, this represents an obstacle to be overcome before productive interactions can occur. Such negative perceptions can also foster attitudes that permeate through relational contexts to create a culture that impedes productive interactions

between the two groups. Miller (2003), for example, opined that administrators lack respect for faculty. Conversely, faculty have been described as suspicious of administrators (Kissler, 1997) and find them to be overbearing and overpowering (Carlisle & Miller, 1998).

Another significant aspect of the faculty-administrator dynamic discussed by Del Favero and Bray is participant behaviors that impact relationships. Such behaviors include placating by either party (Miller, et al., 2003) as a way of indulging the other's whims, withholding or misusing information (Guffey & Rampp, 1998), or displaying defensive reactions (Association of Governing Boards, 1996). Tellingly, cooperative and collaborative behaviors are discussed in the literature more in the breach than in action, underscoring the challenges associated with institutional initiatives for change involving faculty and administrators. Hence, Del Favero and Bray conclude that much of the faculty-administrator literature assumes the relationship is dysfunctional and conflict-prone, and this assumption has gone virtually unchallenged in studies of institutional change-making. While such a foundational premise has offered compelling commentary around the inadequacies of current institutional-change-making paradigms, new approaches to relationship building should be informed by more in-depth studies enabled by the focus on interactions.

It is helpful to understand the structure of the university and how faculty and staff arenas differ when discussing faculty and staff perceptions of university commitments, such as diversity (Carpenter, 2009) and internationalization. In this effort, Henry Mintzberg's (1983) model of professional bureaucracies is helpful because it illustrates the importance of the faculty, the relationship between faculty and administrators, and potential structural mechanisms for change. Mintzberg characterized universities and other large professional

organizations as professional bureaucracies. In professional bureaucracies, the operating core, or the group who is responsible for the production of outputs, in this case, the faculty, dominates. Professional bureaucracies tend to be decentralized and democratic with power resting in the hands of the operating core. The operating core, or faculty, tends to seek control of decisions that will have an impact on them. The power of the faculty is seen in examples such as the formation of faculty senates, the requisite approval of faculty in the hiring of administrators, and the control of faculty over the curriculum. Leaders in a professional bureaucracy have limited influence over the professionals in the bureaucracy. Administrators must often negotiate with faculty to determine the nature of the work administrators require.

This means that administrators and leaders are unable to single-handedly set a vision for a university. Rather they must rely on persuasion and consensus-building skills to engage the faculty (Cohen & March, 1986; Kezar, 2007; Walvoord et. al., 2000). Faculty socialization, promotion, and reward all happen primarily at the departmental or disciplinary level where the administration has little control. In fact, a university's leadership is only one of several potential competitors for a professional's attention (Leitko & Szczerbacki, 1987). In contrast, leaders can engage in a more hierarchical management approach with members of the support structure. They can set policy and reasonably expect compliance from staff (Mintzberg, 1983). Research in professional bureaucracies supports the idea that professionals seek to control their own work and have normative expectations about appropriate roles for administrators (Copur, 1990). Furthermore, literature on academia and the disciplines highlights the strength of the academic discipline as a socializing force for faculty influencing most aspects of faculty work, including research and pedagogy (Biglan, 1973a, 1973b; Silver, 2003; Zell, 2003).

Professionalization of the Field

Recent years have seen a rise in similar professional networks and support structures for some specialized administration roles. The rise of higher education internationalization globally and the vast expanse of the main components of internationalization have given way to the professionalization of the field. Where the concept and activity of internationalization have existed as long as the academy itself, the development of data-informed services and research-backed approaches has generated a need for specialized expertise and has compelled universities to develop services and expertise in international education management and to hire specialized and highly trained professionals for key leadership and management positions. In fact, academic training programs for these positions have grown significantly since 2000, research by Hunter and Rumbley (2016) shows that globally there are now 277 graduate degree-granting programs devoted to higher education studies; many of these provide training in comparative studies, globalization, and internationalization. Within the U.S. context, Woodman and Punteney (2016) have identified 87 graduate-level programs at 57 different institutions with a typology of six distinct program types that include specific preparation for international education administration, management, and student affairs.

Indeed, prospective employers, overwhelmingly including institutions of higher education, increasingly seek candidates within the profession of international education who have this specialized graduate education and preparation (Dessoff, 2006; Mueller & Overmann, 2014; Urias, et al., 2007). The Forum on Education Abroad conducts regular surveys of its membership to better understand the various pathways to careers in international education. A Forum on Education Abroad (2013) survey found that more than half of respondents held a

master's degree and another 27% a doctorate (Ph.D. or Ed.D.). A similar study by the Association of International Education Administrators (AIEA) found that 81% of its Senior International Officers (SIOs) held a doctoral or professional degree (AIEA, 2014). Thus, IHE practitioners, trained at the graduate level, have been sought ever more frequently over the last 20 years.

As the assessments of higher education internationalization have become central in IHE literature, the critical role of the Senior International Officer (SIO) has simultaneously been developed and defined (Di Maria, 2019; see also: NAFSA (2020) International Education Professional Competencies and Association of International Education Administrators (2014) description of SIO responsibilities). For example, AIEA defines the SIO as an "individual within an institution of higher education who is charged with leading and facilitating its comprehensive internationalization efforts" with multiple areas of responsibility which generally include the common aspects of internationalization (AIEA, 2021, para. 1). The professionalization of the field has changed and shifted many responsibilities away from key faculty members that have traditionally developed and led many of the core activities associated now with higher education internationalization. Nevertheless, faculty remain central to the development, implementation, and assessment of these activities.

Though the professionalization and subcultures of the IHE field's two key interactants—faculty and practitioners—can be quite different, taken together, the tasks associated with roles of IHE practitioner and faculty member merge and intersect to generate the actualization of comprehensive internationalization on a campus. Where the fulfillment of the roles, or the actions taken separately or in collaboration with each other, come together to make a change in

the organization from one that is domestically focused and Eurocentric to one that is internationalized. The ability of the members of these two subcultures to bridge these differences is therefore crucial to the realization of campus internationalization goals.

Professional Identity Development

To more fully understand how faculty and IHE practitioners are positioned as co-cultures within the organization of higher education, identity development with professional roles must be explained. Research on identity development reaches a variety of research fields, including education, sociology, psychology, communication, and anthropology. Identities develop on an individual level throughout life experiences and in consideration of personal values. One's identity frames how the individual views experiences, filters information, and presents themself (Gee, 2001; Lieff et al., 2012). Thus, faculty and staff professional identities differ based upon a myriad of factors, from the historical development to institutional expectations.

Faculty Identity Development

"[E]litism and power" frame the historical perspective of the academic identity (Harris, 2005, p. 424). Academic identity ties not only into the dynamics of the institution, but also into the associated discipline, the historical implication of faculty identity (Marchese, 1992). Academic professionals respect key values across the history of academic research. Bowen and Schuster (1986) identified three key values on which faculty from a range of disciplines agreed as core cultural values: pursuit and dissemination of knowledge, autonomy (academic freedom), and collegiality. Faculty value academic freedom in relation to job satisfaction. This autonomy

directly relates to the needs of the classroom, specifically course development and classroom management.

Faculty autonomy contributes to the learning environment developed by the faculty member for the purpose of the discipline and the individual teacher's persona (Becher, 1987). Faculty members actively engage in teaching, advising, research, civic outreach, campus, and community leadership, and management roles (Blackmore & Blackwell, 2006). Faculty roles differ based on numerous factors, primarily the nature of the higher education institution. For research institutions, faculty engage in more research projects and seek publication opportunities to meet the multifaceted purpose of the institution.

The core of the faculty role, on a definitional level, requires faculty members to serve as experts within an academic field. Tierney and Rhoads (1994) concluded that the key aspects of faculty identity tie diverse disciplines together, stating, "[w]hile faculty may be quite diverse across institutional type and discipline, they nonetheless perform many similar tasks, share common values and beliefs, and identify with one another as colleagues" (p. 11). Therefore, while differences may exist among faculty due to discipline or other variables, the experience of serving in the role of faculty creates a connection the group strives to protect (Austin, 1990; Menges & Associates, 1999). This protection requires a level of collegiality–the professional connection between faculty, regardless of discipline.

In defining the term collegiality, Menges and Associates (1999) referred to two key aspects: (1) maintaining order and structure, and (2) goodwill among colleagues. While often associated with the level of friendliness, Menges and Associates differentiate that "collegiality only indicates a level of equality among peers" (p. 64). In the workplace context of collegial

relationships, Menges and Associates found that 34% of participants indicated no off-campus friendships with coworkers. Bode (1996) discovered five themes of faculty collegiality: level of involvement, reciprocity of interactions, types of support, sense of community, and formality of interactions. These concerns for collegiality persist throughout research, particularly when discussing faculty governance in the structure of higher education institutions (Cohen et al., 1994; Flanigan, 1994).

Lieff et al. (2012) conducted a qualitative research study to understand the ways in which faculty developed their academic identities. The researchers identified three key constructs in which faculty members develop academic identity: personal, relational, and contextual. Personally, faculty develop identity based upon the perception of personal abilities and previous experience. For example, faculty will reflect upon positive outcomes in the classroom to further develop strategies for student learning and engagement. Second, on a relational level, faculty with a strong sense of campus belonging and the ability to share and develop ideas strengthened the development of academic identity. Through the final construct, contextually, faculty build an academic identity around the environment of the campus (i.e., culture against change). Campus belonging and support of colleagues increases through the purposeful assignment of offices, which encourages academic dialogue and enhances the overall workplace temperature that impacts job satisfaction.

Chung et al. (2010) examined job satisfaction with instructional faculty compared to clinical faculty. Both subgroups identified key tenets of shared satisfaction – primarily autonomy. The other factors for job satisfaction were departmental leadership and achievement of career expectations. Additional research supports the concerns of autonomy, furthering

knowledge, collegiality, and civic service (Austin, 1990). The concepts of faculty identity do not cease in research that identifies core values and job satisfaction, but also the modern-day tasks of faculty members.

As history provides an understanding of the academic foundations of the faculty identity, current work demands define the role with increasing expectations. In two separate studies, Finkelstein (2001) and Billot (2006) examined the job duties of modern faculty. Finkelstein quantified the average hourly workweek for faculty to be 50-60 hours per week. The evolution of the faculty role continues to involve more managerial-related tasks and does not appear to be effectively documented in the written job duties (Billot, 2006). Further, the 50-hour workweek has persisted throughout the past 25 years of research (Finkelstein, et al., 1998). The excessive number of hours demanded toward teaching expectations allows little room for additional programming or initiatives. The increased demands on faculty have created tension among the ranks relative to protecting their historically grounded identity.

In conjunction with job duties, faculty participate in annual reviews for promotion in relation to the appropriate job duties defined by the institution. The review process differs according to institutional policies and purpose. Many faculty note the review process to be more cumbersome and bureaucratic than positive and beneficial (Menges & Associates, 1999). The amount of time utilized to organize and prepare years' worth of work for little to no constructive feedback is a ritual often identified as a necessary evil throughout faculty culture to advance one's career. In consideration of the frustration and laborious efforts to maneuver the promotion process, faculty see instruction as the primary responsibility of their role. The

tension continues to develop, as the purpose of the faculty position faces growing managerial demands, increasing uncertainty for a once highly-defined role within higher education (Billot, 2006). Faculty identity remains cloaked in historical structure and faculty governance. The development of a faculty member's identity, while dependent upon the individual, often will demonstrate shared key foundations such as autonomy and value of instruction (Lewis & Altbach & Lewis, 1995). The nature of the institution in which the faculty possesses membership also will impact the development of professional identity.

Professional Staff Identity Development

In comparison to the research available on faculty identity, the voice of the professional staff perspective appears less frequently. Researchers within any field of academic research predominantly hold the role of faculty, leaving the professional staff perspectives naturally limited (Carpenter, 2009). Historically, the development of staff professionals is marked in negative connotations. One of the historical models for staff defines the role as one which serves the institution as a regulator or repressor. The concept of professional staff came into being primarily to assist the institution in regulating student behavior (O'Banion, 1971). This concern for student behavior management extended to the need to maintain institutional structures. The influx of students attending college expanded the need for admissions, advising, financial aid, judicial affairs, bookstores, and other student support services (Schuh et al., 2010).

Staff members within an institution of higher education serve in a variety of departments, from within the worlds of academic and student affairs, maintenance, information technology, and other necessary departments, to develop a functioning educational system. The diversity in professional development and educational attainment of staff impacts the development of

identities (Ahren, 2008). The primary focus of the current research study limits the scope of staff to those who are directly responsible for the accomplishment of IHE goals or international educational programs and services. As this is a very specific subset of professional staff in higher education, and there exists little research on the IHE practitioner's identity development, it is helpful to liken IHE professional staff to similar professional staff roles in higher education, such as areas of admissions, financial aid, academic advising, tutoring, and library services.

Research on these types of professional staff roles indicates a struggle for student affairs professionals to agree upon the roles and functions of the profession, thus contributing to the challenge of understanding professional staff identity (Schuh et al., 2010). However, with the rise in developing student affairs services, research can be found relative to the day-to-day activities and values of staff. Kuh et al. (1999) identified student affairs staff as a response of higher education institutions to meet the demands of the ever-diversifying student populations (i.e., academic preparation, traditional student versus non-traditional). The commonly accepted role of student affairs professional is to facilitate student growth or development (Woodard, 2006).

Ardoin et al. (2019) underscored the importance of student affairs personnel to maintain an understanding of student development, identity, and learning theories. Kuh et al. (1996) explains that in order to accomplish the purpose of the student affairs staff role (regardless of department), the work hours often are non-traditional and typically above the average 40-hour workweek. Additionally, student affairs staff also strive to encourage students to engage actively in the educational process in order to maximize the academic and social benefits of the college experience.

To accomplish this, student affairs personnel are expected to maintain professional competencies in crisis management, advising and helping skills, resources and advocacy, developing collaborations and maintaining ethics/confidentiality, performing assessment and evaluation, and supporting equity, diversity and inclusion (ACPA & NASPA, 2015). NASPA is a professional organization for student affairs administrators in higher education. Though vague, the NASPA website explains student affairs professionals "seize [opportunities outside the classroom] and promote positive interactions. Encouraging understanding of respect for diversity, believing in the worth of individuals, and supporting students in their development" (NASPA, para. 1).

Locke and Guglielmino (2006) added that the specialized delivery of student services by professional staff has led to the development of a distinct subculture that "perceives, experiences, responds to, and influences planned change differently from other subcultural groups" (p. 217). According to Locke and Guglielmino, those in the role of the student affairs staff hold a distinctly divergent perception in the areas of "mission and strategy, means to attain goals, common language, and meaning of words" (p. 224). Furthermore, they found that those in the student affairs role had more positive predispositions to change compared to other subcultures in higher education and viewed broad institutional improvement as a major purpose of change initiatives. Additionally, they found that the student affairs subculture indicated a strong perception that the change process was extremely relevant to their own situations.

King (2012) discussed the knowledge of professional staff with a great level of aptitude for student development, appreciation for the student backgrounds, and the impact of the campus culture on student success. To more fully understand the IHE professional staff identity, add to

these aptitudes an understanding of the core goals, rationales, and complexities of the IHE field, including the professional competency benchmarks established by the professional organizations to which many IHE practitioners belong (e.g., NAFSA: Association of International Educators).

Faculty and Staff Identities

Faculty and staff professional identities differ based upon a myriad of factors, from the historical development to institutional expectations. Even when considering the dynamics of the institutions, the cultural and identity variations impact the perception of how to achieve the mission and vision of the institutions. When actively engaged toward achieving the mission of the institution, the core values of the groups change based upon their roles. Within the group membership, one will assimilate with the values, rites, rituals, and behaviors. The discussion of the differences in the faculty and professional staff identities above provides a clear illustration of the co-cultures at play. While some values, rites, rituals, and behaviors may overlap, key values vary. The variance of values indicates a cultural difference between the two groups, as each perceives values and approaches the institutional mission in a different manner.

Perception

Due to the differences in professional identity development, the perception of values and approaches to achieve an institutional mission for internationalization are varied among those in the practitioner and faculty roles. Furthermore, the perceptions that IHE practitioners hold for their interactions with those in the faculty role are central to this study. Thus, the concept of perception underpins this study. Perception is defined as a “process in which individuals actively process the world around them to assign personal and understood meanings to these experiences”

(Muabane & Oudstrohoom, 2011, p. 298). Perception develops through active communication, as well as predictive assumptions as to the way in which one may act or communicate. Through the development of perceptions and the basis of cultural values and personal beliefs, individuals and groups may assimilate with those culturally founded perceptions. Individuals can deviate from these culturally developed perceptions and vary from the dominant cultural group. Human behavior is innately individual due to the unique experiences, situations, values, personalities, and emotional values through which people attribute and frame the world.

The process of developing perceptions extends through three phases. The first is the sensory stimulation. When encountered by a member of a co-culture, that is one who holds a different perspective based on a different interpretation of the values and mission of the organization, the individual will connect the current encounter to one of the past exchanges with a member of this group. This connection may or may not influence the present interaction. The second phase of the perception process organizes the stimulus and reaction in terms that make sense to the individual. For example, the person may categorize the interactions with individuals as such: “people in this group seem to be late regularly.” The final step requires individuals to interpret the stimulus from beginning to end and potentially express the perception (verbally or nonverbally) relative to the stimuli. So, speaking this perception out loud at the next encounter, or showing annoyance at the tardiness are expressions of the perception. Additional factors can influence the development of perceptions. Habits and history form a foundation for the way in which interactions and stimuli should be perceived. So, the perception of a group of people as “persistently late” or “uninhibited by time” may be understood as something to be perceived as either a positive or negative attribute. Therefore, specializations in organizations can

instantaneously associate stimuli with individuals, predisposing them to particular perceptions of one another (Otara, 2011).

Perceptions expand into numerous areas of research interests. Perception impacts one's view of the world. Even the necessary skill of communication becomes impacted by perception (Williams & Garret, 2012). In examining the many facets of higher education, researchers tested the perceptions of faculty and staff toward specific areas. For example, when considering the perceptions of disability workplace issues, Shigaki et al. (2012) found a shared understanding between faculty and staff on key areas of disability awareness and policies. Nevertheless, while perceptions can be similar between faculty and staff, more often, due to differing viewpoints, perceptions can vastly differ.

Power and Values

Varied perceptions among IHE practitioners and faculty of institutional missions such as internationalization, are compounded by differences in power and values. While the need for professional staff, including the specialized roles such as IHE practitioners, is clearly documented throughout the research, Schuh et al. (2010) found faculty questioning the contribution of professional staff to the success of the campus. This is an interesting finding that extends beyond the description of differing values and perceptions of co-cultures. It speaks to the desire to eliminate a subgroup from membership in an organization.

Faculty and staff demonstrated a concern for "civility" among relationships between faculty and staff through the report provided by the University of California (1999, p. 7). In discussing subcultures within organizations, Schein (1992) discussed the negative aspects of internal integration of cultures in terms of defining the boundaries of the group to include the

"in and out" groups based upon an agreed criteria list unofficially established by the "in group". The integration process also includes the distribution of power, reward and punishment, and ideology. These concepts of belonging and internal integration into the subcultures of higher education impact the collaboration of the faculty and staff groups as boundaries are erected and belonging is defined by the "in groups." The control of belonging by the "in group" deters positive solutions and campus improvements, as the involvement of all groups within an organization is required to successfully increase an organizations' effectiveness.

Belonging and membership are also reinforced structurally in higher education through committees that restrict membership and/or voting privilege to faculty, uneven promotion and tenure processes, separation of the groups through different human resource management systems, and various policies and protocols that treat those in the faculty role differently than those in the staff role. Thus, the institution disintegrates potentially successful collaborations. The symbolic separation of the two groups (faculty and staff) on the organizational chart communicates a need for separation in day-to-day operations. These structural barriers are not limited to the cultural perception of separation, but include departmental artifacts such as departmental branding. Additionally, the clear dissection of human resources also leads to concern for accepting potential failure or success (Schroeder et al., 1999). Faculty and staff partnerships must manipulate a system of misaligned expectations: working hours, the hierarchy of supervisors, and job duties for successful collaboration (Ahren, 2011).

Partnerships between faculty and staff possess the capability of success when supported by institutions of higher education. Though as noted above, the complex nature of organizational structure in higher education institutions and the historical backgrounds supporting current

cultural norms, the partnership efforts are thwarted by misaligned group values and communication strategies (Schuh & Whitt, 1999). Successful partnerships demonstrate the ability of the groups to work together and provide innovative outcomes. Nevertheless, the review of literature discussing the process of navigating and overcoming these differences and institutionalized separations in order to achieve innovative outcomes, such as internationalization, infers Herculean effort.

As mentioned previously, research on faculty identity and perceptions is more prevalent in academic publications. The dominance of research also is found in the exploration of organizational structures that supports faculty governance (Harris, 2005). As little is known of the professional staff, and specific to this project, IHE practitioner perceptions of interactions with faculty and ideas about the organization of higher education, this study provides an exploration of these perceptions and ideas. Apropos, the following section discusses Co-Cultural Theory (CCT) developed by Mark Orbe (1998a), which examines the communication behaviors between co-cultural groups. CCT tends to be used as a research method for giving voice to silenced or marginalized group members. Additionally, Appreciative Inquiry Research for Change is discussed, which derives from positive psychology and has been developed as an innovative research approach for uncovering the potential of individuals to collaboratively transform organizations from within. The final section of this chapter transitions from previous literature to the theoretical framework for investigating perception and harnessing perception for positive change.

Methodological Framework: Phenomenology

Co-Cultural Theory and Appreciative Inquiry are forms of phenomenology. Phenomenology is an interdisciplinary practice that is useful for interrogating the structures of experience and consciousness. Semiotic phenomenology is also useful for exploring the complexities of lived experience and consciousness and the expression of the meaning of these experiences through language.

Hence, as a theoretical perspective, phenomenology focuses our attention on lived experience and the inherent inter-relatedness of human conscious experience with the fact that persons are always situated in time, place, and culture. From a phenomenological perspective, the concrete and objective reality of the external world cannot itself account for human existence nor the experience that humans come to have within that external reality. Therefore, for the purposes of this study, phenomenology is foundational to understanding that IHE practitioners engaging with faculty in the work of higher education internationalization cannot be treated as an objective, external reality. Rather, these are interpersonal experiences impacted by time, place, and culture which are filtered through individual beliefs, values, and identities.

Thus, the aim of phenomenological research is to explicate the structural (semiotic) constraints that limit and enable human conscious awareness and the experiences created by virtue of being persons located in time, place, and culture. Phenomenology, thus, directs the researcher to interrogate the relationship between specific instances of lived experience, and the social, cultural, and historical time and place of that lived experience. Furthermore, semiotic phenomenology is useful in demonstrating constraints of understanding experiences, and aids in imagining other possibilities available through other semiotic structures, thus opening the door of

discourse to new perspectives and societal constructions. As IHE scholarship is generally silent on the IHE practitioner's experience in engaging with faculty, semiotic phenomenology appears to be a useful approach in (1) demonstrating the constraints of understanding these experiences and could (2) aid in imagining other possibilities for structuring and supporting faculty-IHE practitioner partnerships for IHE. Thus, this study design draws from two phenomenological approaches: Co-Cultural Theory and Appreciative Inquiry. This study utilized these two forms of phenomenology, in the method of narrative inquiry by which participants are guided to access and share their lived experiences and imaginings for their desired future.

Co-Cultural Theory

Co-Cultural Theory (CCT) uses phenomenological methods to reveal how persons consciously make meaning of their experiences and then draws the researcher to then link this conscious meaning-making back to how these conscious interpretations of experiences then act to affect the phenomenon and reinforce or contradict the existing perception of reality. CCT, in this sense, is a snapshot of the meaning made by one group of interview participants. The researcher looks for commonalities across all responses.

CCT intentionally explores the problems of power in social groups and investigates how co-cultural group members navigate the problem of power. CCT is based upon five assumptions about how power affects co-cultural relationships and communication: (1) societal hierarchy exists, (2) those of dominant group membership use power consciously or unconsciously to reinforce systems of power, (3) dominant structures impede on co-cultural group members lived experiences, (4) different co-cultural groups communicate within similar power-laden contexts,

and (5) co-cultural communication involves strategic use of specific communicative practices (Orbe, 1998a). In the context of International Higher Education and for the purposes of this research project, the two main interactants are IHE practitioners and faculty members, thus, for the purpose of the CCT line of inquiry, these two interactants are conceptualized as co-cultural groups in higher education organizations. Applying the concepts of CCT, then assumes that these two main interactants exist and relate to one another within the societal hierarchy of the institution of higher education.

CCT is an approach aligned with critical social theory that explores participants' experiences and how they make sense of themselves, their surroundings, and interactions based on their own perceptions of their own lived experiences. CCT assumes that participants are making meaning based upon experiences affected by societal hierarchy and CCT assumes that this societal hierarchy is impeding on the lived experiences of both co-cultural groups. Thus, CCT offers a rich and integrative method for examining the IHE practitioner-to-faculty relationship, as experienced through everyday communication.

Appreciative Inquiry

While CCT guides the researcher to inquire into the experience and examine the societal hierarchy that may be affecting communication and engagement between two co-cultures, Appreciative Inquiry (AI) is a form of research that guides participants to explore their own lived experiences and draw out and build upon the most generative phenomena. Thus, the aim of AI is to guide the participants as co-researchers to positively transform an organization based on an appreciative, socially co-constructed framework that improves the lived experiences of all group

members by shifting the mental framework from negative, deficit-based thinking to positive, strengths-based thinking.

Like CCT, Appreciative Inquiry is also aligned with critical social theory, in that it supports an egalitarian form of open dialogue that challenges the dominant hierarchical power relation. AI assumes that there are opportunities to improve relationships and organizations, and it assumes that individuals will want to find those opportunities and act on them.

Appreciative Inquiry offers a positive way to explore, discover possibilities, and transform systems and teams in an organization toward a shared vision (Cooperrider & Whitney, 2001). Appreciative Inquiry allows the interviewee to tap into such motivations for change by using a positive approach that can unlock the collective intelligence and build team capacity in an organization (Hung et al., 2016). For example, adopting a social constructionist view based on the principles of positive dialogue and collaboration, AI has been reported to be useful in supporting change in nursing practice (Scerri et al., 2016). Apropos, the AI protocol for this research project is designed to be a helpful first step in supporting change in "faculty engagement" practices in International Higher Education.

Huang et al. (2018) concluded that an Appreciative Inquiry research approach has the potential to address gaps in knowledge by revealing ways to take action. Their findings demonstrated that an Appreciative Inquiry approach can offer a bridge to address the gaps in knowledge to action by supporting practitioners to co-produce knowledge to advance practice. The authors presented the "Team Engagement Action Making" (TEAM) conceptual tool as a heuristic guide to support practitioners to work together in practice development. While Appreciative Inquiry has been criticized for focusing on the positive experiences while failing to

address the negative problems (Reason & Bradbury, 2008), it is important to point out that using a "positive approach" does not mean ignoring problems (Bushe, 2011). A positive approach appreciates the negative experience and reframes it constructively into an opportunity to make improvements. Instead of remaining stuck in a duel between positive and negative, Bushe (2011) argued that the power of Appreciative Inquiry as a change method depends on allowing for ongoing generative conversation between practitioners and researchers.

For Bushe (2013), generative conversation refers to the inquiry that challenges the status quo, so that new thinking "becomes compelling images…generat[ing] change because people like the new options in front of them and want to use them" (p. 12). By including AI in the research design, this project allowed IHE practitioner interviewees to move beyond a dualistic positive/negative and "us vs. them" conceptualization of faculty relationships towards a discovery of possibilities to transform the relationships and improve both the field of International Higher Education and the organizations in which they work. These possibilities can be discovered through an appreciative inquiry into IHE practitioners' lived experiences with faculty.

Dual Approach Justification

Utilizing a dual approach (CCT and AI) opens two important lines of inquiry designed to address the gap in IHE literature and practice regarding the topic of "faculty engagement." First, CCT foregrounds the IHE practitioner voice and experience and allows the practitioners to describe their experiences with faculty in the context of internationalization activities. This approach allowed the researcher to enter the IHE practitioners' point of view and learn how they make sense of their experiences with faculty such that they may base their behavior, decisions,

and even their sense of professional self, on extreme, recent, frequent, and vivid experiences. This approach allowed the interviewees to share what they felt is important about the relationship and what important issues they think need to be addressed. Importantly, the approach does draw upon what is frequent and at the front of the mind, and what the interviewee tends to focus on, which may be the tension, or the problem, rather than the positive and the constructive.

The assumptions of CCT allowed the researcher to examine and uncover these perceptions of societal hierarchy in a way that opens a deeper analysis of the current approach to the topic of "faculty engagement" in IHE literature and practice. CCT allowed an exploration into the effectiveness of the current approach to "faculty engagement" as a task that is the responsibility of IHE practitioners. As discussed above, the current approach to "faculty engagement" is given without taking into consideration the perceptions IHE practitioners hold about engaging with faculty. Hence, this line of inquiry allowed me to learn how IHE practitioners perceive their experiences working with faculty on internationalization activities, how they make sense of the societal structure of higher education, and how they perceive these structures to affect their partnerships with faculty in achieving internationalization goals. Thus, the CCT method of inquiry has been used to reveal the gap of knowledge surrounding IHE practitioner perceptions of their experiences working with faculty, their experiences building partnerships, and their insights about working relationships that achieve internationalization goals.

Complimentarily, the AI approach, like the flip side of the same phenomenological coin, also centers the IHE practitioner's voice and experience and draws out the most hopeful approaches and opportunities for strengthening and supporting IHE practitioner-to-faculty

relationships. The AI approach allowed the researcher to guide the interview participants to discover their best, most positive experiences in engaging with faculty. The AI approach builds on these appreciative perceptions by asking the participants to dream creatively about the future of positive, constructive relationships with faculty. Thus, the AI approach explored the experiences and perceptions that may be eclipsed by a traditional problem-based mindset. Since CCT assumes that mindsets are predictably formed in a societal hierarchy that impedes constructive relationships, adding the AI approach to this research design provided an opportunity to unlock the positive experiences and allowed me to gather existing knowledge and insight from IHE practitioners that can better inform IHE literature on the topic of "faculty engagement" and professional staff perceptions about the culture of higher education.

Important to the goals of this study, the AI approach encourages and equips co-cultural group members to transform the structures and organizations that impose upon human relationships by attending to the social process of meaning-making and human interactions (Bushe, 2011). A dual phenomenological approach helped to reframe the IHE practitioner/faculty dichotomy and holds promise for disrupting the hierarchical structure of higher education by introducing a team-based approach to organizational transformation where IHE practitioners and faculty are positioned as co-constructors of the academy of their dreams.

Conclusion

This chapter provided an overview of the literature on the field of International Higher Education, the organizational culture of higher education, faculty and staff identity, perception, and the conceptual framework of phenomenology with specific attention to the methods of Co-

Cultural Theory and Appreciative Inquiry. Utilizing an understanding of these key topics in relation to International Higher Education in U.S. public universities, this study focused on the value of the perceptions of IHE practitioners and their ideas for improving professional relationships with faculty. The next chapter discusses the use of the phenomenological methods of Co-Cultural Theory (CCT) and Appreciative Inquiry (AI) to explore how IHE practitioners understand their experiences with faculty and investigate the ideas IHE practitioners hold for building positive relationships with those in the faculty role.

Chapter 3: Methodology

As noted in the literature review, IHE practitioner-to-faculty engagement is an essential component to successful internationalization. Yet, these key interactions lack a relational treatment, and the literature is rather quiet regarding the organizational barriers that may impact these collaborations. Accordingly, there is tremendous value in exploring the perspectives of the IHE practitioners who are tasked with collaborating with faculty to realize higher education internationalization goals. Seeking these perspectives and insights, the research questions for this study are as follows:

1. How do IHE practitioners experience their engagement with faculty in the context of internationalization activities?
    a. How does their perception of these interactions inform their sense of professional self or identity?
    b. How does their perception of these interactions inform their meaning-making for faculty engagement?
    c. How do they perceive organizational/institutional culture to influence their relationships with faculty?
2. What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities?

a. What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?

b. What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?

c. What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?

This research project investigates the perceptions of International Higher Education (IHE) practitioners of their engagement with faculty in the work of higher education internationalization. To glean these perspectives, this research design utilized a qualitative approach that engaged interview participants via in-depth, open-ended interviews. Through these interviews, this study explored how IHE practitioners understand their experiences with faculty, make meaning of these experiences, and to what extent they perceive organizational culture to affect these relationships. Additionally, this project explored the possibilities and new imaginings held by IHE practitioners for building positive relationships with those in the faculty role. The following section reviews the foundations of qualitative research and the theoretical framework for the study and then addresses the aspects of the data collection and analysis process.

Qualitative Research

The concepts of perception, identity, reality construction, and cultural impact upon human interactions are complex. Thus, a qualitative approach was chosen early as a method capable of explicating the multi-faceted experiences of IHE practitioners in their engagement with faculty. Understanding perspective through surveys alone was rejected early in the development of the research design as this study seeks to not only unveil experience, but also to demonstrate how IHE practitioners make meaning of these interactions, how these meanings shape future interactions, and to what extent those perceptions, interactions, and meanings are constrained or enabled by the time, place, and culture in which all of this takes place, i.e. the organizational structures of higher education.

Thus, an in-depth phenomenological design was chosen because the approach offers ways to demonstrate constraints for understanding experience, and furthermore, aids participants in imagining other possibilities available when new semiotic structures—i.e., new ways to imagine possibilities and construct realities—are introduced. To achieve both ends—explicating constraints and introducing new possibilities—the study design draws from two phenomenological approaches: Co-Cultural Theory and Appreciative Inquiry. For both approaches, the study utilizes narrative inquiry as a story-telling method by which participants are guided to access and share their lived experiences, stretch their imaginings for their desired future, and weave their plots into an intertextual dialogue for change (Boje, 2002).

Co-Cultural Theory

Co-Cultural Theory (CCT) uses phenomenological methods to reveal how persons consciously make meaning of their experiences and then draws the researcher to link this

conscious meaning-making back to how these interpretations of experiences then act to affect the phenomenon and reinforce or contradict the existing perception of reality. CCT, in this sense, is a snapshot of the meaning made by one group of interview participants. The researcher looks for commonalities across all responses. In this way, CCT has been used to analyze the effectiveness of the current strategies for "faculty engagement" found in the literature against the current perceptions of IHE practitioners.

CCT intentionally explores the problems of power in social groups and investigates how co-cultural group members navigate the problem of power. CCT is based upon five assumptions about how power affects co-cultural relationships and communication: (1) societal hierarchy exists, (2) those of dominant group membership use power consciously or unconsciously to reinforce systems of power, (3) dominant structures impede on co-cultural group members lived experiences, (4) different co-cultural groups communicate within similar power-laden contexts, and (5) co-cultural communication involves strategic use of specific communicative practices (Orbe, 1998a). In the context of International Higher Education and for the purposes of this research project, the two main interactants are IHE practitioners and faculty members, thus, for the purpose of the CCT line of inquiry, these two interactants are conceptualized as co-cultural groups in higher education organizations. Applying the concepts of CCT, then assumes that these two main interactants exist and relate to one another within the societal hierarchy of the institution of higher education.

Interdependent Parts of Co-Cultural Theory

Co-Cultural Theory is especially helpful for understanding the ways in which co-cultural group members are impacted, and the strategies they employ (including the decision to use one

strategy over another) during everyday communication with dominant group members (DGMs) (Orbe & Roberts, 2012). There are several interdependent parts of Co-Cultural Theory: strategies, influential factors, and communication orientations. Each of these are presented and reviewed below.

Strategies, influential factors, and orientations. Orbe (1998a) identified several factors that inform co-cultural members' decision to utilize each communication strategy: preferred outcome, communication approach, field of experience, abilities, situational context, and perceived costs and rewards. First, when picking a strategy, co-cultural members are attentive to three preferred outcomes, or orientations: (a) separation (total self-segregation from DGMs); (b) assimilation (blending in); and (c) accommodation (staying true to self) (Orbe, 1998a). Next, based on a co-cultural group member's preferred outcome, one of three communication approaches is employed: (a) aggressive (put your wants and needs above others); (b) assertive (balance your wants and needs and consider others as well); or (c) nonassertive (put other's wants and needs above your own; Orbe, 1998a). These orientations are described in Table 3.1.

Table 3.1

Co-Cultural Orientation Descriptions

Category	Description
Nonassertive assimilation	This position is passive. The co-cultural group member accentuates connections between the dominant group member and self, while inhibiting communication that could emphasize differences between him or her and the dominant member.
Assertive assimilation	This orientation also deemphasizes cultural differences but uses a more assertive communication approach. Co-cultural group members make their contributions known to the dominant group members.

Aggressive assimilation	The desire to belong to the dominant group is so strong that co-cultural group members will distance themselves from other marginalized members and may even ridicule self to fit.
Nonassertive accommodation	This co-cultural orientation involves attempts to facilitate change within the dominant structure using nonconfrontational behaviors and actions. Examples are heightening visibility and diminishing stereotypes.
Assertive accommodation	An attempt is made to develop parity between self and others in order to change societal structures. Educating others and communicating self are emphasized behaviors.
Aggressive accommodation	Using confrontation and power moves to create change within the dominant structure, co-cultural members who use this orientation are not concerned with dominant group perceptions.
Nonassertive separation	Co-cultural communication behaviors like avoiding dominant group members and maintaining interpersonal barriers are used to encourage co-cultural separation.
Assertive separation	A more conscious choice is made to emphasize separation between co-cultural and dominant groups.
Aggressive separation	Verbal attacks and sabotage of the dominant structure are implemented when seen as necessary by the co-cultural group.

Note: Adapted from Orbe & Spellers (2005, pp. 185-186).

Over time, three additional factors impacting the selection of co-cultural strategies were identified by scholars—(a) field of experience (or "the influence of past experience"); (b) abilities (i.e., being able to use some practices like verbal abuse, personal attacks, or confrontational tactics may vary greatly depending on the individual characteristics and situational circumstances—some are not accessible to co-cultural members); (c) situational context (or "considering where the interaction occurs, who is present, and other key environmental issues")—and perceived costs and rewards "associated with certain communication practices" (such as considering what specific benefits or negative outcomes

could be associated with using certain communicative actions) (Orbe & Roberts, 2012, pp. 297–298). Additionally, Castel Bell et al. (2014) provided a nuanced categorization of co-cultural communication orientations. Table 3.2 provides this overview.

Table 3.2

Co-Cultural Communication Orientations

Nonassertive Assimilation	**Assertive Assimilation**	**Aggressive Assimilation**
Averting controversy	Extensive preparation	Dissociating
Emphasizing commonalities	Overcompensating	Mirroring
Developing positive face	Manipulating stereotypes	Strategic distancing
Censoring self	Bargaining	Ridiculing self
*Interrogating self	****Rationalization	***Showing appreciation
***Checking yourself		
***Remaining silent		
***Journaling		
Nonassertive Accommodation	**Assertive Accommodation**	**Aggressive Accommodation**
Increasing visibility	Communicating self	Confronting
Dispelling stereotypes	Intragroup networking	Gaining advantage
	Utilizing liaisons	***Speaking out
	Educating others	
	**Reporting incident to authorities	
Nonassertive Separation	**Assertive Separation**	**Aggressive Separation**
Avoiding	Exemplifying strength	Attacking
Maintaining barriers	Embracing stereotypes	Sabotaging others
**Leaving the situation		***Intimidation
***Isolation		

Note. Strategies not originally conceptualized by Orbe (1998).
*Camara (2002). **Camara & Orbe (2010). ***Gates (2003). ****Castle Bell et al. (2015).

The CCT interview analysis section below describes how these communicative practices were used as codes for analyzing the interview transcripts.

Appreciative Inquiry

While CCT inquires into the experience and examines the societal hierarchy that may be affecting communication and engagement between two co-cultures, Appreciative Inquiry (AI) is a form of research that guides participants to explore their own lived experiences and draw out and build upon the most generative phenomena. Thus, the aim of AI is to guide the participants as co-researchers to positively transform an organization based on an appreciative, socially co-constructed framework that improves the lived experiences of all group members by shifting the mental framework from negative, deficit-based thinking to positive, strengths-based thinking. Appreciative Inquiry is also aligned with critical social theory, in that it supports an egalitarian form of open dialogue that challenges the dominant hierarchical power relation. AI assumes that there are opportunities to improve relationships and organizations, and it assumes that individuals will want to find those opportunities and act on them.

In comparison to CCT which guides the researcher to look for particular patterns of power and the problematic orientations between co-cultures, AI seeks what already exists that is positive and looks for a realm of what is possible for creating change in an organization of people. To guide this activity, Appreciative Inquiry follows a 4-D cycle with the purpose of enacting organizational change: discover, dream, design, and deliver. This study is limited to the first two stages of the cycle, as designing, and delivering organizational change can only be achieved by individuals within their own organizational contexts. The discovering and dreaming stages of the 4-D cycle are valuable to the aims of this study because this study seeks to (1)

discover the affirmative insights from IHE practitioners and to (2) offer hopeful approaches (***dreams***) for supporting IHE practitioners in their partnerships with faculty for internationalization activities. Recommendations for implementing the design and delivery stages for AI organizational change that support these important relationships are offered in chapter six of this dissertation.

A Dual Approach

Utilizing a dual approach (CCT and AI) opens two important lines of inquiry designed to address the gap in IHE literature and practice regarding the topic of "faculty engagement." First, CCT foregrounds the IHE practitioner voice and experience and allows the practitioners to describe their experiences with faculty in the context of internationalization activities. This approach allows the researcher to enter the IHE practitioners' point of view and learn how they make sense of their experiences with faculty such that they may base their behavior, decisions, and even their sense of professional self, on extreme, recent, frequent, and vivid experiences. This approach allows the interviewee to share what they feel is noteworthy about the relationship and what key issues they think need to be addressed. Importantly, the approach does draw upon what is frequent and at the front of the mind, and what the interviewee tends to focus on, which may be the tension, or the problem rather than the positive and the constructive.

The assumptions of CCT allows the researcher to examine and uncover these perceptions of societal hierarchy in a way that opens a deeper analysis of the current approach to the topic of "faculty engagement" in IHE literature and practice. CCT allows an exploration into the effectiveness of the current approach to "faculty engagement" as a task that is the responsibility of IHE practitioners. The current approach to "faculty engagement" is given without taking into

consideration the perceptions IHE practitioners hold about engaging with faculty. Hence, this line of inquiry has allowed me to learn how IHE practitioners perceive their experiences working with faculty on internationalization activities, how they make sense of the societal structure of higher education, and how they perceive these structures to affect their partnerships with faculty in achieving internationalization goals. Thus, the CCT method of inquiry has been used in this study to reveal the gap of knowledge surrounding IHE practitioner perceptions of their experiences working with faculty, their experiences building partnerships, and their insights about working relationships that achieve internationalization goals.

Complimentarily, the AI approach, like the flip side of the same phenomenological coin, also centers the IHE practitioner voice and experience and draws out the most hopeful approaches and opportunities for strengthening and supporting IHE practitioner-to-faculty relationships. The AI approach allows the researcher to guide the interview participants to discover their best, most positive experiences in engaging with faculty. The AI approach builds on these appreciative perceptions by asking the participants to dream creatively about the future of positive, constructive relationships with faculty. Thus, the AI approach explores the experiences that may be eclipsed by a traditional problem-based mindset. Since CCT assumes that mindsets are predictably formed in a societal hierarchy that impedes constructive relationships, adding the AI approach to this research design provides an opportunity to unlock the positive experiences that have allowed me to gather existing knowledge and insight from IHE practitioners that can better inform IHE literature on the topic of "faculty engagement". Important to the goals of this study, the AI approach encourages and equips co-cultural group members to transform the structures and organizations that impose upon human relationships by

attending to the social process of meaning-making and human interactions (Bushe, 2011). This dual approach was selected in order to help reframe the IHE practitioner/faculty dichotomy, disrupt the hierarchical structure of higher education, and introduce a team-based approach to organizational transformation where IHE practitioners and faculty are positioned as co-constructors of the internationalized academy of their dreams.

Research Design

This study had two goals. One goal was to better understand IHE practitioner engagement with faculty in internationalization activities from the perspective of IHE practitioners. Thus, this research project demonstrates how IHE practitioners engage with faculty in the context of international education activities, how they perceive these experiences, and how they make meaning of these experiences. The second goal was to gather IHE practitioner insights about effective faculty engagement and reveal how they imagine their institutions and the field of IHE can better support their engagement with faculty to achieve institutional internationalization objectives.

To achieve these goals, this study included in-depth, semi-structured interviews. Two interviews were offered to the participants, each interview lasted about one-hour. In the first interview, the participants were asked to share their perceptions of their interactions with faculty. In the second interview, they were asked to offer their insights for building more positive relationships with those in the faculty role. Participants were prepped before the second interview to consider the aspects of the positive relationships they have experienced with faculty.

In all instances, interviews were conducted with online video conferencing, but in a private space to encourage openness and trust.

This nation-wide study utilized semi-structured interviews to gather data. The method of data collection for this project involved interviewing 16 individuals. Interviews are helpful for yielding knowledge and comprehension about the research questions under investigation from the participants' perspectives (Maxwell, 2013). Moreover, interviews also enable participants to play a vital role in the data collection process, by inviting them "to share their stories, examine their lived experiences, and discover information in such a way that makes participants co-researchers in creating meaning" (Castle Bell, 2012, pp. 53-54). The interviews were performed using Zoom video conferencing equipment and software. The participants were told that the information that they shared would remain confidential and private, that their names would be omitted from the analysis of their responses, and that any identifying information would be removed from the treatment of their responses to protect their identity.

To conduct interviews, I used two semi-structured, in-depth qualitative interview guides (See Appendix 1.) A semi-structured interview guide is one that gives a general list of questions on varying topics related to the subject being studied (Keyton, 2005; Lindlof & Taylor, 2011; Yin, 2011). This approach is beneficial for qualitative interviews because it allows participants to openly share thoughts and opinions, while researchers can adjust the interview according to the conversation (Lindlof & Taylor, 2011). Semi-structured interviews help to give a framework to the interview, without demanding a particular protocol for each individual interview. Another reason a semi-structured interview schedule has been ideal is because it enabled the researcher to ask additional, unplanned follow-up questions, which were not anticipated when developing the

questions (Patton, 2002). This design created a very organic and natural conversation, allowed trust to be built with the participants, and encouraged the participants to own their stories and investigate their perceptions and ideas with guidance from the researcher.

Study Setting

The research was conducted with individuals working in various U.S. institutions of higher education that have international education programs and activities. The institutions were restricted to four-year state institutions with student populations ranging from 6,000 to 45,000 students, with the average student population represented by the participants' institutions being 24,247 (U.S. News and World Report, 2023). Selecting state institutions with relatively large student populations was important to the study because institutions with large student populations generally require a significant amount of IHE practitioner and faculty engagement to implement internationalization goals. These types of institutions were chosen because they are more likely than private institutions to have a campus-wide task force or imperatives for internationalization which expect those in the professional staff roles and faculty roles to collaborate (ACE, 2017). As such, participants represented 14 institutions across the United States.

Study Participants

Potential participants were recruited from January 2022 through February 2022 via colleague recommendations and via searches on qualifying university websites for individuals in common IHE practitioner positions: e.g., "Director of Education Abroad", "Director of International Student and Scholar Services", "Director of International Recruitment", "International Partnerships Manager", "Managing Director of English Language Institute", etc.

Through this search, 102 IHE practitioners were identified and invited to participate in a survey to further determine their suitability to participate in the project. The initial email introduced the researcher, the project, and invited the individual to complete a survey to determine their eligibility. Of those invited, 22 individuals completed the survey. Criteria surveyed were years of service in the field, level of responsibility, amount of effort dedicated to internationalization responsibilities, and current or previous appointment as a faculty member. Eligibility decisions were based on meeting all the following qualifications: at least 3 years' experience in international higher education; at least 25% of work effort dedicated to direct responsibility for overseeing, directing, or managing at least one commonly recognized internationalization activity; and not having occupied a significant faculty role appointment (less than 25% of their role focused on teaching) previously or at the time of the research. Those that did not meet these criteria were excluded from the study.

This purposeful selection process was used to allow for the IHE practitioner sample to include a variety of internationalization responsibilities and backgrounds, e.g., gender, race, ethnicity, etc. It was determined that at least six participants were required to gather a large enough sample to compare data and account for factors that affect power dynamics in communication. Upon identifying a purposeful sample of 16 participants, emails were sent to the individuals to (a) inform them of the purpose of the research project; (b) describe their potential role in the project, including information and anonymity; and (c) invite the individual to participate in the process. All 16 individuals invited to participate in the study accepted and interviews were scheduled as selected members agreed to participate. Table 3.3 lists the

participant pseudonyms, demographics, IHE experience, and amount of job effort dedicated to performing IHE responsibilities.

Table 3.3

Participant Demographics and Professional Experience

	Pseudonym	Sex	Gender	Race/ ethnicity	Years in IHE field	Institution type	U.S. region	IHE responsibilities effort
1	Anekke	Female	Woman	Black or African American	13	Public research university	South	75-100%
2	Dominic	Male	Man	Black or African American	4	Public research university	Pacific Northwest	75-100%
3	Krista	Female	Woman	White	3	Public research university	Rocky Mountains	75-100%
4	Silvia	Female	Woman	White	14	Public research university	Southeast	75-100%
5	Roman	Male	Man	Prefer not to say	10	Public research university	Rocky Mountains	50-75%
6	Darina	Female	Woman	White	20	Public research university	West	75-100%
7	Carley	Female	Woman	White	14	Public research university	South	75-100%
8	Simon	Male	Man	White	18	Public university	Midwest	75-100%
9	Michelle	Female	Woman	Asian, White	25	Public research university	Pacific Northwest	75-100%
10	Fulvio	Male	Man	White, Hispanic	11	Public university	Midwest	75-100%
11	Conley	Male	Man	White	7	Public	Midwest	75-100%

						research university		
12	Sloane	Female	Woman	White	10	Public research university	Midwest	75-100%
13	Salme	Female	Woman	Asian	7	Public university	Midwest	50-75%
14	Marisa	Female	Woman	White	6	Public research university	Midwest	75-100%
15	Livia	Female	Woman	White	6	Public research university	Midwest	75-100%
16	Liana	Female	Woman	White	10	Public research university	Midwest	75-100%

Participant Demographics

The participants were mostly female (68.75%, n=11) and identified as White (68.75%, n=11). The participant's experience in the IHE field was also of importance to this study, as the total years in the field, types of responsibilities, and amount of work time dedicated to internationalization activities was of interest in understanding what factors may affect how IHE practitioners perceive their interactions with faculty and what insights they may have in supporting these relationships.

Data Collection

A pilot study was conducted with the initial interview protocol with two IHE practitioners from the researchers' network. The results were reviewed with the pilot participants in connection with the purpose of the study. With assistance of the pilot study participants, consideration of the theoretical framework and purpose of the study, the interview protocol was

revised to add preparatory instructions to help the participants to engage more fully in the Appreciative Inquiry portion of the study. This revision process allowed closer alignment with the theoretical framework and purpose of the research.

To conduct interviews, this study utilized two semi-structured in-depth qualitative interview guides. The questions gathered in the first semi-structured interview guide were formed using Co-Cultural Theory literature (Camara & Orbe, 2010; Castle Bell et al., 2014; Orbe, 1996; Orbe 1998a; Orbe & Greer, 2000; Orbe & Groscurth, 2004; Orbe & Harris, 2008; Orbe & Roberts, 2012; Orbe & Spellers, 2005; Urban & Orbe, 2007). The questions in the second semi-structured interview guide were formed using Appreciative Inquiry literature (Bushe, 2011; Hung et al., 2018; Reed, 2007; Stavros & Torres, 2021). The specific questions and each sub-set series of follow-up guiding questions designed to elicit more reflection and insight are detailed in Table A and Table B in Appendix 1. The data from the audio-recorded interviews was sent to an online transcription service. The transcripts were reviewed by the researcher, and any content that could identify a participant was excluded.

Procedures

The online digital transcribing service was used to transcribe the interviews into written data. The transcribing service was chosen because it uses data encryption and secure servers to protect the data provided to them. The transcripts created by the transcription service were exported and downloaded to the researchers' password-protected computer. To ensure confidentiality, identifiable data was removed from the transcripts and organized by a code assigned to the participant on a spreadsheet. The code was "Participant 1, 2, 3", etc., and

associated pseudonyms were chosen by an online random name generator. The code was listed separate from the transcripts on another spreadsheet.

Data Analysis

In the qualitative process, data collection is innately ongoing and dynamic and guided primarily by the scheduled interviews (Maxwell, 2013). The data from the interviews was analyzed to answer the research question through a method of constant comparison. In using this method, Owen (1984) provided three criteria for identifying themes: repetition, recurrence, and forcefulness. Repetition refers to the use of the same language throughout the data. Recurrence is similar to repetition but identifies the recurrence of an idea. Finally, forcefulness refers to the level of emphasis, such as pauses or levels of enthusiasm.

After utilizing Owen's criteria to analyze the data, a review of the analysis continued using Creswell's (2012) open, axial, and selective coding methods to foster an understanding of the data. First, open coding was utilized to sort the data into categories that are relevant to the study, as detailed by Co-Cultural Theory (CCT) literature (Camara, 2002; Camara & Orbe, 2010; Castel Bell et al., 2014; Orbe & Roberts, 2012) and the Appreciative Inquiry Research for Change framework (Reed, 2007). This was completed using NVivo Software which allows each code to occupy a spreadsheet to organize and link the data. Next, axial coding was used to identify key interrelationships and connectivity of the codes found in the open coding process. This phase was completed through a review of the data available using the tools of the software to better define and interpret the results.

Finally, selective coding methods were utilized to form the participants' stories in connection with the Co-Cultural Theoretical framework and the Appreciative Inquiry Research

for Change framework (Creswell, 2012). Throughout the process, the use of the constant comparison method allowed for continual reflection on the data, while formulating potential additional categories for coding during the interview process (Glaser & Strauss, 1967). Making sense of information is a process of examining and organizing data so that it can be experienced and discussed by others. As the CCT interview protocol and the AI interview protocol have different goals and seek to elicit different types of experiences and insights, the data was analyzed according to the relative methodology, the following two sections describe the CCT data analysis methodology and the AI data analysis methodology, respectively.

Co-Cultural Theory Interview Analysis

As noted above, CCT utilizes phenomenological approaches to gather data. The data is then arranged into a framework to explore how different factors (e.g., preferred outcomes and communication approach) intersect to influence the specific communication practices that non-dominant group members enact in the encounters with others. This study has utilized in-depth interviews to explore IHE practitioners' preferred outcomes and communication approaches. The frameworks explicate these intersections of preferred outcomes and approaches as 26 communicative practices such as: avoiding, emphasizing commonalities, mirroring, dissociating, censoring self, extensive preparation, bargaining, attacking, etc. (Orbe, 1998a). These communicative practices were used as codes for analyzing the interview transcripts. Each response was viewed through the lens of the communicative practices and coded respectively if the response was found to align with the description of the communication practice, as expounded in CCT literature (Camara, 2002; Camara & Orbe, 2010; Castel Bell et al., 2014; Orbe & Roberts, 2012). The communicative practices are described in Table 3.4.

Table 3.4

Co-Cultural Communicative Practices Summary

Practice	Brief Description
Emphasizing commonalities	Focusing on human similarities while downplaying or ignoring co-cultural differences
Developing positive face	Assuming a gracious communicator stance in which one is more considerate, polite, and attentive to dominant group members
Censoring self	Remaining silent when comments from dominant group members are inappropriate, indirectly insulting, or highly offensive
Averting controversy	Averting communication away from controversial or potentially dangerous subject areas
Extensive preparation	Engaging in an extensive amount of detailed (mental or concrete) groundwork prior to interactions with dominant group members
Overcompensating	Conscious attempts—consistently employed in response to a pervasive fear of discrimination—to become a "superstar"
Manipulating stereotypes	Conforming to commonly accepted beliefs about group members as a strategic means to exploit them for personal gain
Bargaining	Striking a covert or overt arrangement with dominant group members in which both parties agree to ignore co-cultural differences
Dissociating	Making a concerted effort to elude any connection with behaviors typically associated with one's co-cultural group
Mirroring	Adopting dominant group codes in attempts to make one's co-cultural identity less (or totally not) visible
Strategic distancing	Avoiding any association with other co-cultural group members in attempts to be perceived as a distinct individual
Ridiculing self	Invoking or participating in discourse, either passively or actively, which is demeaning to co-cultural group members
Increasing visibility	Covertly, yet strategically, maintaining a co-cultural presence within dominant structures
Dispelling stereotypes	Myths of generalized group characteristics and behaviors are countered through the process of just being oneself
Communicating self	Interacting with dominant group members in an authentic, open, and genuine manner; used by those with strong self-concepts

Intragroup networking	Identifying and working with other co-cultural group members who share common philosophies, convictions, and goals
Using liaisons	Identifying specific dominant group members who can be trusted for support, guidance, and assistance
Educating others	Taking the role of teacher in co-cultural interactions; enlightening dominant group members of co-cultural norms, values, and so forth
Confronting	Using the necessary aggressive methods, including ones that seemingly violate the "rights of others, to assert one's voice
Gaining advantage	Inserting references to co-cultural oppression to provoke dominant group reactions and gain advantage
Avoiding	Maintaining a distance from dominant group members; refraining from activities and/or locations where interaction is likely
Maintaining barriers	Imposing, through the use of verbal and nonverbal cues, a psychological distance from dominant group members
Exemplifying strengths	Promoting the recognition of co-cultural group strengths, past accomplishments, and contributions to society
Embracing stereotypes	Applying a negotiated reading to dominant group perceptions and merging them into a positive co-cultural self-concept
Attacking	Inflicting psychological pain through personal attacks on dominant group members' self-concept
Sabotaging others	Undermining the ability of dominant group members to take full advantage of their privilege inherent in dominant structures

Thus, each set of CCT interview data was coded using the communication practices and orientations noted above. For example, a quote like,

> You have to have a well thought out argument from different perspectives and then lay it before [faculty] and ask them to give you their feedback on any of those points. And then [faculty] feel like they have a part in the decision when they are able to challenge you,

was coded as *extensive preparation* (an assertive assimilation tactic) because the statement reflects that the IHE practitioner is engaging in an extensive amount of detailed groundwork

prior to interactions with those in the faculty role. Next, I noted the similarities of communication practices found in this population. Finally, I compared and measured the span of orientations across the population. The findings are detailed in Chapter 4.

Appreciative Inquiry Interview Analysis

In the AI data analysis process, the researcher must ask, "what is important to make sense of?" (Reed, 2007). In this way, AI as an approach is far less structured than CCT–which looks for very particular patterns across contexts of power. Rather, AI looks for the best possible reality that the story-teller is seeking. Given the emphasis in AI on taking practice forward, the issues related to development are an important focus for sense making. The AI portion of this study focused on discovering what works well and what helps it to happen. The site of discovery was in the stories that the study participants offered in response to the AI interview questions.

That being said, the stories that people tell about their achievements in building collaborative relationships are complex. There are a myriad of values and skills present within effective collaborative efforts, and within every collaborative partnership, there are unique individual values and skills required to make the partnership a success. Effective collaboration takes perseverance and a continued investment in the holonic nature of cross-organizational partnerships. Senge (2006) summarized by stating: "perhaps when we rediscover organizations as living systems, we will also rediscover what it actually means to us as human beings to work together for a purpose that really matters" (p. 271). Given these dynamics, Integral Theory was chosen as the method to analyze the Appreciative Inquiry interview response data.

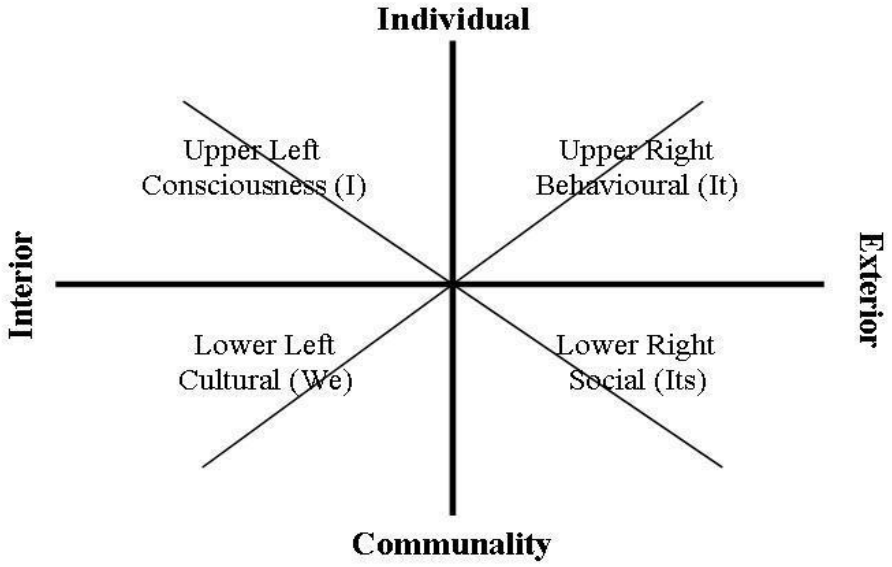
Analysis through the Integral lens. Integral Theory is the comprehensive study of reality. According to the theory there are at least four irreducible perspectives (subjective,

intersubjective, objective, and interobjective) that must be consulted when attempting to fully understand any issue or aspect of reality (Esbjörn-Hargens, 2010). A holistic, "all-quadrant, all-level," illustration is used to depict the four irreducible perspectives of Integral Theory (see Figure 3.1). The quadrants themselves are used to distinguish the two "fundamental dimensions of existence" (Edwards, 2005, p. 272) which exist in all social domains. These two dimensions refer to the interior/exterior dimension, and the individual/collective dimension. The interior-exterior dimension refers to the relationship between the intangible world of subjective experience and the tangible world of objective behavior. The individual-collective dimension refers to the relationship between the individual world of self-agency and the collective world of social communion (Edwards, 2005, p. 272).

Figure 3.1 illustrates the two dimensions of interior-exterior and individual-collective, provides a one-word description of each quadrant (consciousness, upper-left; behavioral, upper-right; cultural, lower-left; social, lower-right), and shows the continuum of individual capacities by way of the diagonal lines within each quadrant. Further, Wilber (2000) outlined that within each quadrant and within each diagonal line, consideration must be given to the individual level of capacity, which will vary from person-to-person. This complete picture of Wilber's (2000) integral approach is captured as: "all-quadrants [I, It, Its, We], all-lines [individual capacities], and all-levels [developmental levels within the lines]" (p. 42).

Figure 3.1

The Quadrants of Integral Theory



Note. Adapted from Edwards (2005, p. 272).

Thus, each set of AI interview data was coded using the all-quadrant, all-level approach to distinguish the aspects that contribute to collaborative IHE practitioner-faculty partnerships: individual, behavioral, relationships, and systems. Responses were grouped along these four quadrants demonstrating the complexity and stages of effective relationships. Viewing the data through Wilber's (2000) Integral quadrants allowed for the emergence of sub-themes and also provided a deeper understanding of the holistic nature of these collaborative partnerships, and the factors that contribute to their development and maintenance at the individual, relational, cultural, and system level.

This approach to analysis allowed me the pinpoint data to answer RQ2a: "What relational aspects do international educators understand to drive the most generative relationships among

IHE practitioners and faculty in the context of international activities?" along the individual and relational lines. The set of findings represent the individual/interior aspects and the communal/interior aspects of the relationship, from the IHE practitioner perspective. These are the upper left Consciousness (I) quadrant and the lower left Cultural (We) quadrant of Integral Theory. Representing the "I" quadrant, for example, a quote like "the relationship is important because it's making everything happen," was coded as "Consciousness (I)," because the statement reflected an individual, internal belief in the value of the relationship. A quote like "[our relationship] was meaningful [because] we felt it was going to really help the community" was coded as "Cultural (We)" because the statement reflected a communally held value for the relationship.

Additionally, this approach allowed me to pinpoint data in the participants' responses to answer RQ2b "What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?" along the behavioral line. These set of findings represent the individual/exterior aspects of the relationship. This is the upper right Behavioral (It) quadrant of Integral Theory. For example, a quote like "I try my best to approach any bit of interaction with faculty with as much empathy as I can" was coded as "Behavioral (It)" because the statement reflected a behavioral aspect of the relationships through specific types of actions. Finally, the approach allowed me to pinpoint data in the participants' responses to answer RQ2c, "What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?" along the structural line. These findings represent the exterior/communal aspect of collaborative partnerships. This is the lower right Social (Its) quadrant of Integral Theory. For

example, a quote like “I think it's time for [IHE practitioners] to get a seat at the table in the academy as an essential part of [determining] the degree requirement [...] to be engaged globally through the curriculum” was coded as “Social (Its)” because the statement reflected a social system-level aspect of the relationship. These findings are detailed in Chapter 5.

Trustworthiness

A process was followed to ensure the trustworthiness of the researcher and the data interpretation. First, informed consent was acquired from all participants. The process began when a participant agreed to take part in the research study and then confirmed their participation. The participant was asked to review and agree to a consent form before the interview took place and the researcher had the opportunity to remind them of their participation requirements, including procedures for withdrawal, before each interview took place. Each participant had the opportunity to consent again at this time. Ongoing consent was requested at the subsequent stages of the interview process: before the second interview, and each time additional information is collected through the review and data verification process. Later, interview memos were sent to the participant for the purpose of a member check for accuracy of interpretations. Once the interview memos were approved by the participant, the data was added to the completed data for analysis. This provided a level of corroborating evidence from various sources to ensure the accuracy of the collection of data and interpretation of the themes.

Validity is the connection between the research finding and the reality of the situation (Merriam, 2009). As the truth to a reality is socially constructed and based upon perceptions, member checks provided a level of corroborating evidence from various sources to ensure the accuracy of the collection and interpretation of the themes. Each participant was asked to review

the interview memos for appropriate interpretations. Follow-up questions were asked of participants to check the perceptions of the co-cultures outside of the interview process. These checks allowed for a strong connection between the findings of this study and the reality of the current perceptions and impact on the organizational culture of International Higher Education. By extension, the effects of these perceptions upon the climate surrounding internationalization activities in U.S. public colleges and universities has strong validity.

The biases of the researcher were addressed through journaling. In journaling, the researcher explored possible biases and examined how these may influence the conduct and conclusions of the study (Maxwell, 2013). This rich data has been used to construct a robust and revealing picture of IHE practitioner-to-faculty relationships from the perspective of IHE practitioners in the work of higher education internationalization.

Assumptions, Limitations, and Delimitations

Clarifying assumptions, limitations, and delimitations is necessary to identify possible threats to the research design. The explanation of assumptions, limitations, and delimitations is essential to avoid confusion among readers of the study (Connelly, 2013). The following assumptions, limitations, and delimitations are the basis of the study.

Assumptions

An assumption is a realistic expectation of the research process (Ellis & Levy, 2009). The primary assumption of this proposed qualitative study is that the participants have appropriate knowledge and experience on the topic of International Higher Education and higher education internationalization (Yin, 2014). The second assumption was that selected IHE practitioners fit the needs of the study because they have the relevant experience and are a primary source of

testimony and direct evidence for the study, this assumption was made based upon each participant's self-reported IHE experience and responsibilities for internationalization at their institution. The third assumption was that the organizations of higher education elevate and privilege the role of the faculty member above that of IHE practitioner. The fourth assumption is that there exists a clear division between faculty and practitioner roles. And a fifth assumption is that these relationships are often challenging, and the collaborations are complicated by social hierarchy.

Limitations

Every study can be altered to potentially make the study better, more meaningful, or easier to conduct. This major project has one main limitation to present. The terms "IHE practitioner" and "internationalization" both serve as a source of confusion and miscommunication. The terms are not necessarily used widely or agreed upon and those serving in leadership roles managing or directing institutional internationalization activities may refer to their role with different terms and may refer to their responsibilities with different terms. When studying this population, it is important to distinguish exactly the type of sample being sought; therefore, the researcher has aligned job titles and descriptions of job responsibilities to Hudzik's (2015) common internationalization activities. When interviewing, the participants were asked to self-identify their role and confirm that a significant portion of their job responsibilities are in managing or directing these common internationalization activities.

Delimitations

Delimitations include the scope and extent of the study (Pemberton, 2012). The first delimitation is that a public university was chosen as the institutional context for the purpose of

including IHE practitioners that most likely interacted with faculty to achieve IHE outcomes. Therefore, the results of this study may not be applicable to all institutional contexts, e.g., small liberal arts colleges. The second delimitation is that all participants work in the U.S. context; therefore, the results may not be applicable to other regions and national contexts. Finally, another delimitation is that this study does not include the perspectives and ideas from individuals in the faculty role. Rather, this study focuses on the experiences, meaning-making, and ideas of only one side of this relationship, the results, while insightful and invoking, do not take into consideration the perceptions and desires of those inhabiting the faculty role.

Conclusion

In this chapter, I have described the goals of this study and explained why a phenomenological dual approach was selected to explicate the realities and dreams of IHE practitioners as they consider their interactions with those in the faculty role to achieve internationalization outcomes. The setting and the participant qualifications were explained as the criteria that would elicit the most extensive and in-depth concentration of IHE practitioner experiences. I have also explained that the study design was created to engage the participants in a trusting and collaborative research space. Furthermore, the data was analyzed in a manner that provided corroboration, in-depth understanding, and linkages across the participants. Next, I turn to discussion of the results. The CCT interview data and the AI interview data are analyzed separately in the following two chapters. Recommendations, implications, and conclusions for humanizing the IHE practitioner-to-faculty relationship are given in the final chapter.

Chapter 4: Explicating Power

There is not one but many silences, and they are an integral part of the strategies that underlie and permeate discourses.

–Michel Foucault, *The History of Sexuality,* 1976.

This study seeks to understand the dynamics affecting the International Higher Education (IHE) practitioner-to-faculty working relationships and find ways to make the relationship better. Yet, as Hornung and Höge (2021) argue, the psychology of work cannot be adequately understood without analyzing the dynamics of power. Systematically unequal distributions of power and top-down exercises of control through various instruments are at the core of hierarchical organization social architecture (Anderson & Brion, 2014; Clegg, 2009; Fleming & Spicer, 2014). Organizational psychology demonstrates that power and control manifest in many forms, ranging from direct coercion and domination to subtle and indirect forms of manipulation and subjectification (Flemings & Spicer, 2014). To address the organizational psychology and the background dynamics affecting this key working relationship in IHE, it is essential to adequately describe, explain, and predict the experiences, attitudes, and behaviors of the individuals and the groups in this working context.

A critical analysis of power and control is complicated and rendered confusing by an inherent tendency of hegemonic modes of power to obfuscate and obscure their own workings (Hornung & Höge, 2021). Indeed, more advanced forms of social pressure and manipulation are not readily observable, recognized, or identified as such. Rather, these pressures and manipulations stealthily unfold in subtle, indirect, subliminal, and subconscious ways, embedded in socially constructed and inevitably ideologically distorted versions of reality (Glynos, 2008,

2011; Hornung & Höge, 2019). Therefore, providing a better understanding of the social pressures at work within the IHE practitioner-to-faculty relationship helps to reveal possibilities whereby the employees can influence, self-determine, and resist the embedded manipulation and subjectification of the institution. Thus, this study employs a critical investigation of the top-down directed power structures and control mechanisms and an egalitarian bottom-up exploration of possibilities for counteracting the interdependent systemic tendencies, tensions, and underlying drivers, antagonisms, and dialectics that have otherwise been ignored in the IHE literature on the topic of faculty engagement.

As noted in the literature review, the concept of "faculty engagement", when viewed through a critical lens, emerges as an objective requirement for the successful internationalization of higher education and is routinely examined as the responsibility of the IHE practitioner. This requirement, according to the literature, is to be operationalized by the practitioner and, in turn, the successful practitioner accomplishes the requirement of "faculty engagement." This conceptualization ignores the systems of power in institutions of higher education that function to control and subjugate the workers of the system by privileging some and muting, demeaning, or otherwise dehumanizing others. Through this lens, it is predictable that the IHE practitioners' voice, experience, and humanity are not apparent in the literature on the subject of "faculty engagement."

Participant responses to the experience survey showed that their experience was broken into stages of their career and time dedicated to IHE responsibilities. Experience was spread across the recognized areas of the field (Hudzik, 2015), and many of the participants listed multiple areas of overlapping responsibility. For example, one participant noted experience in

international student and scholar service, international student recruitment, international student admissions, and international scholar recruitment/hosting. Most participants (87.5%, n=14) had a least 75% of their work time dedicated to supporting IHE responsibilities and 12.5% (n=2) had between 50-75% of their work time dedicated to IHE responsibilities. The amount of time in the field has been divided into four stages: early career (3-5 years) 18.75% (n=3) of participants, mid-career (6-10 years) 31.25% (n=5) of participants, advanced career (11-15 years) 31.25% (n=5) of participants, and late career (16-20 years) 18.75% (n=3) of participants. Most participants (62.5%, n=10) fell between the mid and advanced career stages, indicating that most participants had between 6-15 years of experience in the IHE field.

Theme Identification

The CCT interview transcripts were thoroughly reviewed and selective coding using CCT themes for communication orientations and preferred outcomes was used to generate a view of IHE practitioner perspectives about the experience of "faculty engagement," its meaning, and its effect on their sense of professional self. Next open axial coding was used to reveal participant perceptions of how organizational culture and institutional structures influence faculty interactions. Several themes were generated as key phrases (i.e., "antiquated hierarchy"), shared language (i.e., "cut-throat"), repetition of communicative orientations (i.e., "the customer is always right"), and preferred outcomes (i.e., "I stay out of it") emerged. The data was grouped into eight categories representing CCT communication orientations (e.g., nonassertive assimilation, aggressive accommodation, assertive separation, etc.). Within these eight categories of communication orientation, the data was subgrouped across the 26 types of strategic responses, e.g., interrogating self, rationalization, mirroring, reporting to authorities, speaking

out, etc. (Camara, 2002; Camara & Orbe, 2010; Castel Bell et al., 2014; Orbe, 1998a; Orbe & Roberts, 2012).

For example, the phrase "maybe I have not made myself clear enough" was categorized as a nonassertive assimilation orientation because it shows a communicative practice where the IHE practitioner is seeking to blend unobtrusively into the dominant society (Orbe, 1998a). The same phrase was then subgrouped as a strategic response of "interrogating self" because the quote describes a preoccupation with self, reflecting on personal behavior, shortcomings, and inadequacies (Camara, 2002). The categorized data was then connected to the research questions about how interactions with faculty affect their sense of professional self (RQ1a) and how practitioners make meaning of faculty engagement (RQ1b). The findings related to how practitioners perceive organizational culture and/or institutional structure to affect interactions with faculty (RQ1c) were grouped into themes. Following is the discussion of these findings.

Findings Related to Organizational and Institutional Influence

I begin the review of the CCT interview responses with analysis of IHE practitioner perspectives on the influence of organizational and institutional cultures upon their engagement with faculty. This analysis is important to understanding how strongly the social hierarchy of higher education is affecting IHE practitioners' sense of professional self and the meaning that they make of their interactions with those in the faculty role.

RQ1c: How do they perceive organizational/institutional culture to influence their relationships with faculty?

Participants were asked questions to ascertain their perceptions of how organizational or institutional culture influences their relationships with faculty. They were asked directly, "Do

you think your institutional culture informs the relationship between individuals in these roles?" They were also asked to comment on if they felt that expectations were the same for faculty and IHE practitioners within the field and on their campus. Similarly, they were asked if they felt that the ability to impact policy, make change, or resist change was the same. Some were asked follow-up questions like, What do you think contributes to fair (or unfair) expectations? What do you wish faculty understood about the expectations placed on you in your role?

The responses to this series of questions revealed that all 16 participants perceived that the organizational or institutional culture of higher education negatively influenced their relationships with faculty. Their descriptions of how they perceived organizational culture to influence their relationships with faculty have been categorized into two themes: hierarchy/elitism and competitiveness. These themes are described in Table 4.1 and some participant quotes are listed as examples of each type of cultural influence.

Table 4.1

Categories of Organizational or Institutional Influence on Relationships

Types of influences	No. of participants noting the category (n = 16)	Description	Examples of responses
Hierarchy/ elitism	15 (93.75%)	Hierarchical: Arranged according to people's level of importance, where groups of people are ranked with some superior to others based on their status	"Depending on the rank of faculty, they may feel more or less empowered to resist change or to create change, when they get full professorship, some feel they're untouchable." "The antiquated hierarchy gets in the way of dialogue and collaboration."

		Elitism: the advocacy or existence of an elite as a dominating element in a system or society	"I want faculty to know that we're not just another layer of bureaucracy, but we are people." "We have not reached a place where there's respect and appreciation for the work that we do." "During COVID faculty were given a lot more leeway trying to make them happy, policies are different and being implemented very differently, you don't feel as valued." "I feel replaceable, there's no support to handle mistreatment, there's no job security."
Competitiveness	8 (50%)	Striving to be more successful than others, "winning is everything"	"Competitiveness for resources, priority placed on increasing image and reputation, a lot has to do with rankings—faculty are a big part of that, so staff aren't important." "It's cut-throat. It's so competitive, the drive for rankings."

Hierarchy and Elitism

Most perceptions fell within the closely related concepts of hierarchy and elitism. All 16 participants noted that they felt they were treated differently, that there exist different and uneven expectations, and/or that they did not feel that their institutions considered them equal in value to those in the faculty role. Several noted the privileges and power that they perceived to come along with the faculty role that in turn made them feel underprivileged and powerless in their role.

For example, Anekke insinuated that IHE practitioners broadly hold the view that privilege and power impact the relationships between faculty and IHE practitioners. She noted,

> I think [this view] comes from the notion of power and who has power and who doesn't. With faculty who have power, who have tenure, they can't be fired. So, therefore, they feel more latitude to say whatever they wanna say and do whatever they wanna do. And because they can't be fired, they may be seen as untouchable by leaders in the university.

Similarly, Dominic stated,

> I do think tenure really allows folks who have been there for so long to maintain their place. And they could do a lot more wrong so long as they didn't break laws or something like that. And they get away with it to a point that is astonishing. I think administrative professionals who have no possibility of tenure would not be able to ever behave like that.

Perceptions of hierarchy were described as such by seven participants. In fact, the word "hierarchy" was used 28 times throughout the course of the CCT interviews. Thirteen participants attributed differences of power and privilege to a hierarchical system where they noted unevenness of rank or status between the faculty role and their role. For example, Conley noted that staff "don't hardly have a say." So, I asked him, "Why do you think that is?" He responded, "Because I don't have a doctorate. And it's the old hierarchy of higher education. Those that are working towards improvement at the ground level with students often don't have their voice heard." He then gave an example of the challenges of trying to build study abroad programs,

> I advise students from some degree programs that have no electives. So, they have an impossible time finding a study abroad program that fits. So, their opportunities are really

> limited. And I've, of course, voiced that and it often falls on deaf ears, and that's the way it is. That's the way it's always been.

When describing hierarchy, or hierarchical structures, most participants noted faculty tenure, the influence of having a PhD credential, and/or the superiority of some units, disciplines, or offices over others. All of these factors were indicated as negative influences on the participants' ability to form meaningful relationships with those in the faculty role. The pervasiveness of the compounding negative impact of hierarchical structures and elitist culture was apparent when one participant struggled to offer examples of meaningful relationships. When I asked Michelle to describe a good collaboration with a faculty member, instead of sharing such an example, she responded, "To me, it's superficial a lot of times because it's usually focused around (the faculty opinion) 'well, you're not a tenured faculty member.'" She continued by explaining, "In the hierarchy, faculty are somehow better than the rest of us. And my position sits in student affairs, so I feel like there's a definite hierarchy there." She then mimicked her perception of faculty members' attitude again, "Well, you belong to student affairs, not academic affairs, (you're) not faculty, not faculty affairs. Student affairs is that warm and fuzzy thing that we don't really need." Then she explained,

> So, there are faculty who really vocalize that and it shows in their interactions. And that's always hard for me. What really frustrates me is when faculty tell me how to do my job because "they're smarter" or "they know better," especially around internationalization.

In Michelle's commentary, she describes "the hierarchy" as both structured differences (between faculty affairs and student affairs personnel) and an elitist culture (where faculty are perceived as superior.)

Some described elements of hierarchy and elitism as the different and unequal ways to achieve promotion, unequal systems of support, and a lack of job security for professional staff compared to tenured faculty that were perceived to have a very high level of job security. At times the description of different treatment led the participants to express feelings of being dehumanized, not equal in value, silenced, unheard, unseen, and powerless. For example, Dominic stated,

> It definitely felt like it was almost different classes of a society, where faculty could decide if they wanted to put their classes online, whereas administrative professionals in the heat of the pandemic had to be working in the office 40 hours a week without question. I think that this demonstrates a difference in power and leeway.

A bit later in the interview, Dominic noted,

> I think faculty have a lot more leeway in resisting policies. I think that part of the reason is probably because of tenure. As administrative professionals who nine times out of 10 are going to be "at will" employees who can be let go at any moment with or without reason, we have to have more respect for policies and consistency. Whereas folks who might be tenured, or very close to completing their tenure track might not have the same understanding.

Fifteen participants noted elements of elitism to varying degrees when they explained that they felt that faculty were treated as superior, often noting that this caused them feelings of unfairness, inequality, and inferiority. For example, Carley stated, "I don't always feel like an equal because I think it's the power dynamic of someone with a PhD and I don't have a PhD." Later, in commenting about being treated differently, Carley explained,

> If you don't have a PhD, even if you have an EdD, it's just not as respected as some PhDs in general. Most faculty have PhDs, and [the different treatment] was just visible. Like during COVID, faculty were given a lot more leeway and [the institution] was trying to make them happy.

She then mimicked her perception of the attitude from institutional leadership, "And then for staff [the attitude is] Oh, well you're just gonna do what we tell you." Then she explained,

> And you almost feel like you're thrown on the line. Like, we went back in person in August, we've been in person since August. But then faculty, you know, were still allowed to teach remotely, or kind of do what they wanna do.

Carley then sighed and added,

> We're definitely treated very differently. It's not even like a feeling. It's like when you see policies, or rules, or things being implemented very differently, you don't feel as valued basically. So, I think that also contributes to the superiority feeling of faculty because they can probably get that sense that they have all these different privileges or they're treated differently than staff. And so, I think that contributes to having that difficulty of staff and faculty being able to work together as colleagues or peers.

Liana indicated that though, as a part of her role, she is responsible for developing intercultural education curriculum in partnership with faculty, there are times when she is subtly excluded from discussions with faculty in tenure track positions. Liana discussed her frustration and sense of unfairness when she is not given access to these discussions and decision-making about her area of specialization at the institution,

> Where I had the most struggles is when anything gets to a broader curricular level that would require buy-in of tenure track folks, or to have me be at the table with tenure track folks, and that's suddenly when no one will say it outright, but it really feels like my title is limiting me.

Later in the interview, Liana referenced being cut out of discussions with faculty members again and explained that being excluded due to her rank had a negative impact on her relationships with faculty members. She explained, "The harder relationships are more about those little moments when I just don't even get to start [the discussion about curriculum] or the gatekeeper won't let me have those conversations with those people." Essentially, all participants in this study referred to some instance or a general perception that the hierarchical structures and or elitist culture of higher education undermined their ability to form meaningful relationships with those in the faculty role.

Competitiveness

Another salient theme of organizational and institutional culture that was perceived to negatively influence relationships included the institutional value for competitiveness. Competitiveness was described by eight participants, two used the phrase "cut-throat culture," and several noted that an institutional emphasis on rankings and prestige permeated their interactions with faculty. Practitioners noted that the pervasive undertone of competition made the professional staff feel that they were not valued because they were not seen as contributing to the status of the institution. Three participants noted that the high institutional value on competition created within the faculty a strong ambition to climb the ladder, which they thought generated an anxiety in the faculty. The faculty anxiety was described by Roman as a "struggle

to survive" as they are "being assessed to achieve tenure and promotion." Michelle described faculty anxiety as a strong tendency to not "lose face" by asking professional staff for help. These participants felt that the anxieties held by faculty tainted their relationships, because faculty brought these fears of failing, or losing to their more competitive colleagues, into their interactions with professional staff. Carley noted the effects of internal competition where "resource-rich departments" have their own resources to support internationalization, while other departments must "compete against each other for resources." Several participants alluded to the competitive nature of the "power struggles" that seemed ever present in engaging with faculty. For example, Salme noted, "I wish faculty understood that I'm not trying to take away their power or the importance that they have." A similar sentiment was expressed by Simon at the end of his interview, "I just wanna keep the relationship good and not hindered by power struggles."

Summary of Organizational and Institutional Influence

Overall, every participant in this study acknowledged that some element of organizational cultural and/or institutional structure negatively affected their working relationships with those in the faculty role. The participants noted that an elitist hierarchy and competitiveness in the cultures and systems of higher education negatively impacted their ability to form positive, meaningful working relationships with those in the faculty role.

Preferred Communication Orientations

Of particular interest to this study was IHE practitioner communication orientation, a concept that refers to a specific stance that co-cultural group members assume during their everyday interactions. This concept is of importance for answering two subsets of RQ1. Specifically,

RQ1a: How does their perception of the interactions inform their sense of professional self or identity?

RQ1b: How does their perception of these interactions inform their meaning-making for faculty engagement?

Hence, the communication stances that are apparent in the interviews reveal to what degree the participants perceive their interactions with faculty to inform their sense of professional self or identity. Likewise, these communication orientations illustrate how interactions with faculty are perceived by the participants and how these perceptions inform their meaning-making for faculty engagement.

According to Orbe (1998a) communication orientation is primarily influenced by two components, communication approach and preferred outcome, but is also influenced by other factors (field of experience, perceived costs and rewards, capability, and situational context). Communication approach is conceptualized as the communication stance with which one interacts with those that they perceive as dominant group members. In its most basic form, a nonassertive approach is one in which interactants are non-confrontational, inhibited, and place the needs of others before their own. Assertive communication involves expressive behavior that considers both self and other needs equally. The aggressive approach involves overly expressive, confrontational, and attacking communication (Orbe, 1998a). According to CCT, communication approach is a significant aspect of the communication orientation that illustrates how interactions with faculty members affect IHE practitioners' sense of professional self and how they make meaning of these interactions.

The other significant aspect of communication orientation is the preferred outcome. The concept of preferred outcome centers on the co-cultural group members' consideration of the eventual impact of communication with others. One preferred outcome, assimilation, involves attempts to fit in with the dominant cultural norms, eliminate cultural difference and minimize distinctions between groups. Accommodation is a preference on the part of co-cultural group members for changing the existing structures and the development of appreciation for the various cultural perspectives of those involved in an interaction. Separation involves the creation of maintenance of a group identity distinct from that of the dominant group members.

Bringing these two concepts together, Co-Cultural Theory examines the approaches that co-cultural members use in communicating with those that they perceive as dominant group members, and their preferred communication orientations. Together, these approaches and orientations weave a picture of how this group of IHE practitioners interact within the structures of higher education when they encounter those that they perceive to be privileged by the structures, that is those that hold power within the system. In interview responses, 129 descriptions of interactions with faculty were shared in which the IHE practitioner described some type of strategic response in telling their story of faculty engagement. The descriptions ranged from short expressions (e.g., "I try not to make waves") that voiced a sentiment or a concept to longer vignettes of a specific interaction or a stream of consciousness that revealed a particular communication orientation or approach. In some accounts, two or more communication orientations were apparent. The responses ranged from nonassertive to aggressive communicative approaches and from the outcome preferences of assimilation to separation. All approaches and orientations were apparent in the participant responses; however,

some were more heavily used and/or more strongly repeated by the participants. Notably, nonassertive and assertive assimilation, together accounted for 62.79% (n=81) of all descriptions of faculty engagement in this study (see Table 4.2).

The preferred outcomes and communication orientations varied by situational context, so most participants utilized multiple approaches and orientations. This variance across orientation types (assimilation, accommodation, and separation) is common in CCT findings, as noted by Orbe (1998a), "different co-cultural group members characterized their interaction with dominant group members as striving toward different outcomes depending on other influential factors" (p. 93). Orbe (1998a) also notes,

> The selection of different communicative practices is the result of ongoing, constantly changing series of implementations, evaluations, and revisions. Decisions regarding co-cultural communication are not made in isolation by different co-cultural group members; they are simultaneously negotiated with dominant group members in several settings amidst a variety of circumstances. (p. 87)

Overall, the types of approaches and orientations used regularly by the entire group reveals the ways in which this sample of IHE practitioners are inclined to make meaning of "faculty engagement" and reveal how their perceptions of "faculty engagement" tend to affect their sense of professional self. Table 4.2 shows the variety and frequency of communication strategies used by the study participants. The table also provides quotes from the participants as examples of each strategic response.

Table 4.2

Types of Strategic Responses Enacted

Context	Frequency n = 129	Percentage	Description	Example from interviews
Nonassertive Assimilation	**45**	**34.88%**		
Interrogating self	7	5.43%	Preoccupation with self, reflecting on personal behavior, shortcomings, and inadequacies	"Maybe I have not made myself clear enough."
Remaining silent	7	5.43%	The act of not reporting negative incidents or letting them slide because the consequences of reporting them may be just as bad or worse than the original offense.	"You can't risk your job pointing out that someone may be doing something wrong."
Emphasizing commonalities	7	5.43%	Focusing on human similarities while downplaying or ignoring co-cultural differences	"I try to give them the full picture of who I am, so they know I'm not just a name on a screen and I kind of ask them to do the same."
Developing positive face	14	10.85%	Assuming a gracious communicator stance where one is more considerate, polite, and attentive to dominant group members	"Someone who's pre-tenure, that's a rough life … I try to make these changes as easy as possible on them."
Checking yourself	1	0.78%	Taking time to do some introspection and making sure the problem does not lie with you.	"They were very angry … the thing that didn't work the best was when I would say, let me give you an answer as to why."
Censoring self	1	0.78%	Remaining silent when comments from DGMs are inappropriate, indirectly insulting, or highly offensive	"They came at me with knives out … so I said, okay, pretend I didn't say any of that, rewind, erase, no

				example, just do the workshop."
Averting controversy	8	6.20%	Averting communication away from controversial or potentially dangerous subject areas	"I try not to make waves."
Assertive Assimilation	**36**	**27.91%**		
Rationalization	22	17.05%	Providing alternate explanations for communication rather than labeling them as form of injustice to downplay or diminish the serious nature of various forms of verbal or nonverbal communicative injustices committed by DGMs.	"He got very rude … we're all learning. I play a role in faculty development."
Overcompensating	7	5.43%	Conscious attempts—consistently enacted in response to a pervasive fear of discrimination—to become a "superstar"	"I take responsibility for so much. I'm always seeing the bright and positive, that's why I'm successful in this role."
Extensive preparation	7	5.43%	Engaging in an extensive amount of detailed (mental/ concrete) groundwork prior to interactions with DGMs	"You have to have well-thought-out arguments."
Aggressive Assimilation	**9**	**6.98%**		
Dissociating	2	1.55%	Making concerted effort to elude any connection with behaviors typically associated with one's co-cultural group	"Our professionals need to learn how to approach faculty."
Mirroring	5	3.88%	Adopting dominant group codes in attempt to make one's co-cultural identity more (or totally) invisible	"I'm conscious in sharing that I'm currently pursuing a PhD."
Ridiculing self	2	1.55%	Invoking or participating in discourse, either passively or actively, that is demeaning to co-cultural group members	"I did a bad job of bringing them into the conversation."

Nonassertive Accommodation	**6**	**4.65%**		
Increasing visibility	6	4.65%	Covertly, yet strategically, maintaining a co-cultural presence within dominant structures	"I find ways to participate, I've got invited to Faculty Senate … at least my face is there."
Assertive Accommodation	**22**	**17.05%**		
Communicating self	10	7.75%	Interacting with DGMs in a an authentic, open, and genuine manner; used by those with strong self-concepts	"You have to be authentic. You have to be who you are and show them."
Educating others	2	1.55%	Taking the role of teacher in co-cultural interactions; enlightening DGMs of co-cultural norms, values, etc.	"I don't think some faculty understand, I wish they knew about us. I try to change their opinions about us."
Reporting to authorities	2	1.55%	The act of reporting negative incidents to authorities.	"I had to report him to the school."
Intragroup networking	1	0.78%	Identifying and working with other co-cultural group members who share common philosophies, convictions, goals	"We applied a customer service lens, the customer is always right, swallow my pride … then we can move on."
Utilizing liaisons	7	5.43%	Identifying specific DGMs who can be trusted for support, guidance, and assistance	"My message doesn't get through. It's gotta come faculty to faculty, you really need someone above you to back you up."
Aggressive Accommodation	**3**	**2.33%**		
Speaking out	3	2.33%	Addressing wrongdoing when they see it; may create positive change and eventually help to pave the way for future organization members.	"There's no space for disrespect in this room."

Nonassertive Separation	**6**	**4.65%**		
Leaving the situation	5	3.88%	Literally removing one's self from the situation of injustice or mistreatment.	"I was super ready to leave that job after having those experiences with a couple of faculty members, so I'm not there anymore."
Maintaining barriers	1	0.78%	Imposing, through the use of verbal and nonverbal cues, a psychological distance from DGMs	"Every time I get in the room, it's not about policy itself … they wanna point and blame each other. It's a vicious cycle. …I stay out of it."
Assertive Separation	**2**	**1.55%**		
Embracing stereotypes	1	0.78%	Applying a negotiated reading to dominant group perceptions and merging them into a positive co-cultural self-concept	"I prefer to be in the background, I don't wanna take credit, if you really wanna take credit, you shouldn't be in (this) type of position … I can just fade off."
Exemplifying strength	1	0.78%	Promoting the recognition of co-cultural group strengths, past accomplishments, and contributions to society	"Anyone doing this has a very open mind, you can direct faculty, connect them, it is a consultative role, it works."
Aggressive Separation	**0**	**0%**		
Total	129	100.00%		

Within the data, these co-cultural practices took several forms. Overall, IHE practitioners in this study had a balanced use of nonassertive (44.19%) and assertive (46.51%) approaches, and rarely used aggressive (9.30%) approaches. The strategic responses from the research

participants showed a strong outcome preference for assimilation (69.77%) followed by accommodation (24.03%) and rarely showed a desire for the outcome of separation (6.20%). As noted, 129 descriptions of faculty interactions were gathered in this study. Of those 129 total descriptions (*n=129*), the frequency of invoking a particular communication tactic demonstrates a preference for assertive (*n = 36*) and nonassertive assimilation (*n = 45*) communication approaches. This means that 62.79% of all communication strategies used in this study to express challenging workplace interactions with those in the faculty role show a desired outcome of fitting into the dominant cultural norms. The participants rarely preferred to use aggressive tactics (*n = 12*), accounting for 9.30% of all instances in this data set. This means that they tended not to communicate in a way that would be considered by others to be offensive or self-serving. The participants in this study employed numerous tactics to manage the obstacles they faced in their interactions with faculty members.

Perceived Costs and Rewards

As noted, the data mostly took the form of non-assertive and assertive assimilation (*n = 81*; or 62.79% of all instances). This is important to note, as each communication orientation involves potential benefits and costs for co-cultural group members. So, how a co-cultural group tends to weigh these costs provides insight to the relational dynamics in an organization. According to Orbe (1998a), "Assimilation may be advantageous for co-cultural group members who seek to be regarded as a person whose goal is to focus on task production and/or social standing" (p. 111). In this regard, an assimilation orientation may enhance a person's ability to participate within the confines of dominant structures. Yet, to effectively participate in dominant society, analysis of this data shows that some IHE practitioners feel they must conform to the

structures of mainstream higher education, risk losing one's own normal behavior, or attempt to minimize difference to the point of marginal insignificance. This aligns with the CCT rationale that, essentially, by choosing to assimilate, some co-cultural group members learn implicitly that "as long as you live in my house, you live by my rules" (Orbe, 1998a, p. 91).

For some IHE practitioners, it is understood that "my house" refers to the place of power that faculty members hold and operate. For example, Marissa, a mid-career IHE professional, explained that she was told that she would lose her job if she complained about faculty behavior and came to understand the "rules" of working as professional staff in IHE meant accepting "not being appreciated for the work we do" and "not being treated like a human." She explained,

> Well, that's how it is, because if you want, you can quit and there's 20 other people who would immediately apply for your position … if you want to be in the thick of it, you can't change the environment of it. You choose. If you don't like it, there's the door.

Similarly, Michelle, a late career IHE practitioner explained the "house rules" (Orbe, 1998a) around following policy,

> Faculty are untouchable. They can figure out how to not do something as long as it's legal. Whereas for those of us in administrative positions, especially if we're in an international education role, we've heard it multiple times: you may not agree with this policy, but as long as you're working in this institution and in this division, this is the policy that you need to uphold.

These perceptions of "house rules" indicate that IHE practitioners are responding to "faculty engagement" in a measured way. They are weighing the cost of losing their job or losing favor with superiors such as managers and leadership within the institution. Further, by choosing to use

assimilation tactics, co-cultural group members may endure negative effects on their self-concepts, since assimilation strategies may "promote an unhealthy communication climate that inherently reinforces the dominant group's institutional and social power" (Orbe, 1998a, p. 111). The direct result of assimilation may include the perpetual muting of important social issues, such as offensive and hurtful treatment, and may also involve silencing the voices of individuals who experience these issues, as noted above.

Overall, those in the earlier stages of their career showed the most dissonance and struggle with assimilating to the power structures in IHE; while more seasoned IHE professionals (16+ years in the field) discussed their use of assimilation tactics with a sense of accomplishment and often described their assimilation tactics as the best approach for IHE practitioners to achieve success within higher education. This suggests that the IHE practitioner network has also developed into a compounding external force to compel their own members to behave in similar interest-guided ways, thus stabilizing, reinforcing, and reproducing the prevailing power structures that create hierarchy and elitism in higher education institutions.

Capability and Situational Context

"Communicating self," a tactic of accommodation, was in the top three emerging themes (discussed below). This strategy of expressing a strong sense of professional self was used repeatedly by two late-career practitioners (16+ years) and was emphasized strongly by two mid-career practitioners (6-10 years). This represents 4 of 16 participants, and demonstrates a capability employed by some IHE practitioners in some situational contexts. According to Orbe (1998a), this means that they are likely choosing to communicate authentically in an attempt to change the existing structures and to develop appreciation for the various cultural perspectives of

those involved in IHE-practitioner-to-faculty interactions. Orbe (1998a) explains that these types of accommodation tactics are used by those with strong self-concepts. Additionally, "increasing visibility" and "utilizing liaisons" were accommodation tactics in the top 10 emerging communication practices. This is also an interesting finding, as this demonstrates that among some IHE practitioners, there is a willingness and capability to address the negative impacts of the social hierarchy permeating IHE practitioner-faculty interactions with the hope that these types of interactions can create positive change.

Field of Experience

The data spread of communication orientations and preferred outcomes is similar across the career levels, as noted in Table 4, with the exception that all three early career IHE practitioners showed a desire to use separation communication practices while only 1 of the 5 mid-career, 1 of the 5 advanced career, and none of the 3 late career practitioners showed a desire to use a separation tactic. Separation tactics reject the notion of forming a common bond with dominant group members and other co-cultural groups. Instead, they seek to create and maintain separate group identities outside or within the dominant structure. As indicated by Dominic, "Those one off … super stressful … experiences can really be to the detriment of enjoyment of working in the field … I was super ready to leave that job after having those experiences with a couple of faculty members." The choice of separation–up to ultimately leaving an institution or the field–may result from a realization that it is futile to try to change or work within dominant structures. As noted by Orbe (1998a) "separatists do not choose to 'follow the rules' nor 'work to change' them. Instead, they attempt to seclude themselves from dominant group members and create their own rules" (p. 93).

Orbe (1998a) also notes that most separatists practice some flexibility depending on situational circumstances. Others maintain different preferred outcomes at different stages in their lives (p. 93). The data of this study suggests that those in the earlier stages of their career may be more likely to desire to maintain a sense of professional self that is not defined by "following the rules" or "working to change the rules" (Orbe, 1998a). Rather, early career practitioners (3-5 years in the field) were much more likely (n=3; 100%) than those at more advanced career stages 11+ years in the field (n=1; 12.5%) to use separation tactics and thereby reject a common bond. Essentially, early career professionals, by comparison to the rest of the participants, at times preferred not to assimilate into or attempt to change the impacts of social hierarchy through accommodation tactics. Notably, none in the late career stage (16+ years in the field, n=3) utilized separation tactics in telling their stories of faculty engagement. This indicates that over time, IHE practitioners lose their desire to maintain a professional identity that is not aligned with the "rules of the game" or, they have left the field altogether.

These instances of using separation tactics were mostly the choice to remove themselves from the situation. For those in their early career, this took the form of quitting their job and trying to find another IHE position at another institution in the hopes that the interactions would be less damaging to them. By relocating to another Higher Education Institution (HEI), they hoped they could better maintain a sense of professional self that was not assimilating into or accommodating the structures that privileged those in the faculty role over those in the role of IHE practitioner.

Marissa, a mid-career IHE practitioner, explained the damage that was happening in the field because so many early career IHE professionals were leaving. Though she showed a

preference to assimilate in her choice of communication stances, she did want to share that she had noticed that many young professionals decided to leave the field because they no longer wanted to accept the hurtful treatment. She explained that managers do not generally view it as a problem that young professionals tend to quit because of being mistreated. She explained, "People line up around the block to work in international education. They're dying to work in here." She then mimicked the attitude that she felt came from managers when practitioners complained about how they were treated by those in the faculty role,

> So, if you get upset and you don't like how faculty work and you don't like what faculty are saying, fine, quit. What do I care? 'Cuz there is a person right around the corner who is dying to be in here, who will happily take the abuse. And you don't have to be here anymore. Go ahead, go sell used cars, go work in computers.

Reflecting on the attitude of managers, she then expressed,

> It is a real shame because (early career practitioners) sure can do it, but there's a constant loss of people with incredible experience and knowledge that gets pulled away. And then there's this question of, "Why is everyone here so inexperienced?" Well, you don't pay us and you treat us bad. And eventually we leave and think this is nuts. Why am I taking this abuse for so little income?

Interestingly, Marissa did show a preference to separate herself from the "rules of the game" in one story she told, when she decided to report abusive behavior to authorities. In the story, she attempted to report the "egregious behavior" of one faculty member to the human resources unit that handled faculty and staff concerns. She explained that she told the human resource professional, "This is the abuse I'm undergoing." And when she asked the HR professional,

"What should I do?" they responded, "Well, you could quit." She responded to the HR professional, "But that's not fair. I didn't do anything wrong." She then explained to me, "And the HR response was, 'Well, I mean, who's gonna believe you? We don't have a union.' And, I said, 'Will we ever get a union?' And they said, 'I don't think so.'"

In sum, it appears that the more experience gained in the field leads IHE practitioners to the understanding that they must either (1) leave the field if they do not want to deal with offensive faculty behavior and/or inequitable treatment in the institution, or (2) learn to cope with it.

Findings for Professional Identity and Meaning Making

A total of 24 communication strategies were utilized by the participants in this study. Yet some strategies were used much more prevalently than others. Therefore, the answers to RQ1a and RQ1b are best described by the strategies used most by the participants of this study.

RQ1a. How does their perception of these interactions inform their sense of professional self or identity?

RQ1b. How does their perception of these interactions inform their meaning-making for faculty engagement?

The following sections analyze the top communication tactics that answer RQ1a and RQ1b, as some communication stances are applicable to the development of professional identity, or "I am" descriptions (RQ1a) and some are applicable to meaning-making "this means" descriptions of faculty interactions (RQ1b).

For example, Dominic showed a combination of two nonassertive assimilation tactics "averting controversy" and "interrogating self" when he described a time that he felt disrespected by a faculty member in an email exchange. He explained that his internal response to the email was, "maybe I have not made myself clear" (interrogating self). This quote was coded as "professional identity" because Dominic is wondering if he was treated with disrespect by a faculty member because he is not a clear enough communicator. Otherwise put, *I am* an unclear communicator, so faculty do not respect me. This example shows how one participant's sense of professional self was impacted by an interaction with a faculty member.

Referring to the same incident, he explained to me, "So, that was one moment where I'm kind of like, 'okay, I'm just going to swallow my pride and respond back with the answer that you need. And then we can move on'" (avoiding controversy). This quote was coded as "meaning-making" because Dominic is determining that this experience means that when engaging with faculty it is best to diminish one's ego and avoid controversy. This example shows how Dominic's perception of an interaction contributes to the meaning he makes about faculty engagement. Table 4.3 lists the top 10 communication strategies used by the participants of this study. Each of the top communication strategies have been coded according to their fittingness to complete a hypothetical "I am …" (professional identity) or "this means …" (meaning-making) statement.

Table 4.3

Top 10 IHE Practitioner Communication Strategies

Communication strategy	No. of instances	Percentage of usage	Communication stance	Preferred outcome	Professional identity or meaning-making

1. Rationalization	22	17.05%	Assertive	Assimilation	Meaning-making "this means something else"
2. Developing positive face	14	10.85%	Nonassertive	Assimilation	Professional identity "I am gracious"
3. Communicating self	10	7.75%	Assertive	Accommodation	Professional identity "I am authentic"
4. Averting controversy	8	6.20%	Nonassertive	Assimilation	Meaning-making "this means I should avoid controversy"
5. Emphasizing commonalities	7	5.43%	Nonassertive	Assimilation	Meaning-making "this means we are the same"
6. Interrogating self	7	5.43%	Nonassertive	Assimilation	Professional identity "I am inadequate"
7. Remaining silent	7	5.43%	Nonassertive	Assimilation	Meaning-making "this means it's dangerous to speak up"
8. Overcompensating	7	5.43%	Assertive	Assimilation	Professional identity "I am a superstar"
9. Utilizing liaisons	7	5.43%	Assertive	Accommodation	Meaning-making "this means you can help me"
10. Extensive preparation	7	5.43%	Assertive	Assimilation	Professional identity "I am very prepared"
Total	96	74.42%			

These top ten tactics represent 74.42% of all instances of communication strategies expressed by the participants during this study (n=96 of 129 presented communication practices). The following two sections divide these top ten strategies as they pertain to answering RQ1a and RQ1b.

Professional Identity

This section will explore *RQ1a. How does their perception of these interactions inform their sense of professional self or identity?* In the top 10 communicative practices used by the participants, five practices are associated with the sense of professional self or identity: developing positive face *"I am gracious,"* communicating self *"I am authentic,"* interrogating self *"I am inadequate,"* overcompensating *"I am a superstar,"* and extensive preparation *"I am very prepared."* These communication practices reveal how IHE practitioners are developing their sense of professional identity in reaction to exchanges with faculty members. Notably, four of the top ten communication orientations used by the participants in this study were nonassertive assimilation communication orientations. Important to the development of professional identity, the nonassertive assimilation orientation, is considered to "cause a negative effect on self-concept" and promote an unhealthy climate that "inherently reinforces the dominant groups' institutional and social power" (Orbe, 1998a, p. 111). Orbe (1998a) also explains that nonassertive assimilation "may be advantageous for co-cultural group members who seek to be regarded as persons whose goal is to focus on task production and/or social standing" (p. 111).

In this regard, a nonassertive assimilation orientation to co-cultural communication "may enhance a person's ability to participate within the confines of dominant structures" (Orbe,

1998a, p. 111). Thus, in analyzing how IHE practitioners' perceptions of their interactions with faculty inform their sense of professional self, CCT reveals that a majority are shifting their sense of professional self to assimilate into the social hierarchy of higher education. According to Orbe (1998a), they may do this because when they interact with faculty, they desire to be viewed as professionals competent at task production and thereby fit into the dominant social structure. The following describes examples of communicative strategies used by the participants of this study. The discussion of these strategies demonstrates how IHE practitioners are developing a sense of their professional self in response to their interactions with those in the faculty role.

Developing positive face: "I am very considerate." Developing positive face is a form of nonassertive assimilation and refers to assuming a gracious communicator stance where one is more "respectful, polite, and attentive" (Orbe, 1998a, p. 67) to dominant group members. Roman described himself as "very considerate" when he engages faculty. When describing tense interactions with faculty, he clarified,

> More often than not, it is really [because of] the demands of being faculty. So, somebody who is pre-tenure, but on the tenure track, that's rough life. The demands of being faculty are tricky, so I try to make these changes as easy as possible on them. I try to offer as many examples as possible […] I give them like three bullet points saying, I think these things will help you. So, I try to make it as easy as possible for them.

Here Roman is attentive to those in the faculty role and the pressures that they are under. He sees himself as successful in his role because he is considerate to faculty members. His sense of professional identity is one that adeptly accommodates faculty and makes their life easier.

Whereby, he eases the tension in communication and finds that by defining his professional self in these terms, he has a sense that he is successful in his role as he engages faculty.

Communicating self: "I'm just going to be myself." Communicating self is a form of assertive accommodation; it means that the participants interact with dominant group members in an authentic, open, and genuine manner; it is usually used by those with a strong self-concept (Orbe, 1998a). It is one of three accommodation tactics in the top emerging themes of this study, and it is the accommodation tactic used most by IHE practitioners in their stories about engaging with faculty members. This means that the IHE practitioner using the tactic of communicating self is "working within the structures so that they can reflect their experiences and vantage point" as an IHE practitioner (Orbe, 1998a, p. 114). As Orbe (1998a) notes, they may be "overly concerned with dominant group reactions. However, they can employ a wide variety of valuable resources in the quest to promote significant change in the structures that attempt to oppress co-cultural group experiences" (p. 114). Thus, they are reflecting their own authentic self in an attempt to build bridges between faculty and IHE practitioners and develop stronger partnerships to support IHE goals.

Communicating self was expressed in this way by Krista. She explained that, in her view, just being polite and understanding of those in the faculty role was not enough to build effective relationships with faculty. She explained, "I feel like I understand how much work they have, but I feel like we need to get the barriers and silos down and we need to communicate crisply and not academically." Here she is explaining that understanding those in the faculty role is not enough, but that she also needs to be understood by them. She explained that the conversations need to go beyond the "barriers" and "silos" (that divide them) and use "crisp communication"

not “academic communication” in order to have what she would consider “good faculty engagement”. In Krista’s view, “good faculty engagement” will be achieved when there is mutual understanding; to her, this understanding is able to bring down divisions. She often shared examples during the interview where she was trying to communicate herself in an authentic way to those in the faculty role, in the hopes that this would build bridges and result in “good faculty engagement” and by extension, better internationalization outcomes. For example, Krista noted, “I have much respect for faculty. At the same time, I know that there’s holes in how we communicate and how we interact with one another.” She continued,

> So, I think having frank conversations about what you do and what you don’t do [...] is helpful when you say [something like] I don’t have that money or that grant anymore, and the [faculty member] goes well, that’s unfortunate. Is there anywhere else I can get money? And I share where they can, who they can possibly talk to or what department they could talk to. I think that’s helpful.

Another IHE practitioner, Roman, who had repeatedly used the communicative tactic of “developing positive face” and who considered himself to be polite and understanding (described above) also felt the need to make himself understood and clear in his communication in some interactions with faculty. He explained a situation where a faculty member did not want to change his teaching to take into consideration the unique needs of an international student. Roman explained,

> He wanted me to fix the [international] students and without him having to. So, he wanted help, but he didn't want to do anything. He didn't want to change. He didn't want to contribute to the solution. He wanted me to just give him very different students so

> [that] he didn't have to change. My [internal] response to him was like, “Well, it's not because he said he had been teaching for 30 years and he didn't have to change.” So, I said [to him], “Well, it sounds like what you've been doing for 30 years is not really working.” And then he was not happy. And that was the end of the meeting.

It seems that Roman, who finds it important to assimilate by being polite towards faculty members that “have a lot on their plates,” draws the line at accepting some behaviors with faculty. There is a point where he decides to stop being attentive to faculty needs. Rather, in this instance he felt strongly that the faculty member did not want to change in order to support an international student, so he responded in a very direct and authentic way, “it sounds like what you’ve been doing for 30 years is not working.” Rather than desiring to be viewed as a polite and understanding professional so as to ease a tense interaction with a faculty member, he chose to invoke a strong, authentic sense of professional self in his role as an international student success professional.

When communicating self, as Krista and Roman did, IHE practitioners believe that just being polite and understanding is not enough to achieve IHE goals. This means that in some circumstances, IHE practitioners’ sense of self is not being influenced heavily by a desire to fit in. Rather, they have a strong or well-developed sense of self that they choose to communicate in some of their interactions with faculty. They do so because they believe that this is how to achieve balance, partnership, and mutual understanding, that in the end improves international education outcomes, especially for students. They believe that being themselves will bring balance to working relationships with faculty, and that their sense of professional identity should not shift (in all situations) as a result of tense interactions.

Interrogating self: "I just need to do better." Contrary to communicating self, interrogating self is a form of nonassertive assimilation which is the act of analyzing one's shortcomings and inadequacies (Camara, 2002). Rather than communicating a strong sense of self that they believe will bring balance to their relationship with faculty and effectiveness to "faculty engagement," they are interrogating themselves as to their complicity in the ineffectiveness in engaging faculty. They are internally asking, "Was I not qualified enough?" They may even seek information about themselves and the outcome of the situation from others, "Should I be offended?" And about the perpetrator, "How could they do this?" They may be admitting struggle safely as they seek information about self that is useful to addressing their own complicity on some level (Camara, 2002).

For example, Silvia shared a story of when she did not feel like she had engaged faculty very well. I had asked her, "Can you think of a time when it didn't go well between you and someone in the faculty role?" In response, she preempted her story by explaining, "It was a very important experience in my development in working with faculty." She then told her story about being on a committee for a curriculum initiative and sharing a particular approach that came from her background, education, and experience. She explained that she shared "how much that worked" and "how well that worked" with the committee, and she remembered that after sharing her idea for the approach, the chair of the faculty senate, "stood over me…and there was a debate about how to move a curriculum internationalization initiative forward, and he stood up and was like, 'No!'" She raised her voice and gave a firm angry expression and pounded her fist on the table to replicate the faculty member's strong aggressive response. She then explained, "and I

think other people might have thought he's disrespecting me, but I really felt like I could have done a better job of being in a dialogue with him."

Yet, I noticed that in the telling of this story, she did not describe the faculty member's behavior as anything disrespectful to her. Rather, she told the story with a sense of amusement at her younger self. She was laughing at her past professional self, and she was laughing at what she had come to understand as her previous ineptitude. She degraded herself in the way one might when recalling their adolescent foolishness. She deflected scrutiny away from the faculty member by acknowledging that "other people might have thought he's disrespecting me, but I really felt like I could have done a better job of engaging in a dialogue with him." I then asked her if she thought that if the chair of the faculty senate could have done more to bring her into the dialogue, and instead of answering my question directly, she responded,

> I'm always seeing the bright and positive side of things, which is probably one of the reasons why I am able to be successful in this kind of role. But maybe this is also a blind spot, that people may be disrespectful, and I don't even realize it.

She then reiterated the point of her story to me: when faculty were not engaged and when "things were not working well," it was "her fault" because she could have been a better communicator, and it was naive of her to say to faculty that she knows a good approach (to internationalizing the curriculum)—regardless of her education and experience. Her story was about what she had learned about engaging faculty successfully: she had learned years ago to suggest internationalization to faculty members "based on this and that approach" and that this self-effacing and acquiescing style of communication "would keep faculty interested and engaged." She went on to explain she had learned to ask faculty, "How would you do it?" in order to

engage them rather than say “here’s the plan and here’s what works.” She then closed her story by referring to her past self again and laughingly adding, “Yeah, that doesn’t work well.”

In this example of a nonassertive assimilation tactic, Silvia showed a preoccupation with self (Camara, 2002). She is reflecting on her own personal behavior and questioning what she could have done to deserve the faculty member’s disrespect. The intent of the story was to frame it as a lesson for how to successfully engage faculty. She told the story by framing her younger, less developed professional self with shortcomings and inadequacies that negatively affected her ability to successfully engage faculty.

This tactic of interrogating self demonstrates how some IHE practitioners’ sense of professional self is being affected by interactions with faculty. In response to tense interactions with those in the faculty role, some IHE practitioners are questioning and interrogating their own professional competencies. Rather than assert that they should not have been treated disrespectfully, they tend to see themselves as professionally inadequate when negative interactions occur with faculty. In Silvia’s story in particular, her sense of professional self is that she had developed to be more effective at engaging faculty, and had determined that a lack of faculty engagement, or ineffective faculty engagement, was the result of her lack of skill, and her mistakes. In fact, she shared that she felt that she was now successful in her IHE practitioner role because she had learned to take on so much responsibility for engaging faculty. She reflected on her story and added that maybe she had taken on so much to the point that her strong sense of responsibility had become a “blind spot” blocking her perception that faculty “may be disrespecting her,” and she may not even recognize disrespectful behavior anymore. Her reflection on the story she told reveals that she did at one point as an IHE professional recognize

this type of behavior as disrespectful. In effect, the story was less about her professional development and was more about her learning to question her professional self and take the blame when dismissed and disrespected by an individual in the faculty role.

Overcompensating: "I really help them a lot." Overcompensating is a form of assertive assimilation when one consciously attempts to become a "superstar" (Orbe, 1998a). According to CCT, overcompensating is consistently enacted in response to a pervasive fear of discrimination (Orbe, 1998a). This tactic was shown extensively by two advanced career practitioners (11-16 years in the field) in this study.

For example, the same IHE practitioner, Silvia, who had criticized herself for not successfully bringing the chair of the faculty senate into dialogue, also took credit for always being able to turn things around and for framing all things positively to accommodate and engage faculty. She explained her success in engaging faculty, "I am always seeing the bright and positive side of things, which I think is probably one of the reasons why I am able to be successful in this role." Here, her success seems to reflect faculty members' perceptions of her professional skill. It is faculty perceptions that tell her that she is great at what she does. So, her sense of professional self seems to rely on the perceptions of those in the faculty role. She puts a lot of focus and energy into having faculty see her as a "superstar" (Orbe, 1998a).

Another advanced career IHE professional, Anekke, repeatedly shared her success in engaging faculty, often taking the stance during the interview of an expert at faculty engagement in her interview responses to me. She shared multiple stories about how she had engaged faculty successfully in response to the "bad interactions" she had experienced. Rather than detailing the "bad interactions," her stories centered on how she had been able to "fix it," turn the situation

into a “rewarding experience,” and “play a role in faculty development.” At the end of the interview, she thought it was most important to add,

> I think if our professionals would learn how to approach faculty, that would really go a long way in building and fostering a collaborative space where the two can truly create something amazing and dynamic and beautiful for our students, it would really help the university to achieve its goals of global citizenship.

She said this with a tone of accomplishment, implying that her success in learning to approach faculty and “play a role in their development” led to her success as an IHE practitioner. She believed that her approach to faculty engagement was something that “our professionals” needed to learn. Hence, she is the “superstar” of her stories of faculty engagement because she has honed the appropriate skills.

According to Co-Cultural Theory, overcompensating tactics are conscious attempts to become a “superstar” and are a response intended to curtail future discrimination (Orbe, 1998a). This means that these IHE practitioners’ sense of professional self is being shaped by negative interactions and in response to a fear of incurring more offensive treatment. Rather than endure continued damaging treatment, they consciously attempt to become a “superstar” in the eyes of faculty and others in the higher education system that are scrutinizing their ability to engage faculty. Their sense of self is defined by how they are perceived by others and in an attempt to change perception of them from incompetent to skillful in engaging faculty. Receiving this praise and achieving this success in engaging faculty is then reinforced through viewing themselves as the “superstar” IHE practitioner. This sense of professional accomplishment is then projected

onto the IHE field as a "way of being"—an identity—that others should aspire to as an IHE practitioner, if they want to be successful and effective at faculty engagement.

Extensive preparation: "I always come prepared." Extensive preparation is a form of assertive assimilation where one engages in an extensive amount of detailed (mental/concrete) groundwork prior to interactions with dominant group members (Orbe, 1998a, pp. 69-70). For example, several participants noted the amount of groundwork they undertook to prepare for meetings with faculty members. When Anekke shared her strategies for successful interactions with faculty, she explained,

> You have to have a well thought out argument from different perspectives and then lay it before them and ask them to give you their feedback on any of those points. And then they feel like they have a part in the decision when they are able to challenge you. This way, if there's something they don't understand, they're able to say, "Well good point, but hey, have you thought of X, Y, Z?"

This example shows that some IHE practitioners find "faculty engagement" to mean that their role as an IHE practitioner requires extensive work. In this light, "faculty engagement" is work that takes preparation and the use of strategy. I noticed that, in Anekke's descriptions of her interactions with those in the faculty role, the engagement was not viewed as an enriching encounter. Rather, the interactions were portrayed as stressful and exhausting as they worked out ways to manipulate faculty into engaging with them. Apparently, some IHE practitioners have learned that some faculty are unlikely to engage with them and may become aggressive towards them if they take a stance of having knowledge or giving advice. Rather, they prefer to prepare extensively to have well thought out arguments that tactfully position the faculty in the place of

holding knowledge and power. Here "faculty engagement" is viewed by some IHE practitioners as a difficult task, and something they struggle to do well until they learn the strategies involved in the skill. In this light, "faculty engagement" is a laborious part of their role and it is a skill involving strategic preparation. They view strategic preparation as a skill that they must develop to be successful at faculty engagement. Furthermore, when they learn how to hone this tactic, they then tend to incorporate the accomplishment as a skill vital to their sense of professional self.

Summary of professional self. These stories of how IHE practitioners manage tense interactions with faculty show that their sense of self is being influenced by negative interactions. Additionally, their view that the institution privileges those in the faculty role over them impacts their sense of professional self. As noted in the previous section, their perceptions of hierarchical structures and elitist organizational cultures of higher education cause them to feel at a power disadvantage and inferior in their relationships with faculty. In response, they find ways to acquiesce, be polite, provide excuses for offensive interactions, blame themselves, and manipulate faculty into engaging with them. Overall, their stories show that they are developing or have developed a sense of professional self where their skills lay in honing communicative tactics that ease tense interactions, thereby, securing faculty engagement. Hence, these practices reveal the tendency of IHE practitioners to lose their normal behavior and adopt a professional identity that "minimizes any difference from the dominant culture, allowing them to fit in" (Orbe, 1998a, p. 111).

Nevertheless, in certain circumstances, some IHE practitioners in this study did choose communicative tactics to communicate their self authentically, display their knowledge, and

share their professional opinion. They explained that when they communicated an authentic self it was because they believed that effective faculty engagement had to be balanced and genuine, or a partnership could not exist. They interacted in this genuine manner with a strong sense of professional self with a hope that by displaying their authentic professional self and referencing their knowledge and experience, they would make a way for the development of more understanding and balance in the working relationships between faculty and IHE practitioners. They also showed a preference to do this when they felt that building mutual understanding or expressing their professional opinion would directly impact IHE initiatives that were important to them, especially those associated with student outcomes.

In summation, many IHE practitioners desire to assimilate to the structures of higher education and are willing to develop a sense of professional self that supports these structures as they are, so they can fit in. Though there are some that also believe that faculty must understand them, see them for who they are as professionals, and respect their knowledge and skill in order to develop a partnership, especially a partnership that supports IHE outcomes and students. As expressed by Roman when asked "What do you wish faculty understood about the expectations placed on you in your role?"

> I wish that [faculty] understood that really for my role, for me to be successful in my role, I need them to be successful in their roles. At the end of the day, if I'm doing my job well—let me rephrase this because I can do my job well—but if they don't do anything about it, you know, the students still will not be getting the help that they need. So, it's beyond me doing my job well. I would like them to understand that it really needs to be a partnership for the student to get the support they need.

Meaning-Making

This section will explore *RQ1b. How does their perception of these interactions inform their meaning-making for faculty engagement?* Five of the top 10 tactics used by IHE practitioners in this study are related to how the IHE practitioners made meaning of their interactions with those in the faculty role. Three of the five tactics are assimilation, while two of the five are accommodation preferences. Also, three of the five are nonassertive, while two of five are assertive approaches. This is a similar breakdown compared to how IHE practitioners' sense of professional self is impacted by interactions with faculty. Overall, rationalization was the communicative strategy used the most by all IHE practitioners in this study to construct a meaning for faculty engagement.

Rationalization is particularly important in the findings of this study because it was the communication strategy used most often by the participants, and it was also used most often across every ethnic/racial background, gender, and all levels of career experience. In this study, rationalization overwhelmingly emerged as the preferred way that most IHE practitioners are constructing their social worlds in response to the elitist hierarchy and competition they perceive in higher education. As Horung and Höge (2021) note, "power is an omnipresent force, operating not in a unidirectional, top-down fashion, but rather tacitly pervading, distorting, and instrumentalizing all aspects of societal, organizational, and psychological structures, processes, and interactions" (p. 360). They explain that analyzing perspectives of organizational power should include an understanding of the "internalized belief system, norms, and normative judgements … of the respectively assimilated individuals" (p. 361). Therefore, the following section will explore in depth how IHE practitioners used the communication tactic of

rationalization to make meaning of faculty engagement in a way that, for some, demonstrated an internalized belief system and normative judgements that worked to dismiss any misuse or hurtful use of power by those in the faculty role.

Rationalization: "They're just oblivious." Rationalization is a complex form of assertive assimilation. These efforts are employed by downplaying differences and the decision to justify or rationalize hurtful verbal and/or nonverbal communicative acts by dominant group members (Castle Bell et al., 2014). Rationalization is an intricate communicative stance used to process intercultural tension and make meaning so as to be able to accept offensive treatment and survive within a culture where one does not perceive themselves to have the power to address negative behavior (Castle Bell et al., 2014). Specifically, the IHE practitioners in this study rationalized being sworn at, disrespected, treated rudely, lied about, yelled at, ignored, plagiarized, undermined to supervisors, and being unreasonably distrusted. Instead of labeling these types of encounters as encompassing elements of disrespect, discrimination, prejudice, or exploitation—an alternative explanation is offered to account for the faculty member's words and/or nonverbal actions.

It is important to note that in telling their stories in response to the interview question, "Can you tell me about a time when things didn't go so well with someone in the faculty role?", no participant responded anything to the order of, "It always goes well." Rather, several IHE practitioners in this study responded by hinting at some type of negative interaction, or some level of unfair treatment and then glossed over or dismissed the negative treatment. Rather than talk about the specific faculty behavior that caused the interaction to "not go well" or explain

how the expectations were unfair, they instead chose to present a particular reality as an explanation that diminished the faculty member's culpability and the impact upon them.

For example, Anekke nonchalantly responded to the interview question "Can you tell me about a situation in which you and a faculty member did not work well together?" by stating, "There was one incident [when a faculty member] got very rude." But Anekke gave no details about the interaction and instead dismissed the apparent rudeness by saying, "We're all still learning." Like this casual dismissal by Anekke, there was a strong tendency among many IHE practitioners in this study to first insinuate negative interactions with faculty members, but then not share any details that painted faculty members in a negative light. Rather their responses to this interview question and similar follow up questions tended to present an internalized, rationalized view of reality that glossed over and dismissed negative behavior. Castle Bell et al. (2014) explains that when a co-cultural group member uses that tactic of rationalization, disrespectful and hurtful actions are justified and diminished very broadly. However, by choosing to rationalize the hurtful behaviors they shared in their stories (e.g., "pissy emails," being stood over and yelled at, stealing ideas, etc.) IHE practitioners are making a meaning of interactions with faculty that do not always harmonize with their actual day-to-day experiences. As a result, they must expend mental and emotional energy to fit some day-to-day experiences into the meaning that they have made. In short, it takes emotional effort to justify and dismiss hurtful behavior.

Hence, this type of meaning-making takes mental and psychological energy to produce and sustain, especially when confronted with an interaction that must be manipulated to fit into the alternate reality that has been created. In this study, as participants were asked to discuss their

views of interactions with faculty, there were times when the follow-up questions that I asked made them visibly uncomfortable, such as “Did you think that was fair?” especially when they were downplaying interactions that had hurt them. In fact, one participant responded to my question, did you think that was fair, by asking, “Did you say fair? Can we not talk about fair?” I agreed and the interview conversation went to a more comfortable place. In these instances, the use of rationalization in their storytelling was frequently communicated to me with defensive posturing, inconsistent story-telling, and/or tense behaviors (e.g., flickers of sadness and pain, abrupt laughs, sudden quietness, emphatic bursts, averted gazes, and crossed arms).

As I analyzed how IHE practitioner participants responded to the communicative behaviors of those in the faculty role, I found that rationalization was employed in various ways to respond to challenging interactions. Specifically, five themes exemplify the strategy of rationalization: (a) “It is super stressful to work with faculty, but they are the customer” (Dominic); (b) “He got very rude […] but we are all learning” (Anekke); (c) “It’s very hard to work with faculty, but it is not their fault” (Roman); (d) “It wasn’t fair, but they were used to something different at another university” (Conley); and (e) “There were pissy emails, but it was not personal, just a difference of programmatic opinion” (Simon). Below, these five themes representing rationalization are presented, defined, and explained in the specific context where rationalization occurred during the interviews.

“The customer is always right.” Rationalization is creating a meaning of reality that over time becomes internalized and acts as the lens through which one regularly views reality. It is a complex construction that is difficult to uncover in analysis; however, in one interview with an early career IHE practitioner, Dominic, I could see this process of rationalization at its beginning

stages. He had paused in telling his story and reflected on his rationalization of negative faculty behavior. In this pensive moment, he provided insight as to how and why he was consciously rationalizing the tense faculty interactions. At this point in the interview, he acknowledged that he had been repeatedly using a customer service frame in explaining how he tends to interact with faculty. After this acknowledgment, he became tense and began to reflect on why he was troubled by his own rationalization of these hurtful experiences. He shared with me,

> I think it was more difficult for me to go to a customer service lens because I've been working in customer service since I was 14. To go back to a general customer service thought process is difficult because I'm working in the field [now], working with faculty members, and I saw faculty members as colleagues or coworkers and was expecting the same respect that I would have with other folks who work in my office. And I think that my experience working on faculty-led programs taught me that I really had to get back to that customer service lens and focus to see faculty members at least in a broad sense as customers, more so than colleagues, just because there are going to be challenges that you will have with customers, and faculty may not respond in certain situations like you would expect a colleague to respond. So, you just have to work with them as a customer […] the customer is always right.

Here, Dominic, in the field for just four years, is coming to the realization that in order to cope with the stress that he is experiencing when he interacts with some faculty members, he will have to find a way to diminish the offense and hurt that he feels. He is choosing to diminish the hurt by framing these interactions as customer service instead of collegial partnerships. He was visibly troubled as he analyzed his own rationalization (e.g., he stopped looking directly at the

camera and his expression became tense and then sad). He seemed to be coming to the realization that he cannot handle the offense and disappointment otherwise. He shared that it is hard for him to adopt the customer service lens for his interactions with faculty, because he had been doing customer service since he was 14, and he thought that he was entering a career in a field where he would experience respect and equality.

"We are all learning." Another rationalization framing was used by Anekke, an advanced-career practitioner. Anekke rationalized negative interactions with faculty by using the "learner lens." In this interview, I witnessed the effects of a long-held rationalization as Anekke described her interactions with faculty members. Throughout the interview, she demonstrated repeated rationalization tactics which showed that she had developed a consistent structure to her reality of "faculty engagement." The reality she presented had been rationalized as a combination of "we're all learning" and "the customer is always right." These views of reality were repeated multiple times during the interview and were underscored at the end of the interview, as the most important things she wanted me to understand about faculty engagement. Anekke stressed a "learner lens" in describing any interactions with faculty that could have reasonably been labeled rude, disrespectful, or offensive.

For instance, when responding to the question, "Do you recall a time when your interactions with someone in the faculty role didn't go well?" Instead of describing an interaction, Anekke used a dismissive tone and jumped immediately to a rationalization. She said, "It was just one incident, during one of my presentations, a faculty member got very rude and I had to deal with that." She suddenly stopped the story and without describing the incident any further, she jauntily summed up the story and said, "We ended up hashing things out over a

cup of coffee." She then quickly transitioned to another story of a faculty member that she had worked with to develop a faculty-led study abroad program and explained that when she told this faculty member that she needed a better plan for the students' logistics, the faculty member in response to her "got all upset about it and got loud." Again, Anekke didn't give any further details, but suddenly stopped telling the story and without any interruption or interrogation from me, switched to a defensive tone, explaining,

> I've never seen myself as less than faculty, so I understand when someone has their own issue, and this is very separate and different from my perspective. So, from a customer service lens [...] they say the customer is always right, even if they're wrong […] we are all learners. And then from a developmental lens, I also feel that I am part of faculty development, that I play a role in faculty development.

Unprompted by me, but seemingly still in response to my question "Do you recall a time when your interactions with someone in the faculty role didn't go well?", Anekke continued to diminish a series of disjointed tense experiences with faculty. She jumped from one vague snippet of a story to another: "They get snippy," "I just calm them down." Then, she reverted to a defensive tone and explained,

> So, I feel as though I'm a part of a very positive learning experience for the faculty, and for myself, and for the students. And I work to try to make the process of engaging with our office a very meaningful and rewarding experience. I see that our work is really about educating our universities and our stakeholders about the work. So again, using that learner lens or the student development lens, or the faculty development lens, I don't really get into the power play. I'm not personally easily insulted.

Anekke offered a string of examples in response to this question and the question, "What has it been like for you to work with faculty?" She switched from one seemingly tense interaction story to another, where she used phrases like "they get snippy," "he got all upset," "a faculty member got very rude," but she did not label anything negative. Instead, she labeled the string of examples as "very positive learning experiences for the faculty and for myself." She didn't, however, explain what was positive or how the learning took place. The way that she explained how she tends to interact with faculty members shows that some of the questions that I asked caused her dissonance because it was in conflict with her construction of reality for faculty engagement.

In effect, the interview was pulling at a thread of the reality she had woven for "faculty engagement." Having to tell me about her stories in a way that was designed to reveal how and why she made meaning this way, was threatening to deconstruct her reality. Because the interview questions were designed to investigate her framing of faculty engagement, her responses indicated that she felt scrutinized and was trying to protect her way of coping. Perhaps she did not believe a critical framing of faculty engagement would be helpful. In fact, at the end of the interview, she commented, "I look forward to reading this study. I hope I don't read another thing about how hard it is to work with faculty." In this light, she may be using rationalization to move the conversation toward a more constructive space; hence, she desired to distance herself from an unfavorable framing of faculty engagement. This possibility is discussed further in the summary of this section.

"It's not their fault." I noticed a similar reaction during another interview, where Roman seemed to be responding to his assumption of me approaching faculty engagement

problematically. The way he used rationalization was to make meaning of his interactions with faculty in a way that did not cast blame on faculty when the interactions became tense. For example, in the beginning of the interview, he explained, “I don’t think faculty are necessarily difficult to work with. Not always.” This was in response to the opening question that I asked all the interviewees, “Tell me what it is like for you to engage with faculty.” Notice, he did not begin with any story, he didn’t initially try to answer my question, but tried to establish his rationalized view of faculty engagement. Instead of telling me what it was like for him, he first referenced a perception that he seemed to think was widely held: that it is difficult to work with faculty. He wanted to begin the interview by distancing himself from that stance with his statement, “I don’t think faculty are necessarily difficult to work with.”

Yet, a bit later in the interview, Roman became reflective after sharing an example of working with faculty. He had told a story about a frustrating interaction with a faculty member who refused to submit a plan of study that an international student needed to obtain funding from their sponsor. He shrugged and said,

> You can’t tell [faculty] what to do. And he didn’t do it. It turns out that I had to work with other people in the sponsoring agency to get the final approval. We ended up getting this student, but it took three times more back and forth.

He reflected on this and other examples he had been sharing and remarked, “It’s very hard to work with faculty and it’s not necessarily their fault.” Then, he went on to explain the pressures that tenure track faculty are under, describing it as a “hard life.” These two seemingly opposed statements, the one, early on in the interview, “I don’t think faculty are necessarily difficult to work with,” and, later upon reflection, “It’s very hard to work with faculty, and it’s not

necessarily their fault," when taken together, show that this IHE practitioner is trying not to align himself with what he thinks is a widely held perception in the field that engaging faculty is difficult. Yet, he decided to admit that it was challenging, and added, "and it's not necessarily their fault."

So, though Roman eventually agreed with the perception that he had initially tried not to align himself with, he added that the faculty should not be blamed for the difficulty. By not casting blame, he is allowing the interactions with faculty, even when they are tense and offensive, to be forgiven. This is likely done because he believes a gracious stance toward those in the faculty role moves the interactions forward, or he may not feel there is any value in blaming the faculty. He may even feel that the faculty would disengage, or perhaps that he would disengage, if he did not forgive them. By making the difficulty not their fault, he is able to dismiss negative behavior and successfully engage faculty. In this way, it may be that rationalization offers benefits for IHE practitioners. Rationalization may be enacted so often as a communication strategy because IHE practitioners find it helpful in managing their challenging relationships with those in the faculty role.

"They were used to something different." In a similar aim, another mid-career (6-10 years in the field) IHE practitioner, Conley, excused a set of negative interactions he had with one faculty member. He had shared a story about working with a faculty member and explained that several interactions had become "adversarial," so his director who had "a ton of experience working with faculty" had to call a meeting so they could bring in "other [faculty] voices" that this faculty member "may trust a little more. You know, those other voices could reinforce some points." Since Conley had mentioned the importance of trust in developing positive faculty

engagement a few times throughout the interview, I asked, “Do you feel that faculty member trusted you?” He responded very quickly and firmly, “No.” In reviewing the interview several times, I realized that I had touched a nerve with this question. His demeanor changed very quickly when I asked if he felt that he had been trusted by a faculty member. This question bothered him, his brow wrinkled suddenly, and he emitted a sharp, emotive response. His voice cracked when he responded, “No.” Seemingly my question bothered him because he had placed a high value on trust in his relationships with faculty. Therefore, when my question asked him to confront the reality that he had not been given trust, he gave an unforced and pained response.

Interestingly, after his unequivocal “No” response was uttered, he immediately paused. I did not speak at this point, but I watched as his face grew tight, he looked off, wrinkled his brow again, cleared this throat, and took a deep breath—seemingly he was composing himself—and then he looked back at the camera and added, in a measured tone that still reflected unease,

> I feel like he was used to doing things a little bit differently at his previous university. So, yeah, it can lead to some mistrust that maybe was directed towards me and maybe that wasn’t too fair. You know some of the policies I have no power over, and I’m not enforcing them, but communicating them.

Here, Conley’s immediate, uncensored reaction to my question, “Do you feel that that faculty member trusted you?”, revealed that he was indeed offended by being unfairly distrusted. Yet, rather than say more about how he felt about not being trusted, he stopped, looked off, thought about his response, and came back to the conversation with me with a markedly softened tone, and began to diminish the offense with a justification that the faculty member, “was used to doing things a little bit differently at his previous institution.” In effect, he had diminished the

disrespect that he felt by making it impersonal and adding "maybe that wasn't too fair" and then he explained that he was just in an unfortunate position to have to communicate policies that he has no power over.

The amount of energy he had to put into reframing the interaction, dismissing his hurt, and justifying being treated with distrust demonstrates the effort that some IHE practitioners are exerting to construct and internalize alternate ways to make meaning of tense interactions with faculty. Conley had to pause and cognitively rework his framing so that he could cope with the dissonance that he felt in that moment. Rather than discuss the offense that he felt, like Roman, who said faculty are difficult to work with, but it is not their fault, Conley's need to rationalize the experience in the moment showed that he did not think it would be advantageous for him to label the behavior as negative or offensive. Rather, he wanted to move our conversation into a constructive framing. To do this, he explained what he considered the root cause of the mistrust: policies that he had to communicate, and the faculty member being accustomed to different policies at another institution. So, he not only wanted to use a positive rationalization, but also, he wanted to identify how institutional structures impacted the interaction.

"It was a difference of opinion." Another way that offensive nonverbal communication was diminished and excused was demonstrated by Simon, a late career IHE practitioner (16-25+ years). He told me that he wanted to share a story with me about a difficult relationship he had with a faculty member. This is how he told his story,

> So, I was put in charge of promoting this one program, and the chair of the department was not happy about that. I got a real nice email from him saying, "I am the whatever, whatever. Who are you?" Those were the exact words, "Who are you?" So, that was fun.

> And I received the brunt of his anger, and I think I have a good relationship with him now because, you know, I didn't back down. I said, okay, let's meet face to face and let's figure this out. And he didn't want to do that because he just wanted to be angry and hide. But I cornered him in his office, and he said I could have five minutes. I got my five minutes, and I explained what we're trying to do and how we're not trying to encroach. And he let up quite a bit. And I still got some pissy emails going forward. But our relationship had a lot more respect built into it. It didn't feel personal anymore. It felt more of a difference of programmatic opinion. That was challenging, but I tried to face it head on, as I do. I like to fight my battles upfront and in the open and that has served me well thus far. But it certainly was, I mean, you know, I didn't feel good after getting those emails because it was clearly demeaning.

Here Simon rationalized a negative exchange with a person in the faculty role by explaining away what he described sarcastically as "a real nice email" where he had "received the brunt of his anger" over him starting to promote a particular program out of the central "global" office. He told me his story by preempting it with how he likes to handle negative faculty interactions "head on" and he described to me how he did this, "I went to his office, and I explained that we're not trying to encroach," but "I still got some pissy emails … But our relationship had a lot more respect built into it now… It didn't feel personal anymore. It felt more of a difference of programmatic opinion." I noticed though, at the beginning of the story, the way he described in a sarcastic tone the "real nice email" that it was personal to him, and he was offended. However, as the story progressed, he changed his tone, he softened his language to describe it as a

"relationship" that "had a lot more respect built into it now" and the ongoing "pissy emails" "didn't feel personal anymore".

What I noticed in the telling of his story, is that what changed through the story was not the offensive behavior, because he continued to get "pissy" emails after he confronted the faculty member. Rather, what changed was how Simon viewed the email communication. In storytelling, protagonists are the characters that change over the arc of the narrative. They are the ones that learn a lesson and grow. In rewatching this portion of the interview, I noticed that he slogged through this portion of the interview laboring to shift his meaning-making of the encounter from personally offensive to an impersonal difference of opinion. Then, toward the end of the story, Simon became energetic, as he emerged the hero, the protagonist, of his story, who had "fought the battle upfront" and "in the open," he approached the faculty member, he explained the situation, he changed his framing, his actions caused there to be more respect in the relationship. After rewatching the interview a few times, I realized that he had just described how he is successful in "engaging faculty." I also noticed the faculty member is passive in the story–except for communicating with rude emails and giving Simon his five minutes— and the individual in the faculty role holds all the power in the story. In Simon's story, the faculty member is the antagonist that provokes change for the main character that finally emerges as a hero. Though Simon is the triumphant hero that "fought the battle upfront" and "in the open," he ended the story poignantly as he reflected, "But it was certainly, I mean, you know, I didn't feel good after getting those emails and I didn't, you know, 'cuz it, it was clearly demeaning."

Hence, Simon is the hero of his story because he changed how he made meaning of the incident, whereby he could frame the encounter as him successfully engaging a difficult faculty

member. Similar to the other stories where rationalization is being used to downplay offensive treatment, Simon told me a story about how to constructively engage faculty by dismissing hurtful verbal or nonverbal communication and reconstructing and internalizing the encounter as an impersonal interaction and one in which the IHE practitioner could be the hero.

Summary of rationalization. After analyzing the stories where interviewees were downplaying hurtful verbal or non-verbal communication from faculty, it appeared that rationalization was being employed for four reasons: to provide a more positive explanation of faculty behavior, to pardon faculty, to mentally process prejudice, and out of fear of playing into a stereotype that "faculty are difficult to work with." For some, the reframed experiences of faculty engagement were then used consistently to change the meaning of future interactions to something that can be accepted and even retold in a story in which the IHE practitioner is successful at faculty engagement (i.e., the IHE practitioner is the hero). For some in this study, their tales of triumph are spun to share a negotiated meaning and purpose for faculty engagement. In this way, the realities are reconstructed in a way to help the IHE practitioner cope with tense interactions because they feel powerless. Rather than admit that they were hurt and powerless, they prefer to choose to claim power by making a different meaning for those interactions and telling a story that does not cast them as a victim.

It is also possible that IHE practitioners may engage in rationalization to account for others' actions in a positive, proactive way. To this end, instead of labeling communication as offensive or intentionally harmful, they provide a positive alternative explanation to absolve communicators' preconceptions. The act of rationalization to absolve faculty members' hurtful communication, therefore, could be interpreted as a positive avenue for handling faculty and IHE

practitioner communication challenges. Similarly, some IHE practitioners may have used rationalization as a strategy to be employed to "pardon" faculty who engage in insensitive actions; thereby, excusing or rationalizing their ignorance. Maybe they believe that they will never change their actions, so they pardon them. Hence, rationalization likely becomes a way to forgive communicative misconduct rather than to condone or condemn it. For some IHE practitioners, this may provide a constructive way to handle insensitive actions.

Some might be rationalizing for fear of being labeled as "playing into the stereotype" that "faculty are difficult to work with." In these instances, IHE practitioners did not label faculty members' communicative actions as being difficult or negative; instead, they rationalized the communicative actions—even when the "difficult to work with" label may have been merited. They may not feel that labeling the interactions in a negative way is constructive and may only complicate the atmosphere in higher education. However, there may be moments when encounters with faculty are labeled as being prejudiced, when in fact, that is not the case. Perhaps rationalization is employed to mitigate the tensions inherent in naming these challenges.

In discussing the impacts of mitigating tensions with other co-cultural group members, Hornung and Höge (2021) note,

> For groups disadvantaged by the system, ideological reduction of cognitive dissonance incurs psychological costs, manifesting in lower well-being and self-esteem, less favorable views of their group, and increased idealization of privileged elites. System-justification thus effectively manipulates and dominates disadvantaged groups by imposing a false consciousness (p. 363).

Overall, rationalization functions as a communication strategy that provides an avenue for handling the mental fatigue, which comes with consistent exposure to offensive and hurtful treatment. Though the act of rationalization may diminish or account for actual prejudice, it may also be perceived as providing a positive outlet for processing mistreatment. Yet, as Hornung and Höge (2021) caution, this is accomplished at a psychological cost for those not privileged by an elite system.

Averting controversy: "Let's ignore that." Many instances shared in the interviews combined rationalization with averting controversy. Averting controversy is a form of nonassertive assimilation where one averts communication away from controversial or potentially dangerous subject areas. For example, Dominic, who described how he is learning to use a customer service approach for managing faculty engagement, went on to explain,

> I guess I'm understanding that there's very different roles and places within these structures of higher education that are different for faculty and staff who work in study abroad. I hope to have a better understanding of that in the future, then I think maybe I'll be able to help improve processes and so on. But at present, I'm still kind of wrapping my head around [the differences] and trying to, you know, wade in the water without causing any ripples.

In his summary of why he thinks he is rationalizing faculty behavior through a customer service lens, he expressed that he is seeing differences due to the structures of higher education and as he is learning, he thinks it is best—or safest perhaps—to "wade in the water without causing any ripples." He has decided that he should try to avoid controversy when he encounters these differences. In this way, rationalization helps him to avoid controversy.

Another example of the combination of rationalization and averting controversy was demonstrated when I asked Silvia if there were times when it didn't work well with faculty, and she responded, "I would go into faculty meetings that were extremely angry." She started generalizing faculty responses to her trying to lead internationalization efforts, "How could you? Like we don't have enough to do and you're giving us something more to do! You don't have any business telling us what to do!" She then explained her point about when faculty engagement doesn't work well for her, "The thing that didn't work best was when I would say in response, well, let me give the answer as to why you should [internationalize]."

At this point in the interview, I noticed that she had completely stopped telling the story and delved deeper into advice that she wanted to offer for effective faculty engagement. Though she was still responding to me asking her to share a story of when faculty engagement didn't work well, as a side bar, she began to instruct, "No one wants to be told what to do, much less academics who prize their freedom to control their curriculum, their scholarship, their thoughts." She thought for a moment and then started to explain how to "make it work" by describing a different approach to engaging faculty in internationalization,

> Faculty really connect to anything that gives them an opportunity to do something that they've been wanting to do, even if they don't know that they've been wanting to do it. Right? So, the key is how to help faculty connect what they already want to do to with what I'm offering as a means to do it. And letting them decide which way and how it works.

I noticed that Silvia had coupled rationalization with averting controversy in this story that gave instruction for engaging faculty. She had explained that she had learned to avoid controversy

with faculty members by not taking an expert stance. She then added another example of how she had learned to avoid controversy with faculty. She told a story about a presentation she was giving to a group of faculty members. She explained to me that she thought that she had come up with a great example for a way to internationalize their curriculum, so she shared this example with those faculty during her presentation. At this point in her story, she paused dramatically, gave a very shocked expression recalling the shock she felt in the moment of their reaction to her example, and blared, "They came at me with knives out!" She then explained her internal reaction to their aggression, "So I said to myself, 'Okay, stop. Pretend I didn't say any of that. And let me just do the workshop as I normally do it. Rewind, erase, no example.'" She then breathed a sigh of relief to demonstrate how she had felt relieved in the moment when she had successfully eased their contempt. She then finished her story,

> And I took them through the workshop. And by the end, they were all like, "Well, we could do all these different things," which were ideas just like my example. So, when it was their idea and not my idea, it was fine. So, when it's not working is when I'm saying this is the way to do it.

Here, the IHE practitioner demonstrated that she had learned to avoid controversy with faculty members by not positioning herself in a way where she could be seen as one who holds knowledge or expertise. Rather, she was sharing in her story that she had learned to arrange her workshops so that faculty could exert agency for their involvement. The moral of her story was that if she didn't run workshops in this way, she would risk offending faculty and stirring up controversy and aggressive responses. In her story, she perceived that "faculty engagement" didn't work well when she claimed expertise, knowledge, and power.

In another example of averting controversy, an advanced career IHE practitioner, Liana, shared many stories of affirmative working relationships that she had had with faculty members over the years. So, I asked her what she thought contributed to her good working relationships with faculty. However, before she answered my question, she wanted to know how I was defining faculty for my study. So, I explained that they were identified by the core function of instructing rather than administrative responsibilities. With this explanation, she then went on to explain what she thought contributed to the good working relationships that she had been describing, "The faculty I work with are not professors, none of them are tenure track," and she explained that this is because she had noticed,

> I have had more success with non-tenure track faculty than I have had with tenure track faculty. I'm starting to gain some traction with some tenure track faculty, but it's much slower to come. And that really feels like a power play dynamic, more so than these relationships that I've been navigating with the other [non-tenure track] faculty.

Apparently, she had been able to enact some choice in which type of faculty she would work with in her internationalization initiatives. And she was making these choices to consciously avoid the "power play dynamic" by selecting instructors that were not on the tenure track. She had also noticed that "traction" with tenure track faculty is "much slower to come." I noticed that the point of her story was that she was averting the controversy that she perceived to be embedded in the dynamics of the tenure-track role. She was telling me that she had constructive relationships because she had learned how to avoid the "power dynamics" embedded in interactions with tenured faculty members. By avoiding working with tenure track faculty, she was stealthily avoiding controversy which positively impacted her ability to be successful in her

role. I noticed that she is conscious that her role requires her to effectively engage faculty because she stated, “I have more success with non-tenure track faculty than I have had with tenure track faculty.” So, she sees that it takes her more time to develop effective engagement with tenured faculty, so she avoids them when possible, in preference for non-tenure track instructors. She is exercising a choice that gives her more opportunity to view herself and for others to view her as successful, as her role requires effective faculty engagement.

Avoiding the risk of failing to engage faculty. For these IHE practitioners, “faculty engagement” means that they must avert controversy, and for some that avoid controversy, they’ve rationalized the negative interactions to the point where the offender is them, rather than the one whose verbal and nonverbal communication could have been labeled offensive or hurtful. They’ve rationalized the behavior by diminishing it or they’ve rationalized that to engage faculty effectively, they must avert controversy with them. The avoidance, for some, happens to the point of taking the blame for when the engagement is “not working” or “not collegial.” In these stories, it is apparent that controversy with someone in the faculty role is risky to IHE practitioners. Controversy, to them, means that they have not successfully engaged faculty. So, they understand faculty engagement as something that should not be controversial, and that they need to keep the engagement from becoming controversial. In this understanding of “faculty engagement,” controversy would mean that they were not successful in their job. They prefer to either take the blame for the controversy or avoid it by any means possible.

Emphasizing commonality: “We’re a lot alike.” Emphasizing commonalities is a form of nonassertive assimilation where one focuses on human similarities while downplaying or ignoring co-cultural differences (Orbe, 1998a). For example, Marissa shared,

> The passion for international education and international experience is so shared. There have been a number of times I have talked with faculty, even the ones I didn't like very much, about the food of the place where we're going to. And then suddenly we're in this great conversation.

Then she explained why she tries to connect in this way with faculty members,

> There's so much to connect with on these human levels and once you start there. I think that's a really great springboard for getting them to see how I appreciate all of this fun, highly intellectual stuff just like them.

Liana, the same IHE practitioner that explained that she avoided tenure-track faculty and preferred non-tenure track faculty in her work also shared that she frequently found that the relationships with non-tenure track faculty were successful because they tended to share perspectives on life. She explained that one good relationship with an instructor was because

> His lived experience with cross-cultural differences on a number of levels was such that the intercultural stuff resonated for him in a real way. And so, I was able to make that emotional connection to the topic as just a human. That made a difference as well.

"Faculty engagement" in this context means that the differences IHE practitioners perceive faculty hold about them are obstacles to engagement. For some IHE practitioners, this means that they need to overcome the obstacles by dispelling preconceptions and demonstrating commonalities. They believe that the differences that they think faculty assume about them negatively impact their ability to engage faculty. So, to increase faculty engagement, IHE practitioners are attempting to decrease differences and interact at a level of shared humanity. Thus, some IHE practitioners make meaning of "faculty engagement" as the act of humanizing

the relationship, the act that they initiate or greatly appreciate when someone in the faculty role reciprocates for them. So, faculty engagement, to some IHE practitioners, is a genuine human exchange of shared values, and reaching this level of shared humanness has the desired outcome of dispelling preconceptions, diminishing difference, and overcoming division.

Remaining silent: "I'll let that one slide." Remaining silent is a form of nonassertive assimilation that involves the act of not reporting negative incidents or letting them slide because the consequences of reporting them may be just as bad or worse than the original offense (Gates, 2003). For example, Marissa explained,

> You can become the scapegoat very quickly when things go wrong. And it creates a lot of scenarios in which faculty seem to take out their frustrations out on the one person who's still there. Who they know is not going to complain.

She explained that she knew that she had to remain silent about offensive treatment, because, in her view, "You can't risk your job pointing out that someone may be doing something wrong when there's no protection." This IHE practitioner is explaining that she had learned that it was too risky to speak up about negative faculty behavior.

Similarly, another mid-career IHE practitioner, Livia, explained that she felt powerless to speak up when a faculty member took credit for her work.

> I've also been in situations where I feel like people have sort of taken credit for either work that I've done or work that a group of us did together. And when they were in the position of power and presenting it, it was not explicitly said, but it was sort of implied, this is my work. And I felt like, "Wait! But I was a part of that!"

I noticed that this IHE practitioner did not report that someone in the faculty role had taken credit for her work, she just accepted it noting "they were in the position of power."

In this context, IHE practitioners find "faculty engagement" to be a high-stakes endeavor. So much so, that it is preferable to remain silent when they are offended, hurt, or even plagiarized, because the negative impact could be that they are disciplined for not successfully "engaging faculty." Rather than address or report the offense or misconduct, they let it slide so that faculty remain engaged and maybe more importantly, so that they do not face negative consequences for complaining about a faculty member's behavior. Some IHE practitioners believe that the negative consequences may be as extreme as them losing their job for complaining about a faculty member's behavior. In this light, for some IHE practitioners, faculty engagement can mean remaining silent about bad behavior.

Utilizing liaisons: "You can help me." Like consciously deciding to avoid some faculty that take longer to engage or to evade power dynamics, some interviewees talked about strategically choosing to engage with faculty members that are advantageous to their success. This tactic is known as utilizing liaisons, unlike avoiding controversy, which is done to assimilate, utilizing liaisons is a form of assertive accommodation where one identifies specific dominant group members who can be trusted for support, guidance, and assistance (Orbe, 1998a). For example, one late career IHE practitioner, Darina, explained,

> I understand and appreciate that there's such a need for me to communicate with a [trusted] faculty, so my message gets through. It has to come faculty to faculty for that message to truly penetrate. The faculty have a different level of agency than a staff member does, it doesn't matter what the level of [the staff member's] title is.

Another late career IHE practitioner, Simon, shared how he utilized faculty liaisons by strategically choosing supportive faculty to serve on an advisory board for internationalization efforts.

> We hand selected people to join who don't have the egos that would derail something like this. They are people who care about the students and want great things happening for the students. I think because of those things, it really has worked out well.

Utilizing liaisons was also a tactic used by two mid-career IHE practitioners, in similar ways. Sloane asked a trusted faculty member to bring up to a dean that the international office needed a copy of a signed agreement to support immigration documentation. She explained,

> It was kind of uncomfortable asking for that because, it's not something that someone who's not even in your college generally needs, so we decided that we needed to bring it up to the [trusted] professor, and he was like, "Yeah, sure, no problem."

Though her office was responsible to the U.S. government for institutional compliance with student visa regulations, no one in the office felt comfortable asking for the documentation that they needed. Instead, they relied on a trusted faculty member to ask for the documentation for them.

Liana explained the importance of utilizing liaisons, "I've learned over the last couple of years how important it is for me to have the ear of whomever it is up the chain, faculty-wise. Whether it be an associate dean or another key player in the situation." In this context, IHE practitioners find "faculty engagement" to mean that they must strategically employ measures to secure broader engagement through faculty-faculty influence. Also trusted liaisons are used when they need the "right" kind of engagement to achieve an internationalization outcome. For

these IHE practitioners, it is not enough to have some faculty engaged in international education, like the "faculty champions," but they are compelled to extend that faculty engagement by utilizing liaisons.

Furthermore, it is not effective for them to just engage faculty, but to engage those that "will not derail" IHE initiatives. I noticed that they see these tactics as key to their success in the IHE practitioner role. This is similar to the preference to avoid faculty that would be controversial, but here IHE practitioners are finding particular faculty that are supportive and strategically engaging them to support the internationalization initiative. Also, while avoiding those with "egos that would derail" they are at times utilizing the faculty liaisons that will support the work, the result is that they are seen as effectively engaging faculty and, as a result, their IHE initiatives are more likely to be successful.

Summary of meaning-making. Rationalization was the most used communication strategy noted in this study, 17.05% of all instances coded as a particular communication strategy. Furthermore, rationalization was utilized by 62.5% (n = 10) of all participants to make sense of their engagement with faculty. In the stories that the participants chose to share to explain their interactions with those in the faculty role, many were actively downplaying or diminishing the nature of various forms of verbal or nonverbal communicative injustices committed by faculty members. Importantly, after analyzing the data, I concluded that each participant that employed rationalization did this out of a desire to fit into the social hierarchy of higher education and feel successful in their roles. They preferred to assimilate and thereby be viewed as adept at faculty engagement. As a result of their desire to blend in, they downplay the co-cultural difference between those in the IHE practitioner role and those in the faculty role.

Thus, their decision to justify (or rationalize) hurtful verbal and/or nonverbal communicative acts by faculty is to "promote a convergence into existing structure within the dominant society" (Orbe, 1998a, p. 111). Rationalization was often paired with other assimilation tactics of averting controversy and emphasizing commonalities to be viewed as effective and successful in engaging faculty. Remaining silent and utilizing liaisons were accommodation tactics used by IHE practitioners out of a fear of losing their jobs or being viewed as ineffective, and for the purpose of being more successful in their positions that required broad and strategic faculty engagement.

Conclusion: Becoming an "Outsider Within"

This chapter has analyzed the responses to the first set of interview questions. The first interview protocol was designed using Co-Cultural Theory to critically answer the research question.

> *RQ1: How do IHE practitioners experience their engagement with faculty in the context of internationalization activities?*

In sum, IHE practitioners experience their engagement with those in the faculty role as something that is affected strongly by organizational culture and institutional structure. There is a unanimously held perception that the hierarchical institutional structures and the elitist organizational culture of higher education cause the tensions and dysfunctions between them and those in the faculty role. Nevertheless, most IHE practitioners in this study tended to assimilate to the elitist and competitive organizational culture and align with the hierarchical institutional structures. Otherwise stated, IHE practitioners view themselves as "outsiders within" the

academy. And, in general, they prefer to assimilate to the same social hierarchy that they recognize to impede upon their relationships with those in the faculty role.

The concept of "outsiders within" originates with Collins (1986, 1989, 1990) who describes the African American woman in academia as occupying a societal positioning of an "outsider within." Collins' notions, representing the construction of Black feminist thought, involve dimensions unique to the experiences of the African American women. Although Collins (1986) posits dimensions of the "outsider within" positioning directly to an Afrocentric feminist epistemology, she also makes it explicitly clear that other relegated group members share the societal positioning of outsiders within.

> As an extreme case of outsiders moving into a community that historically excluded them, Black women's experiences highlight the tension experienced by any group of less powerful outsiders encountering the paradigmatic thought of a more powerful insider community. In this sense, a variety of individuals [can be seen] as outsiders within: Black men, working-class individuals, white women, other people of color, religious and sexual minorities. (p. S29)

Referencing Collins' thoughts on the possibility for a more expansive use of the "outsiders within" positioning, Orbe (1998b) in "An Outsider Within Perspective to Organizational Communication: Explicating the Communicative Practices of Co-Cultural Group Members" in *Management Communication Quarterly*, discusses the application of the concept to organizational settings.

> Collins' ideas appear especially apropos to the lived experiences of other co-cultural group members as they function in organizational settings. From the perspective of many co-cultural group members […] gaining access into dominant structures is done with little chance for full membership at the core of the organization. (p. 232)

Explaining his objective to draw from existing research on muted group theory, standpoint theory, and Black feminist thought, Orbe (1998b) discussed his intentions to expand the application of the "outsider within" concept to "a co-cultural theoretical model to organizational communication—one that is situated in the lived experiences of those persons occupying an outsider within positioning" (p. 232). In the same year, Orbe published Co-Cultural Theory (1998a).

Thus, applying Orbe's (1998a) Co-Cultural Theory, has revealed that the IHE practitioners in this study are a group functioning as outsiders within the organizational cultures and structures of academia. One of the assumptions forming Co-Cultural Theory is the "co-cultural group members adopt communication orientations in their everyday interactions with in-group and dominant group members in order to negotiate within the dominant culture and achieve any measure of success" (Camara & Orbe, 2010, p. 86). This is apparent in this study, as 69.77% of the communication tactics used by the study participants had the preferred outcome of assimilation. Indeed, the IHE practitioners' stories overwhelmingly involved attempts to fit in with the dominant cultural norms, eliminate cultural differences, and minimize distinctions between the two groups. Their anecdotes about faculty engagement are in fact narrated attempts to fit in and to achieve a measure of success in IHE. Fitting in; however, comes at a cost, as the

IHE practitioners showed that they are willing to significantly adapt their sense of professional self to be more aligned with task production (Orbe, 1998a) in order to achieve some semblance of belonging. Furthermore, most preferred to create alternate meanings for difficult faculty interactions that downplayed offensive behaviors and gained them a sensation of success.

Influencing from Within

Though assimilation was the communicative orientation used most by IHE practitioners in this study, some did show counter tendencies to "fitting in" at "any cost." In certain instances, the use of selected communication strategies (e.g., rationalization, communicating self, and utilizing liaisons) indicated that some IHE practitioners are interested in influencing the culture and structures of higher education. These strategies show a desire among the IHE practitioners in this study to positively impact internationalization goals and student outcomes through a constructive approach to faculty engagement. In all, some of the counter tendencies exhibited in the IHE practitioners' stories show that change is possible for the IHE practitioner-to-faculty relationship. It appears that in some cases, practitioners desire transformational outcomes when engaging with faculty. However latent or marginal the desire for transformation may be, it holds promise for bottom-up revolution in IHE working relationships.

As this was a two-part interview, each CCT interview culminated with me explaining that the next interview would allow us to further explore their experiences and ideas in a way that could lead to positive change and increased understanding. When presented with this opportunity, every participant expressed a desire to continue the study, and some conveyed a hope that they could contribute in a way that helped to improve the working relationships between IHE practitioners and faculty. Some connected this hope for positive change to the

prospect for progress in the field of International Higher Education via improved collaborations. Overall, the practitioners expressed a desire to be constructive through their participation in this study, and certainly many of their examples of faculty engagement were framed positively. And, as Salme noted at the end of her first interview,

> The stories I gave you are definitely because of certain experiences that stand out in my head. When everything goes smoothly, you don't think about it much, but when it's really bad is when you remember it. But both good and bad interactions are really important learning experiences.

Her sentiments are reflective of what I learned in my pilot study.

When piloting the Appreciative Inquiry interview protocol, I noticed that the "bad experiences" tended to overshadow the "good experiences" that IHE practitioners chose to share about interacting with faculty. This was such a strong effect that the "good experiences" took more time to recall. Since, these were not the memories that were at the "top of the mind," these experiences were harder to access and eluded their analytical description. To account for this phenomenon, at the end of each of the first interviews, I asked each participant to do some "homework" to prepare for the next interview. I asked them to focus on the "really good" interactions they have had with faculty. I asked them to draw out those experiences in their minds and focus on what made it good. I also gave them a few questions to consider as they prepared to discuss their good experiences with me: What did you do? What did the faculty member do? What contributed to the really good interactions and relationships? I explained that in their next interview, we would use those exceptional experiences to explore how faculty

engagement might be improved. The insights from these affirmative “learning experiences” about faculty engagement are discussed in the following chapter.

Chapter 5: Appreciative Insights

Human beings have extraordinary, almost divine capacities.

–Raj Sisodia, Foreword to *Awakening Compassion at Work*, 2017.

As noted in the previous chapter, the purpose of this study was to examine International Higher Education (IHE) practitioners' perspectives on engaging with faculty and to glean their insights into what drives positive interactions with them. This chapter focuses on the second research question.

2. What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities?
    a. What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?
    b. What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?
    c. What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?

The previous chapter discussed the participants and the results of the Co-Cultural Theory (CCT) interview protocol (RQ1). This chapter discusses the results of the Appreciative Inquiry (AI) interview protocol (RQ2). Thus, the analysis of data moves from a critical explication of

power in the IHE practitioner-faculty relationship to the appreciative insights of the generative aspects of the relationship. Both the critical explication and the appreciative insights are important to the aims of this study. As Reed (2007) explains,

> Critical theory […] can prompt audiences to question and challenge many long-held assumptions. In similar ways, AI can contribute to practice by responding to practice issues, focusing on achievements and how they can be built on, and also by challenging ideas about our world, particularly by encouraging people to look at the world through an appreciative lens, rather than one that emphasizes problems and failures. Exploring achievements and developing theoretical ideas about how and why some things work, then can be very useful in taking practice forward. (p. 182)

Thus, the focus of the analysis of the AI interview protocol responses centers on the IHE practitioner ideas about IHE practitioner-faculty relationships that have potential to move forward the practice of International Higher Education.

Generative Relationships

To examine the IHE practitioner insights for generating positive interactions with faculty that underpin the achievement and advancement of internationalization aims in higher education, Appreciative Inquiry (AI) has been used to explore the aspects that drive generative relationships, the possibilities that exist for building effective relationships, and new imaginings IHE practitioners have for effective partnerships to support internationalization activities (Research Question 2). To examine IHE practitioner-faculty relationships and what makes them generative and full of possibility, this study uses scholarship from complexity science,

specifically, the framework of complex adaptive systems (CAS), and positive organizational studies (POS), specifically, the concept of high-quality connections (HQCs).

Complexity Science

Complexity science is used to explain emergence of solutions, approaches, outcomes, and structures in organizations. Zimmerman and Hayday (1999) explain, "Complexity scientists are interested in the patterns of interaction within Complex Adaptive Systems (CAS), how they are sustained, how they self-organize and how outcomes emerge." (p. 281). Complexity science demonstrates that in living systems, the whole is not explainable by the parts alone. Rather, emergent outcomes can only be explained by the pattern of interdependencies and patterns of interaction. These emergent outcomes can be unpredictable and yet are created by simple, replicable processes (Zimmerman & Hayday, 1999). Thus, by viewing IHE-practitioner-faculty relationships as a part of a complex adaptive system–a living system–effective relationships are defined as part of the whole and a significant element from which can emerge solutions, approaches, outcomes, and structures capable of advancing international education aims in organizations of higher education. That is, according to CAS, the IHE practitioner-faculty relationship is vastly important to internationalizing higher education, and within the patterns and interdependencies of the relationships lie possibilities for the advancement of International Higher Education.

In "Exploring Generative Relationships," Zimmerman (1999) expounded on the importance of generative relationships for organizational transformation.

> [Generative relationships] allow the parties to learn as they co-create a new product, service, distribution process or solution. Generative relationships have the capacity to

> deal with complex contexts where change is happening both at the level of structure (e.g., who are the players in the industry) and at a conceptual level (e.g., the definitions of the product or service). (p. 2)

Thus, the concept of generative relationships is useful in exploring IHE practitioner-faculty relationships as not only an important element of IHE, but also in the learning and adapting of higher education organizations during the internationalization process as the players, definitions, products, and services of higher education change.

In addition to delineating what generative relationships do in a complex adaptive system, Complexity Science scholars also discuss the qualities that define generative relationships in organizations. According to Zimmerman and Hayday (1999),

> Generative relationships are distinguished by their focus on listening and inquiry, their active appreciative and co-creative stance, and their intent to be clarifying, integrity evoking, and to elicit breakthroughs. Truth-telling is rewarded, partners are committed to unleashing each other's potential, and personal discomfort is a vital feedback loop. The result is exponential synergy. (p. 298)

It is this type of exponential synergy that allows and enables emergence of new solutions, products, and services in complex systems. This study is accordingly interested in the unique aspects of generative IHE practitioner-faculty relationships as a part of the whole of the complex adaptive system of higher education.

High-Quality Connections

To understand the relational aspects that interact to produce emergent IHE outcomes, the concept of high-quality connections is used. Positive Organizational Studies (POS), from which

Appreciative Inquiry derives, uses the concept of high-quality connections (HQCs) to describe the kinds of quality connections that form the broader interest in understanding the foundations and impacts of positive interrelating at work (Dutton & Ragins, 2007) which include individual and collective flourishing and thriving (Dutton & Glynn, 2008; Ryff & Singer, 2000). Stephens et al. (2012) explain that high-quality connections is the term used to designate short-term, dyadic, positive interactions at work. They explain, "The positivity of HQCs is known by how they feel for both persons involved, what HQCs do, and the beneficial outcomes they produce" (p. 385). For example, the feeling of an HQC can be experienced as the uplift felt when encountering someone who expresses genuine concern for how you are doing after a grueling meeting or work shift.

Thus, describing the perceptions and benefits that the participants of this study have experienced in their HQCs with faculty members will help to explain the benefits and outcomes that make these relational aspects valuable, and worth replication as a part of a complex adaptive system. Stephens et al. (2012) define work connections as

> The dynamic, living tissue that exists between two people at work when some interaction occurs that involves mutual awareness. Connections direct researchers' attention to the experience of discrete interactions that transpire on a single occasion or within the context of an ongoing relationship between two people (e.g., a conversation, hallway interaction, or apology). (p. 385)

Although relationships refer to an enduring association between two persons (Reis, 2001), their definition of connections does not assume that the two people have a prior history or ongoing bond. Instead, exploring connections involves a focus on the micro-bits of interrelating at work

that can contribute to a relationship over time, but are important in and of themselves (Stephens et al., 2012). Therefore, in analyzing the participants' responses to the AI interview questions, the broader relationships as well as the micro-bits of connection were of interest to describing the "living tissue" of IHE practitioner-faculty relationships.

Human Capacity and Thriving

In the foreword to *Awakening Compassion at Work: The Quiet Power that Elevates People and Organizations,* POS scholar Raj Sisodia (2017) poignantly noted, "Human beings have extraordinary, almost divine capacities. Yet the vast majority of people never get to realize that potential because they are embedded in organizational systems that fail to promote human flourishing" (p. ix). Sisodia explains, "To bring about flourishing, we must pay attention to the 'seed' as well as the 'soil'—the people as well as the organizational context. Even the most extraordinary seed cannot thrive in toxic soil." (p. ix). Hence, in examining IHE practitioner-faculty HQCs from the perspective of the practitioners, this study peers into the relational aspects that inspire human flourishing and have the potential to grow into generative relationships that powerfully impact higher education institutions.

POS scholar Mary Stacey in "Generativity in Organizational Life" (2014) explains, "Generative relationships blossom and thrive in organizations where strategy, culture, structure, and capabilities are aligned–starting to function as a whole" (para. 5). Ergo, this chapter presents the findings and themes that emerged from the data analysis using an integral lens which considers relationships as an integral part of organizations. These aspects of the HQCs, generative relationships, and their integral link to the complex organization of higher education are discussed and the findings from the AI interviews are presented here. The following chapter

will synthesize the CCT and AI results into a discussion of the implications for HEIs and the IHE field.

Viewing Appreciative Inquiry Responses through an Integral Lens

Not only are organizations complex; relationships are also complex. We value relationships for various reasons, and those values inform the actions we take to build and maintain relationships. Those values also shape the behaviors that we exhibit and the behaviors that we expect to see others exhibit in the relationship. Together, these values, actions, and behavioral expectations of self and others generate a set of cultural values and norms that contour and give meaning to these relationships. Otherwise put, values, actions, and expectations are the shape of the reality of the IHE practitioner-faculty relationship. Furthermore, relationships exist within social structures and institutional environments. The IHE practitioner-faculty relationship exists within higher education institutions and the collaboration of the two main interactants of IHE is required to achieve institutional aims for internationalization. Therefore, these relational values, actions, behaviors, and cultural meanings must be supported by the structures of the institution for these relationships to function well and contribute toward the aims of internationalization.

To understand the complexity of the values, actions, and norms that shape IHE practitioner-faculty relationships and to describe the process of effective relationship-building between IHE practitioners and faculty members, findings from the AI interviews have been analyzed and presented using an integral model. Viewing the data through Wilber's (2000) Integral quadrants (individual, behavior/action, relationships, and systems) allowed for the

emergence of sub-themes and provided a deeper understanding of the holistic nature of IHE practitioner-faculty relationships.

Four Quadrants of Integral Theory

One of the reasons Integral Theory is so illuminating and useful is that it embraces the complexity of reality. Sean Esbjörn-Hargens (2010) explains that "According to Integral Theory, there are at least four irreducible perspectives (subjective, intersubjective, objective, and interobjective) that must be consulted when attempting to fully understand any issue or aspect of reality" (p. 35). Integral Theory describes each quadrant as simultaneously acting to give shape and meaning to reality. Thus, the quadrants of Integral Theory express the simple recognition that everything can be viewed from two fundamental distinctions: (1) an inside and an outside perspective and (2) a singular and plural perspective.

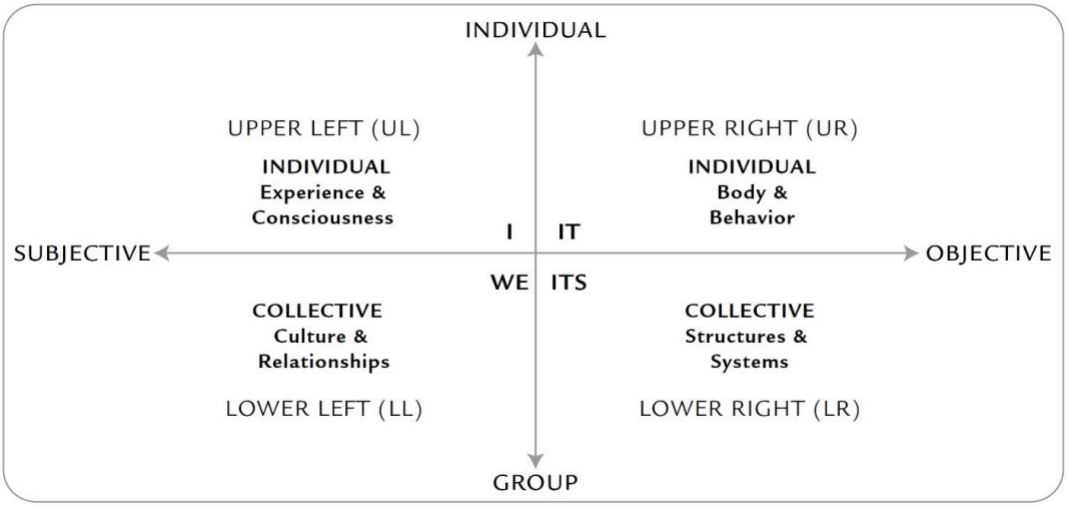
The four quadrants of the Integral lens provide a way to examine the HQCs shared by the participants as particular aspects of a generative relationship. The HQCs are thus understood as important, irreducible aspects of generative IHE practitioner-faculty relationships. Hence, the aim of the AI portion of this study is to draw on psychological insights and cultural beliefs (the insides of individuals and groups) as well as behavioral observations and organizational dynamics (the outsides of individuals and groups) to fully appreciate what essential aspects are involved in building and supporting generative IHE-practitioner-faculty relationships. By applying an Integral lens to the participants' responses, clearer understandings of the components of generative IHE practitioner-faculty relationships emerged.

Returning to the use of Integral Theory to analyze the AI data set, these four irreducible perspectives (subjective, intersubjective, objective, and interobjective) are conceptualized as four

quadrants representing dimensions of the reality of IHE practitioner-faculty relationships from the perspective of IHE practitioners. Esbjörn-Hargens explains, “These dimensions are actual aspects of the world that are always present in each moment” (p. 35). These four dimensions are represented by four basic pronouns: “I,” “we,” “it,” and “its.” Each pronoun represents one of the domains in the quadrant model: “I” represents the Upper Left (UL), “We” represents the Lower Left (LL), “It” represents the Upper Right (UR), and “Its” represents the Lower Right (LR) (see Figure 5.1). The categorization of these perspectives illustrates how essential it is to draw on psychological insights and cultural beliefs (the insides of individuals and groups) as well as behavioral observations and organizational dynamics (the outsides of individuals and groups) to fully appreciate what is involved in building and supporting generative IHE practitioner-faculty relationships.

Figure 5.1

The Four Quadrants of Integral Theory



Note. Reprinted from Divine (2009, p. 23).

For the purposes of this study the four quadrants can be characterized as IHE practitioner beliefs about generative relationships (I believe), IHE perspectives of the cultural meaning of generative relationships (We value), IHE practitioner's views of the behavioral aspects of generative relationships (It happens), and IHE practitioners' understanding of the social structures supporting generative relationships (Its functioning). Together these expressions of the dimensions of the reality of generative relationships provide nuanced responses to the sub-questions of Research Question 2:

2.a. *What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of international activities?* (I believe and We value).

2.b. *What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?* (It happens).

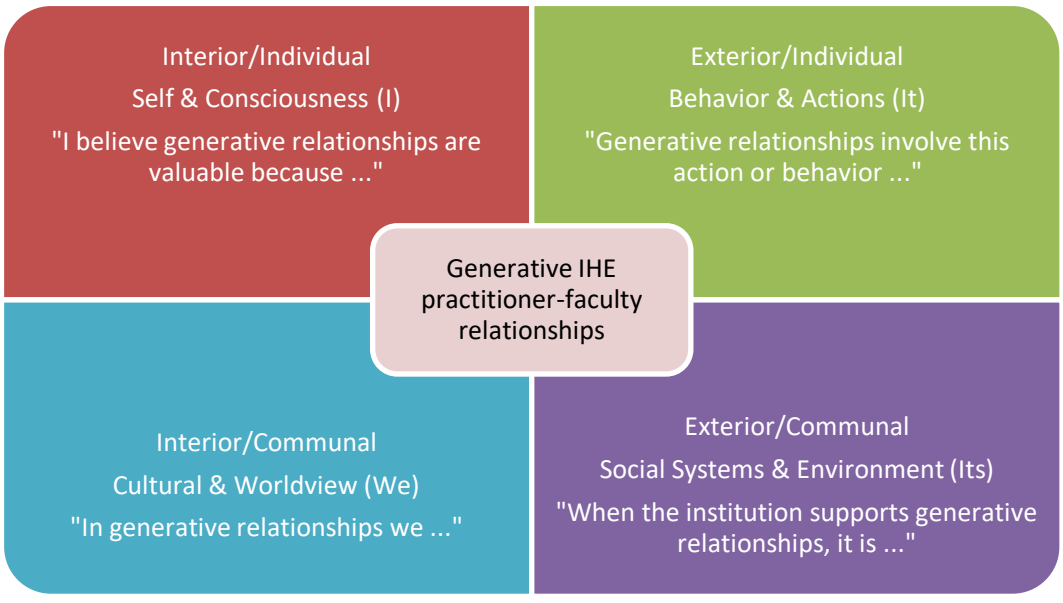
2.c. *What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?* (Its functioning).

To generate an integral view of the IHE-practitioner-faculty relationship, the first task in the analysis of the AI interview response data was to center the relationship as a sight of inquiry, or more specifically, to center the generative IHE practitioner-faculty relationship as the point of exploration of the perspectives expressed in this study. To do this, I developed overarching concepts that captured the participants' insights in categories that represented groups of thoughts related to the four quadrants of integral theory (see Figure 5.2). These conceptual categories are

framed in pronoun statements that relate to one of each of the four quadrants: (1) I believe generative relationships are valuable because …, (2) In generative relationships we value …, (3) Generative relationships involve (this action or behavior) …, and (4) When the institution supports generative relationships, it is functioning to … (see Figure 5.2). Each participants' response that expressed some insight about an aspect of a generative relationship was then placed into one of these four quadrants as an insight to one of the dimensions of the reality of generative IHE practitioner-faculty relationships (see Figure 5.2).

Figure 5.2

The Four Quadrants of Generative IHE practitioner-Faculty Relationships



Note. Using the four quadrants of Integral Theory to demonstrate the aspects of generative IHE practitioner-faculty relationships. Adapted from Esbjörn-Hargens, (2010, p. 40).

Before participating in the Appreciative Inquiry portion of the in-depth interview, the practitioners were asked to recall a particularly "good" relationship with a faculty member. In preparation for the AI interview, each participant was asked to take some time to recall positive

interactions and consider what was happening, why they thought it was good, and what they and the faculty member were doing that made it "good." Notice, "good" was not defined for the participants, it is simply used as a way to solicit their understanding of what *they* think of as good, or generative, or effective—as they see fit. The important point here is that the study participants were asked to consider and express the relationship in terms of what they appreciate, or in terms of what they perceive as worthwhile and thus valuable to replicate and build on for the purpose of achieving and advancing IHE aims.

The Appreciative Inquiry interview was structured with questions that encouraged the participants to describe these "good" relationships in terms of their belief in the value of the relationship specific to IHE activities (interior/individual), the group values that give meaning to the "good" relationship (interior/communal), the actions and behaviors they witnessed or wanted to witness in "good" relationships—both in themselves and from those in the faculty role (exterior/individual), and the social systems and environmental factors that support "good" relationships (exterior/communal). Their responses to the Appreciative Inquiry interview were then analyzed using the Four Quadrants of Integral Theory. Responses were examined through the occurrence and expression of thought according to the quadrant model.

In analyzing the Upper Left, "I", quadrant of generative IHE practitioner-faculty relationships, the interview participants' thoughts that expressed an intentional and subjective conscious belief about a "good" relationship were categorized as an insight to an overarching concept "I believe generative relationships are valuable because …". Thus, in the UL quadrant, the interior/individual, subjective beliefs about "good" relationships with those in the faculty role fell into three sub-themes: From an IHE practitioner perspective, generative relationships are

valuable because they believed the relationship to (1) facilitate internationalization, (2) contextualize internationalization, or (3) enhance internationalization.

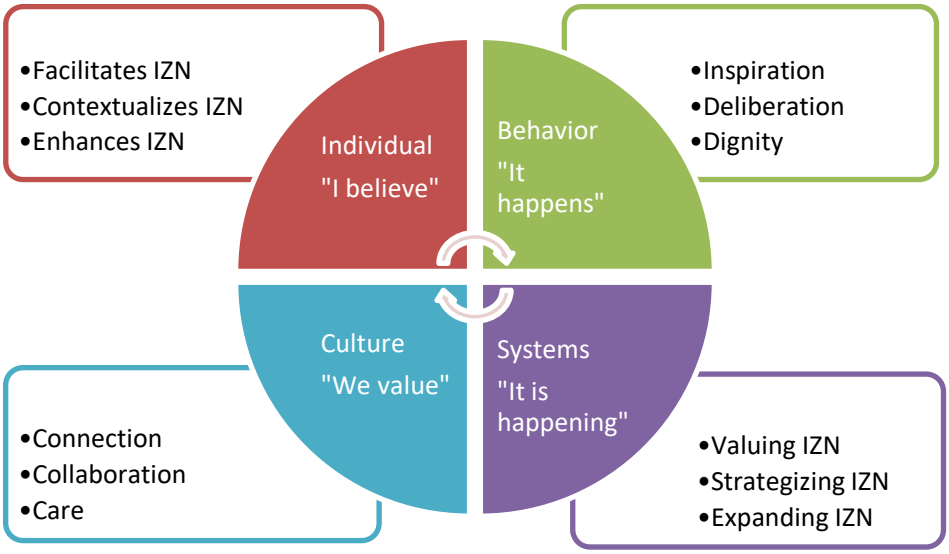
In drawing out analysis of the Lower Left "We" quadrant of generative IHE practitioner-faculty relationships, the interview participants' thoughts that expressed the cultural meaning of a "good" relationship were categorized as an insight to the overarching concept "In generative relationships we value …". Thus, in the LL quadrant, the interior/communal, intersubjective views about "good" relationships between IHE practitioners and faculty fell into three sub-themes: In generative relationships we value (1) connection, (2) collaboration, or (3) care.

For the Upper Right "It" quadrant of generative IHE practitioner-faculty relationships, the interview participants' thoughts that expressed a behavioral and objective view of a "good" relationship were categorized as an insight to the overarching concept "Generative relationships involve it (this action or behavior) …". Thus, in the UR quadrant, the individual/exterior, objective views about "good" relationships with those in the faculty role fell into three sub-themes: Generative relationships involve the behavioral approaches of (1) inspiration, (2) deliberation, or (3) dignity.

For the Lower Right "Its" quadrant of generative IHE practitioner-faculty relationships, the interview participants' thoughts that expressed the social structures supporting a "good" relationship were categorized as an insight to the overarching concept "When institutions support generative relationships it is functioning to …". Thus, in the LR quadrant, the communal/exterior interobjective views about "good" relationships fell into three sub-themes: When institutions support generative relationships its (1) valuing internationalization, (2) strategizing internationalization, or (3) expanding internationalization (see Figure 5.3).

Figure 5.3

Subthemes of IHE Practitioner Insights to Generative Relationships with Faculty

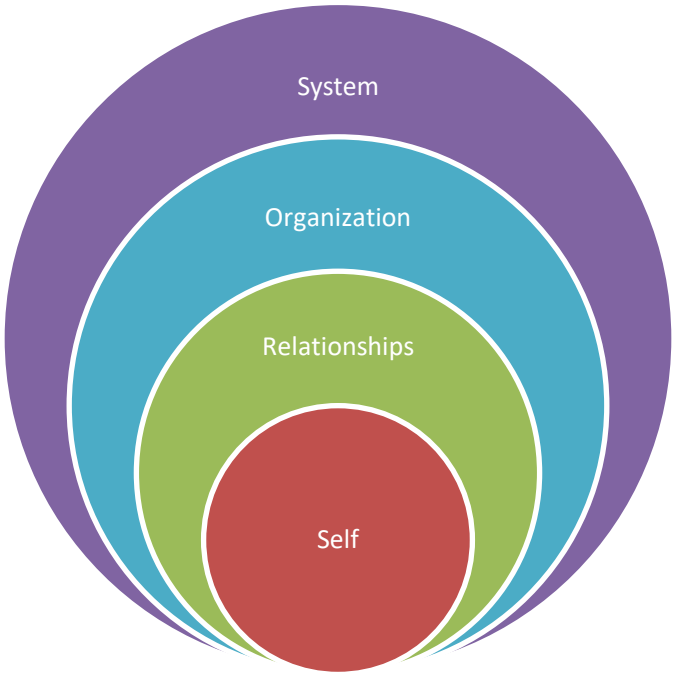


Certainly, IHE practitioner-faculty relationships consist of a multitude of complexities, including but not limited to organizational structures, mandates, visions, individual developmental levels, values, and skills. A framework that recognizes these complexities – all quadrants, all levels, all lines (Wilber, 2000) – thus provides a comprehensive method for examining generative IHE practitioner-faculty relationships for the purpose of achieving and advancing IHE aims over the long term. A comprehensive, integral approach is further supported by the recognition and acceptance of the individual and organization (each as a whole), which promotes the evolution of relationships ultimately creating a positive environment and successful IHE outcomes. Figure 5.4 captures the nested and holonic nature of the whole self, as part of relationships, as a part of the whole organization and part of the whole system. The nested

conception of the parts of International Higher Education presents each whole as part of a greater whole, each dependent and interconnected to the next.

Figure 5.4

Nested Interdependence of Self, Relationships, Organization, and System



Individual interior: self & consciousness (I believe). I begin the analysis with the interior individual aspect of generative IHE practitioner-faculty relationships because the self is the smallest holonic nested within the holonic of the living system of International Higher Education (see Figure 5.4). The analysis will thus flow outward from the holonic of self, to relationships, and then to the organizational culture and finally the social system. When exploring the responses related to the Integral upper-left quadrant (see Figure 5.2), personal values associated with generative IHE practitioner-faculty relationships came into focus. The interview participants were all asked how important their relationships with faculty were to the

aims of internationalization. Every participant noted the impact of the relationship on internationalization outcomes. Generally, interview participants reflected on their beliefs that relationships with faculty are imperative to higher education internationalization. Within this theme, three sub-themes emerged through the data analysis. The interview participants shared beliefs that a "good" relationship with those in the faculty role is valuable because it either facilitates internationalization, contextualizes internationalization, or enhances internationalization in some way.

Facilitating internationalization. As interviewees reflected on the importance of their relationships with those in the faculty role, some noted that a "good" relationship is important because it is essential to facilitating internationalization. For example, Dominic commented, "The relationship is important because it's making everything happen; [internationalization] wouldn't exist without faculty and we [IHE practitioners] have to make sure that everything runs smoothly." Likewise, Fulvio said that the relationships are "crucial," he explained that the relationships "are the nuts and bolts of why we're here, in service of our students being able to learn as much as possible and gain as much knowledge and new ideas and create as much new knowledge as possible." Similarly, Livia described IHE practitioner and faculty relationships as "co-dependent." She explained that IHE practitioners and faculty "have to be linked, it's impossible not to have some sort of connection, different experience and perspective and priorities allow for things to actually happen because we all have different skill sets."

Reflecting on the importance of the relationship for student learning, Anekke described how the IHE practitioner and faculty relationship synergistically supports students' global learning, "[Faculty] expose students to the varied histories, politics as well as foods and cultures,

and it became my life mission to make global learning accessible." She described how those two functions–exposing students to global education and making the learning accessible to all students–are complementary roles and benefit the individual student and contribute to the broader internationalization of the institution.

Similarly, Marisa reflected on the importance of the relationship in producing short-term, faculty-led study abroad programs that support students' global learning. She explained, "Faculty are the guide in the learning experience … it's really valuable when you work collaboratively [on] what we're all delivering to the students, on the [international] experience." Sloane considered the importance of the relationship to international students' success. She explained that good relationships with faculty "make it easier on the (international) students." She clarified that it is easier for her to support international students when she has a good relationship with a faculty member, and they work together to understand and support the international student's needs. Thus, several interview participants shared a belief that the relationship with faculty is "good" because the relationship facilitated, or made possible, the activities of internationalization.

Contextualizing internationalization. Some interview participants reflected on the value of IHE practitioner and faculty relationships, noting that a "good" relationship aided in the contextualization of internationalization, both for the student and other stakeholders. For example, Carley explained that the faculty partnership is important because they are key to curriculum internationalization and increasing faculty-led study abroad programs. She explained, "Curriculum internationalization gives students more classes with global content" and "increasing the number of faculty that can do faculty-led study abroad programs" comes from

"getting faculty buy-in through good relationships." Similarly, Krista noted that the relationships help students to contextualize the importance of internationalization. She explained, "Faculty bring in the bigger picture (for international students) to learning, [this] allows for students to expand their minds; faculty give students the path to understand internationalization and a global community."

Michelle noted that her relationships with those in the faculty role helps to contextualize international institutional partnerships, both for the faculty members at her institution and the foreign stakeholders. She explained, "I rely on faculty if it is possible [to meet the needs of a foreign partner] … and I help [faculty] put a global spin or an internal spin to their research that is more relevant than just internationalization." Thus, several IHE practitioners in this study shared a belief that the relationship with faculty members is crucial for contextualizing internationalization to various stakeholders, including domestic students, international students, faculty members, and international partners.

Enhancing internationalization. Related to the belief that a "good" relationship was important for facilitating internationalization, was the belief that "good" relationships with those in the faculty role are essential to enhancing or improving internationalization. For some practitioners in this study, they saw that not only is internationalization facilitated and contextualized by the relationship between them and faculty members, but it is also improved and enhanced by their collaborative efforts. For example, Roman reflected on the depth that faculty bring to students' learning. He explained, "Faculty lead the educational experience and the research, and partnerships. Without faculty any internationalization effort will be very shallow."

Silvia noted how important her relationships with faculty members are in enhancing global learning for students. She explained,

> Faculty are the center of my work, my focus is the care and the feeding and enabling and empowering of faculty because these are the people that have the closest relationship [to the student]. The fundamental teaching and learning relationship is between the faculty and student, it is facilitated and conducted by the professor. I'm here to empower [faculty] with the stuff that I think is most cool, to use my stuff to do their stuff.

Silvia spoke passionately about her role in supporting faculty to enhance their teaching and student learning.

Conley also commented on the importance of short-term faculty-led programs. In slightly broader terms, he described how making these programs available to faculty improved several aspects of institutional internationalization. He explained,

> Faculty-led programs are a great first step for students. I rely on faculty members to facilitate those programs, [the partnership] helps with accessibility and drives learning outcomes. Some of our strongest [faculty] advocates drive students to seek international experiences. Faculty are big drivers towards student recruitment [to international education activities].

For Conley, the partnerships with faculty that he is describing are connection points in building and facilitating a study abroad program that in turn improve student participation and learning.

Similarly, Salme commented on the enhancing quality of the IHE practitioner and faculty relationship. She explained that the relationships are "important for the holistic exposure of the students during their international education experience." She clarified that because of the

relationship, “there is a balance of academic exposure and cultural exposure” for the students. Salme underscores the importance of connection points with faculty members as valuable to balancing the academic and cultural student learning experiences of international education programs.

Similarly, Liana said the relationships are “essential to progress, faculty are experts in their field, they have the power in higher education.” She lamented,

> It feels shortsighted—naive—to know that the intercultural and international perspectives need to be added to the curriculum and not provide faculty with that support. Look, I’m an expert in this stuff, all I’m saying is, how can we collaborate to bring these things together? The university does not make changes if faculty are not on board with it.

Likewise, Darina referred to her collaborative experience as “essential to engaging international students, bringing depth to their experience.” She added her belief that “the more successful the institution is with internationalization is due to [the IHE-practitioner-faculty] partnership.”

Thus, in the Upper Left “I” quadrant of generative IHE practitioner-faculty relationships, the interview participants expressed subjective conscious beliefs about the relationship. The interior beliefs expressed in this interview included themes of facilitating, contextualizing, and enhancing internationalization. These responses demonstrate that IHE practitioners strongly connect their relationships with those in the faculty role to their commitment to higher education internationalization. Every participant in this study spoke passionately about the importance of their role in supporting faculty, and working synergistically with them to facilitate, contextualize, and/or enhance internationalization activities.

Communal interior: culture and values ("we value"). Moving from the personal beliefs about the value of faculty relationships to the communal values that contour these relationships (see Figure 5.3), this section explores the communal interior aspects of generative IHE practitioner-faculty relationships. These behavioral expectations are the lenses through which IHE practitioners view the act of building and sustaining relationships with faculty, and thus their expectations contribute to a set of cultural norms for the relationship. These are the perspectives by which IHE practitioners describe their relationships, the behaviors, and the purposes for interacting positively with those in the faculty role. When the participants were asked to describe what they value in themselves and the faculty members in the relationship, they described the relationship in ethical terms and through the lens of a set of cultural values that they perceive as existing within higher education and/or their particular institution.

Moving from intrinsic desire into the Integral lower-left quadrant of culture, interviewees described "good" relationships in philosophical and ethical terms. That is, the relationships were considered to be "good" by the interview participants because they functioned according to particular cultural and ethical values. Within this theme three sub-themes emerged through the data analysis: connection, collaboration, and care. Otherwise put, for the participants, the relationships are "good" when either they connect, when collaboration is achieved, or when there is a sense of mutual care.

Connection. The intrinsic value of connecting in a relationship was a theme that emerged in some of the data. Many interviewees noted the importance of connection, often around common ground, or some type of alignment of work. For example, when reflecting on a particularly good relationship with a faculty member, Dominic noted, "We sat and talked about

random things, got some tea afterwards, we connected on LGBT issues, [we] shared a similar perspective and experience. [We] have something in common to build relationships."

Anekke noted that a relationship was good because, "It was something that was meaningful that we felt was going to really help this community, and we were working towards the same goal." Similarly, Roman, in considering one of his good relationships with a faculty member, recalled, "We were able to see in each other a true commitment to what we were talking about, a true interest in these projects and in the cause." Likewise, Conley explained that in one particularly good relationship with a faculty member, they "bonded over a common mission of helping the students."

Darina also talked about a connection point that underpinned some good relationships that she had with faculty members. She remembered, "Interdisciplinarity was a common ground, [there was] greater understanding because the faculty-to-faculty relationships were more in-depth, the language, lingo, and common content for international education was a little more familiar." Hence, Darina noticed that the value of or experience with interdisciplinarity served as a connection point in her "good" relationships with faculty members.

Simon talked about choosing faculty with which to develop a partnership based on the connections that he wanted to make. He explained, "Every [relationship] that has gone really well was hand selected. It came after getting out there our shared mission of global education, listening, and looking for like-minded individuals." He continued to describe the importance of finding these connections in his advice to early-career IHE practitioners. He advised, "Once you find those individuals, look for early adopters. [You] need to take your time and get to know people. The positive impactful relationships I've had have come from that place." He then shared

an example of one of the faculty partnerships he had cultivated, “Philosophically, we were simpatico, we meet a lot, we go for drinks, we check in regularly with each other. That has laid a foundation for profitable work-things.” He went on to explain, “We have honest dialogue, we’re not afraid to share our views with each other or challenge each other’s views.”

Collaboration. Some interview participants talked about the meaningfulness of collaboration in their “good” relationships with faculty members. For example, Fulvio talked about valuing one relationship because of “the way we approached our work, it was collegial, it was a collaboration, not a set of demands, not a power grab.” He explained that in this relationship, there was an “openness to collaboration, openness to wanting to see things from other people’s perspectives and to truly, genuinely want to work together to find solutions as opposed to just taking things over.”

Conley commented about a “good” relationship he had with a faculty member. He recalled that the faculty member “had a good understanding of what our office did, mutual understanding of our function. He was looking for those services, open to new ideas, [he had a] collaborative approach.” Similarly, Livia commented about a good relationship, “He asks for my opinion, [and] sees me as a partner and a resource.” Likewise, Salme commented about a particularly good relationship with a faculty member, “We had the same goal and each of us had a role.”

Liana reflected on a strong relationship that she has with a faculty member. She described what worked well in the relationship. She explained,

> [The faculty partner] is ready to go wherever we’re gonna go together as a thought process. Intercultural stuff resonates with her. What I enjoy about working with her is we

> teach well together; we have a similar style. We trust each other enough to make it all happen, even with mishaps.

For Liana, the relationship was "good" because they were able to trust each other and collaborate, even through "mishaps".

Care. Many participants noted some aspect about caring for each other when they described "good" relationships with those in the faculty role. These values transcended the work, and the relationship took on meaning that was more personal to the IHE practitioner. For example, Anekke explained how important caring is in a "good" relationship with faculty. She explained that a "good" relationship happens "when faculty know that we care about them, as people." She explained, "I try to demonstrate that I care in tangible ways." She quipped, "People don't care how much you know until they know how much you care."

Silvia reflected on a "good" relationship she had with a faculty member where they cared about each other's career accomplishments. She recalled,

> We became personal friends, shared triumphs of career, [she] made me feel like the relationship had been more than just about curriculum, [she] helped me to make the change I wanted to make in the world, I can tell that [she] cares about my triumphs.

Similarly, Simon reflected on the communal value of caring when he offered advice to early-career IHE practitioners on how to find "good" relationships. He expounded, "Watch for how the other person acts when there is a disagreement. In life, you just look for good people, people who care for other people."

Thus, in the Lower Left "We" quadrant of generative IHE practitioner-faculty relationships, the interview participants expressed intersubjective views about the cultural

understanding and meaning of these relationships. The communal values expressed in this study included themes of connection, collaboration, and care. Values of connection and collaboration tended to relate to aspects of the work–a common ground that underpinned the work, or a value for coming together to achieve a goal. The value of mutual care did not relate directly to the work; rather, the value found descriptions that transcended work commitments and found meaning in caring about others and being cared for by someone.

Individual exterior: behavior and action ("it happens"). As noted above, the interview participants strongly connected the importance of the relationship to internationalization. Each participant articulated a strongly held individual belief that the relationship is important and that their professional identity was in some way tied to effective relationships with those in the faculty role. These tightly held beliefs about the value of the relationship informs how the IHE practitioners approach the relationship. The communal values noted above demonstrate the culture that gives the relationships meaning and a sense of how to understand the relationship and consider its merit or "goodness." The belief in the importance of these relationships and the cultural meanings that describe the quality of the relationships connects to the types of behaviors and actions that IHE practitioners exhibit and want to see exhibited in the relationship.

Moving to the upper-right quadrant (see Figure 5.3), there are three main lenses by which IHE practitioners are approaching generative relationships with faculty. These approaches are framing the behavior and actions that shape the relationships. Interview participants focused on when the relationship is "good" and shared that they noticed particular behaviors and actions happening. The interview participants noted behaviors that grew and sustained the relationships. These approaches and possibilities were examined in the next phase of the analysis of the AI

interview responses, where the participants revealed that they had approaches for building and sustaining these relationships so that they were effective to the aims of internationalization. Using Integral Theory to analyze the behavioral (upper right quadrant) qualities of IHE practitioner views of their relationships with those in the faculty role, the analysis revealed that the actions and behaviors that the participants used to describe "good" relationships fell into three approaches to relationship building: inspirational, deliberative, and dignifying.

Inspirational. Some IHE practitioners expressed their approaches to the relationships in heartening terms. These participants described approaches to building "good" relationships with inspirational values. They tied behavioral aspects of passion, awe, and appreciation to their approaches for strengthening relationships. For example, to build good relationships, Anekke recommended, "Be inspirational about your work. Your intention should be powerful enough to touch other people, to inspire other people to achieve the same kinds of results that you will want to see." Similarly, Silvia noted that in good relationships, IHE practitioners should "share [their] passion, be genuine, be expressive, about the things [they] care about."

Darina noted that she appreciated aspects of inspiration when working with a particular faculty member. She recalled that the relationship "was inspiring because I learned so much [from her]." She added, "I still stay in contact with her personally and tout her work." She further explained, "She's very authentic, I constantly challenge assumptions—to help my students feel welcome and navigate the system." Upon reflection, she added, "My passion, my desire to do that might have gained respect with her."

In a more general sense, Carley noted that a partnership with a faculty member was exceptional when she noticed appreciative behaviors. She explained that she knows a

relationship is good when "you feel like they value your work and what you're doing." Similarly, Conley expressed a sense of awe as he reflected on a particularly good relationship that he had with a faculty member. He remembered when he first met the faculty member, "I was amazed that he could draw such a crowd at the study abroad fair to his table that went to a non-traditional location." He shared that he remembered thinking to himself, "Wow! What is the guy doing that is working?" Conley shared that this sense of awe drove him to develop a relationship with that faculty member and he eventually became a co-leader with that faculty member for a short-term study abroad program to a less traveled destination. "The program was really popular with the students, everyone wanted to go, we were so proud of that!" Conley recalled.

Likewise, Salme explained that she approaches relationships with faculty with a sense of appreciation. She explained that in "good" relationships she and the faculty member are "going above and beyond, being patient, and helping each other understand aspects of our work that they may not understand. We're appreciating the effort." She also noted that good relationships involve "letting each other know that you are doing good work and touting your work to others."

In a similar vein, Liana talked about a good relationship where a faculty member was impressed by her actions and approaches. She recalled,

> I was honest with him about what was problematic about [an intercultural education] model. He told me later that the critical perspective that I had got him to trust working with me. He was impressed enough that he recommended me to another faculty member to work with him.

Hence, the participants show a communal value for inspiration where either they or the faculty member were in awe of or greatly appreciated the other's internationalization work.

Deliberative. Some interview participants focused on a type of thoughtfulness that they brought to building relationships with faculty. They were not simply thoughtful in their approach; they were analyzing how to build the relationship. They expressed how they were thinking critically about building the relationships and how they were being intentional in their actions. They were approaching the relationships with long and careful consideration and slow and careful thought and action. For example, Dominic—who often equated the relationship to his prior experience in customer service—explained, "Respect is the biggest part of working in customer service, you have to try to be understanding because [faculty] may not understand policies. So, communicating the reasons [and] thinking critically about a pattern of complaints is very important." Dominic articulated with nuance how analogizing the relationship to customer service helped him to critically reflect on what faculty members need, analyze their criticisms, and find solutions to a "pattern of complaints".

Michelle pointed out a very similar approach when she explained that, in the context of building relationships with faculty, what she values most about herself is her ability to critically analyze the communication that she is receiving from those in the faculty role. She said that she is always "trying to figure out what is really being said." She repeated elements of this theme throughout this portion of the interview, saying that she's got to "suss out the crux of the issue." Like Dominic, Michelle paints a picture of her behavior in these relationships as the one that is thinking critically about what faculty are saying so that she can discover what they are really concerned about and help to address the issues.

Another aspect of critical thoughtfulness emerged as a set of diplomatic tendencies in the treatment of the relationship. For example, Carley explained that IHE practitioners need to "find

diplomatic ways to communicate with faculty and remind them of what you need." Carley's response demonstrates her thoughtful and careful approach to communicating her needs to faculty members. She recommended that IHE practitioners be strategic and careful to not offend when they communicate their needs to those in the faculty role.

In a similar vein, Simon recommends that young IHE professionals learn to "say and do intelligent things" in order to build positive relationships with faculty. Similarly, Salme noted this type of discernment, commenting that it is important when building relationships to "know when to be flexible and when to be assertive." She explained that building good relationships "involves being intuitive." Savvy behaviors in the approach to developing relationships was also articulated by Anekke. She advised new IHE practitioners to "listen to the things that are said and the things that are not said. Be a learner, ask questions, approach it from a learning model. We are learning together, even when things are tense."

Dignifying. The theme of dignity emerged frequently when interview participants described how "good" relationships work. As defined by Merriam Webster, dignity is "the quality or state of being worthy, honored, or esteemed" (n.d.). According to the *Stanford Encyclopedia of Philosophy* (2023),

> Dignity is a complex concept. In academic and legal contexts, it is typically used in the couplet "human dignity" to denote a kind of basic worth or status that purportedly belongs to all persons equally, and which grounds fundamental moral or political duties or rights.

For several of the participants, they expressed that they felt valued when they were treated with dignity, and they described how they approached relationship-building with actions and

expressions that built mutual respect, honor, and worth. For example, Anekke noted the importance of "humanizing the work" in her advice to IHE practitioners entering the field. She expounded, "It's the people that matter, we are in the business of transformations, and we do that through global experiences. When you're a new professional, it's so easy to get sucked into the process and forget about people." Anekke then advised new IHE practitioners, "Stop to think about what we are really doing here. Transformation happens through relationships."

Roman articulated throughout the interview that he approached relationship-building with a sense of honor and respect for the faculty member. He commented, "I try my best to approach any bit of interaction with faculty with as much empathy as I can." Roman emphasized his behavioral approach by explaining, "I use the platinum rule, when you attempt empathy, you are showing to the other person that you know how they want to be treated."

Michelle explained that in her approach to building relationships with faculty members, she is "being open, understanding that everyone has the best interests in mind and willing to listen." Likewise, Silvia commented that in her approach, she is "listening very well, and meeting the person where they are." She explained, "I can tell when a person is struggling, and I'll throw an idea at them." She emphasized, "I don't need to take credit, it's [their] course, it's [their] study. I just want to help—that is so important for scholars and academics to hear."

Another form of dignity was discussed by Darina. She focused on the dignity that she maintains for herself in her relationships with faculty members. She explained that it is very important to her to be her authentic self in her interactions. She clarified,

> I'm not a follower and I'm also kind of fearless. I'm willing to walk into the fire and I've gotten into serious trouble and found that I've been shunned. I don't mind being the one

> that says that this isn't right. I have a strong ethical lightning rod. I'm the one willing to stand up and say that.

She then reflected that, for her, building "good" relationships "depends on the recipient of my messaging. [It's good] if they are someone that is willing and able to hear that and to understand that it is not intended as a criticism to anyone." She added, "I've grown to understand that that is my true center." For Darina, being able to maintain her dignity meant that her messaging needed to be received with respect and considered a form of constructive criticism. Being afforded this type of dignity was at the core of Darina's good relationships with faculty members.

Later in the interview, Darina added more of her thoughts about maintaining authenticity. She quipped, "Hey, everyone here is trying to build a relationship. Take it out of context of higher education, individually we all have individual skill sets." Her recommendation to young IHE practitioners is to ask themselves, "How do I initiate and start relationships?" She added that young IHE practitioners should "reflect on the need for vulnerability [in a relationship]." Darina's view of vulnerability taps into an Aristotelian view of human life and character that honors our vulnerability and the vulnerability of others, as noted by George W. Harris (1997) in *Dignity and Vulnerability, Strength and Quality Character* "our dignity is integrally tied to our vulnerability" (p. 3).

In a similar view of honoring vulnerability, Salme commented that good relationships involve honoring another person's vulnerability by supporting the growth of the other person. She explained, in good relationships "[we are] helping each other grow, providing guidance, and helping each other navigate the system in the institution." Salme is recognizing that individuals

in higher education are vulnerable as they learn to navigate a complex system. She explained more later in the interview,

> I listen to myself, but [I'm] always trying to give a person the benefit of the doubt. I believe that we are all trying to do our best. It's important to not start off with assumptions or negative things that other people tell you.

Salme is honoring the dignity of others as they learn and grow. She explains that she allows doubt and assumes the best because she recognizes their vulnerability.

Thus, in the Upper Right "It" quadrant of generative IHE practitioner-faculty relationships, the interview participants expressed a behavioral and objective view of the actions and behaviors that they appreciate in their relationships with faculty members. These behaviors and actions have been categorized as behavioral approaches to describe the set of actions and behaviors that the interview participants noticed in themselves or faculty members when they experienced a particularly "good" relationship. The behavioral approaches expressed in this interview included themes of inspiration, deliberation, and dignity.

Communal exterior: systems and environment ("its functioning"). The IHE practitioners also offered insights about how institutions can support the development of strong partnerships. Shifting to the Integral lower-right quadrant of systems—structures and environment (see Figure 5.3), the theme that surfaced within the interviews was the necessity of having a clear structure and leadership to continually invest in IHE practitioner-faculty relationships. Within this theme, three sub-themes emerged through the data analysis for institutional actions that support these relationships: leadership valuing internationalization, strategizing internationalization, and expanding internationalization.

Valuing internationalization. Many of the IHE practitioner participants in this study commented on how important it is to their relationships with faculty members that leadership values internationalization. One of the biggest challenges or frustrations that the participants discussed was that they perceived there to be a lack of institutional value for internationalization. This is hugely impactful because, as noted above, every IHE practitioner in this study values relationships with faculty for the purpose of achieving internationalization. Without an institutional value for internationalization, then, IHE practitioners feel unsupported in their relationships with faculty. They feel that they are valuing a relationship and building it on a set of behavioral expectations and cultural norms that do not align with institutional values. Therefore, for most interview participants, the most important thing that they expressed that they needed from the institution was to witness a tangible value for internationalization. They needed the value to be recognizable, to be visible through policy change, reward and recognition, incentives, and the dedication of resources to the achievement of internationalization objectives. They expressed that they need to see that their institution values internationalization in ways that allow them to work meaningfully with those in the faculty role.

For example, Anekke explained, “If the dean says that global learning is important, then [faculty] will see us more as a partner to help them reach their goals and achieve the strategy.” For Anekke, the institutional value for internationalization equates to valuing the IHE practitioner as a partner to achieving international education aims, and she wants to witness this value in communication from deans. Similarly, Fulvio said, “Relationships take time. Impressing on leadership the importance of something and the time for it is so important.” Fulvio expressed that, “more than anything”, he wants his institutional leadership to “understand the value that

internationalization brings." He explained that he wants institutional leaders to understand that the process and work of internationalization happens in relationships, and this takes time, and that the commitment of that time, and the institutional support of the time, knowledge, and skill of IHE practitioner contributions is of "great value."

Conley commented that he would like to see his institutional leaders "show the benefits [of IHE practitioners] and the extent to which faculty can be supported [by practitioners]." Conley also explained that if institutional leaders value internationalization, then the value that they place on international education will clearly reveal the extent to which IHE practitioners are supporting faculty in their work to carry out the aims of internationalization. Also, Conley said that institutional support should make people think, "I would love to work with their office to create something new." To Conley, the institutional value for internationalization should be "so important and so clear [...] that it leads faculty to recognize the value of IHE practitioners, and realize where they can find it, and how they can access it."

Reflecting on the importance of institutional value for internationalization, Livia commented, "I hope we can get to that place where we can sit down in a room together with positive intent and innovative ideas and let people shine and build each other up." Livia reflected that the value of internationalization is not fully realized by institutions, and she expressed her dream of what it will look like when that value is fully realized. She imagines and hopes for a time and a place in her institution where people shine and build each other up to achieve international education aims.

Strategizing internationalization. Some participants tended to focus on the need for their institution to strategize internationalization efforts to better support their relationships with

faculty. The institutional value for internationalization seemed fundamentally important for supporting the relationships, and some interview participants noted that valuing internationalization was not enough, but institutions also needed to strategize internationalization to support the relationship.

For example, Simon reflected on the disconnected nature of internationalization efforts at his institution. He commented,

> Nobody knows what anyone else is doing. It's all wildflowers and there's no garden. [There needs to be an] understanding of what people are doing and the good work that they are doing and what impact they are doing. We have to know what everyone is doing.

As Simon was lamenting the disconnect that he experienced on his campus, he began to imagine that quality connections would emerge more if his institution were more strategic in helping IHE practitioners and faculty members link their international education work. Simon added, “We could look for themes that bind, things that people are passionate about that they will put extra time to, because it's important to them.” He imagines that leadership at his institution could “find it at the group level, find those commonalities.” He advises that institutional leaders ask, “What are certain pockets of people passionate about?” Then he explains that he wants his institutional leadership to “figure it out, then provide the resources and infrastructure to bind those things together and grow those strengths.” He added, “We need to get to know each other at a deeper level and really understand how someone else is approaching this space.” He explained that he would like for his campus to form something “like a learning community, [so we can] come back together, [and figure out] how [to] grow our strengths.” He expounded, “It’s about curating and collaborating, and [thinking about] how to grow some kind of initiative [that] would come next.”

As Simon noted the need for institutional strategy, he placed an importance on curating internationalization through the alignment of efforts, synergy of activities, and understanding of unique contributions that add up to the cultivated product of international education. He recommended that institutions organize internationalization around themes. He explained how this strategy will help him to connect with faculty, "If the goal is creating a student body well-equipped to traverse this global landscape and critically analyze power legacies, then themes are a way to bring in faculty passions."

Anekke shared her hopes for strategizing internationalization at her institution, "I think it's time for [IHE practitioners] to get a seat at the table in the academy." She explained that IHE practitioners would add value to curriculum design, and she envisioned that with IHE practitioner input, her institution could instill global learning "as an essential part of the degree requirement that all of our graduates will have to be engaged globally through the curriculum." So, Anekke sees institutional strategy where an IHE practitioner "has a seat at the table," inferring that decisions should be made in part and in partnership with IHE practitioners. Hence, when Anekke says institutions should value internationalization, she also means that institutions should strategize to make IHE practitioners partners in determining and achieving internationalization goals. Anekke mentioned that to her, the most important thing is that institutions strategically support "good" relationships through funding. She explained, "If the administration articulates it, they also have to back it up with incentive. Incentives can be financial, but also through tenure and promotion."

Michelle commented similarly about the importance of institutional leadership including IHE practitioners in planning and decision-making. She said that institutions should be

"Balancing academic/ professional/ interdisciplinary views of the field." So, Michelle, like Anekke, relates institutional strategy for internationalization to egalitarian planning and decision-making. For Michelle, it is important to bring balance to plans and decisions through varied perspectives that enhance internationalization. Michelle also pointed out the importance of having a dedicated Senior International Official (SIO) or a dedicated leader so that "everything [doesn't] get split up and so that it's clear who is making the final call." Like Simon, Michelle discusses a cultivation that happens not by chance, but through strategic leadership.

Fulvio dreamed of how institutions can "get people to open up and loosen up, to make work more effective." He imagined that faculty and IHE practitioners on his campus would work together more effectively if institutional leaders would organize "committees for strategic planning" adding that he would like to "be involved in those, steer some of the decision making, open up opportunities [for global learning]." He passionately expressed, "These committees keep these things at the forefront of people's thinking, this work is important, it is valuable."

Expanding internationalization. Some participants connected their individual commitments to advancing internationalization to the need for the institution to hold a commitment to expanding internationalization. They expressed that they wanted their institution to support the relationships in a way that helped to enhance the quality and diversity of the relationships that contribute to an expansion of internationalization in some respect. Within the egalitarian imagination for internationalization, the IHE practitioners in this study articulated ideas about how internationalization could be enhanced by generative IHE practitioner-faculty relationships. They spoke about expanding internationalization as distinctly not the replication of more of what already exists, but as enhancing and improving the quality and depth of

internationalization efforts. In this egalitarian imagination, they dreamed of collaborating with faculty to achieve more critical goals for internationalization. In fact, 8 of the 16 participants in this study linked their value for faculty relationships to desires to collaboratively expand internationalization in ways that align with current scholarship on critical internationalization (See the literature review of Critical International Education in Chapter 2). Thus, this section takes care to describe the dreams that IHE practitioners in this study shared for enhancing internationalization through their relationships with faculty members.

Critical expansion. Reflecting on the importance of relationships with faculty for implementing aspects of international education, Liana talked about a particularly good relationship with a faculty member. She explained that they were co-teaching a course that delved into cross-cultural communication. She described that they were leading a class conversation about cultural intelligence and a student made a comment about racism "that was just left out there." Liana explained that she emailed the professor after the class and said, "I think we missed an opportunity." Liana explained that though the faculty member wasn't sure at the time that he agreed with her about missing an opportunity to have a classroom discussion about racism, in the next iteration of the class, she brought up the example and they agreed to "pare down the content" to allow for more student engagement around critical topics like racism. Liana's example and her use of her expertise in international education evokes critical intercultural communication and intercultural education literature, where critical scholars foreground issues of power, context, socio-economic relations, and historical/structural forces as constituting and shaping cultural and intercultural communication encounters, relationship, and contexts (Collier, 2001; Martin & Nakayama, 1999; Mendoza et al., 2002; Starosta & Chen,

2001, 2003). Liana's example shows how she is working through a trusting relationship with a faculty member to imbue her knowledge of critical intercultural education and practices into student learning on her campus.

Critical Global Citizenship and Internationalization at Home. Roman and Simon both imagined advancing critical Internationalization at Home (IaH) efforts. For example, Roman commented,

> My biggest wish is [to] move beyond student mobility, because it is fragile, because there is so much opportunity—potential—in other forms of internationalization, and we are not tapping the potential. I really wish internationalization became less of a revenue generator and more of "let's bring education to the next level."

Roman explained,

> If we start having [campus] trainings where we are talking about building partnerships, naturally we could start going beyond mobility. If we start thinking about partnerships and how we can partner and how we can involve faculty more, we are going to get more of these other ways of internationalization to come to the table in a more natural way than just bringing students to campus.

Roman's comments, referring to his work to support international success in a "natural way" that was not intended as a "revenue generator" invoke the 2012-2016 Ethical Internationalism in Higher Education (EIHE) project that examined ethical issues, which stemmed from a shared concern that current financial crises are driving new functionalist and market-driven policies in higher education. Roman added,

> I would love to have an effective SIO, somebody who is going to advocate for this type of advancement of internationalization, someone who has the clout to champion this cause, someone who can lead the development of an internationalization plan that thinks about these things in these ways.

Roman envisioned that moving beyond revenue generating frameworks for internationalization would allow a more natural enhancement of internationalization at his campus. He also imagines that a leader would be necessary to champion this type of enhanced internationalization.

Simon imagined that his campus could come together and grow their strengths and align their passions for International Education. He explained that "coming together" would "create a student body well-equipped to traverse this global landscape and critically analyze power legacies." As noted above, Simon imagined that his campus could develop critical themes for internationalization, and this would be "a way to bring in faculty passions, you have to get them on something they already care about, the themes are the means to get there." Simon's dreams echo the literature on critical global citizenship. Like Garson (2016), Simon is imagining that aligning internationalization at home (IaH) goals with Global Citizenship Education (GCE) may inform several areas of new understanding of internationalization.

Addressing socio-historical forces. Dominic and Liana imagined ways to address the socio-historical forces that, in their view, have misshapen the field. Dominic dreamed of internationalization efforts that could combine "global competencies, equity, diversity, and inclusion." Dominic explained that an awareness of the need for diversity would "enhance what we seek for internationalization at our campus. We could find a way to encourage students to go to less commonly traveled to locations, encourage students to look outside of their comfort

zone." Dominic imagined further, "Increasing diversity of faculty and administrators in the field will attract students of diverse backgrounds. Having a diverse workspace, providing inclusive resources, preparing students for social stigmas [is what internationalization] efforts could produce." Dominic's imagination of inclusion and diversity in the field aligns with the exposition on the intersections of diversity, equity, and inclusion and internationalization aims in higher education found in *Social Justice and International Education Research and Practice* (Berger, 2020). Specifically, his dream to diversify faculty and administrators in the field as a way to help prepare students for the social stigmas that they will endure while participating in international education aligns with the critique of International Higher Education and recommendations in Serrano's (2020) chapter, "Social Justice-Centered Education Abroad Programming: Navigating Social Identities and Fostering Conversations."

Similarly, Liana commented that for the field, more collaborative spaces for IHE practitioners and faculty would embody her wishes to achieve "the goals of interculturalization or global inclusion." She clarified, "The goal is leveling the playing field [by] finding, highlighting, showing the inequities and breaking down the systems that have created the inequities." Liana's ideas are closely associated with how Stein et al. (2019) employed the notion of the modern/colonial global imaginary to frame their analysis and situate higher education's involvement in international development within longer histories of global geopolitical, economic, and social relations. Liana dreams that her institution can critically enhance internationalization through IHE practitioner partnerships with faculty.

Internationalizing knowledge/curricula. Fulvio imagined ways to enhance curricula and knowledge internationalization through his relationships with faculty members. He commented

that institutions need to recognize that there is "great value for getting disciplines to consider the power structures and legacies that have contributed to their cannons." Fulvio added, "I deeply believe that the work that we do at universities is about not just acquiring knowledge, but also creating it." He explained,

> If you don't have as great a diversity of backgrounds and perspectives available, then you're missing the point. If you don't know the way that people think about these sorts of topics or these issues, who come from different backgrounds than yourself, then you're missing such a large part of the picture and you're just never gonna get there.

Fulvio's ideas evoke the IHE literature on internationalizing knowledge and the curricula, where Burman (2012) and Gaztambide-Fernandez (2012) simultaneously called for a commitment to the decolonization of the knowledge and the curricula. Fulvio dreams of his institution valuing the critical approaches to internationalizing the curriculum and he is connecting this desired institutional value to his belief that generative relationships with those in the faculty role can lead to curricular transformation.

Emergence and thriving beyond barriers. The expansion of internationalization was also imagined as the emergence of new outcomes made possible by the transcendence of structural borders in HEIs. Conley and Carley imagined what would happen if their institution expressed the importance of IHE practitioners and international education offices in a way that led to more faculty engagement. Carley imagined her campus having dedicated workshops where faculty and practitioners "highlight what they are doing [to internationalize the campus] and encourage others to do those things." She imagined, "This would bring together the academic side and the co-curricular elements [of international education] and increase opportunities for students'

development." Carley then dreamed, "This would encourage more involvement from faculty and staff, it would bring down the barriers and more people may become more involved and feel more supported." Carley's words echo the sense of thriving at work noted by Positive Organizational Development scholars that discuss the importance of generative workplace relationships to achieving organizational aims. Worline and Dutton (2017) in *Awakening Compassion at Work* explain, "Complex organizations need people who coordinate and collaborate across all kinds of boundaries. Coordination and collaboration are domains in which qualities of human relationships determine strategic success" (p. 23).

In talking about his fondest wishes for his campus, Conley explained that he'd like to "have every faculty member engaged in internationalization" and for the field, "everyone having an understanding of what internationalization means for their campus. There's a whole wide-open space for them to operate within and put value into." He expressed that he wants faculty to be aware of the resources and talent in his international education office and say, "I would love to work with their office to create something new." Conley explained,

> This will lead to more engagement for our students to have more opportunities and more diverse opportunities. [More engagement] will lead to a higher level of participation, a 100% level of engagement of academic units– that would lead to more opportunities for our students. And more opportunities [for faculty and IHE practitioner interaction] will help with respect and faculty participation.

Conley explained that he would like his institution to support IHE professional staff more and the relationship with faculty more so that they all could:

> Take a step back and know that you are doing your best. You can go home and know you did your best, your success is not always tied to faculty participation, but there is an understanding that the participation of both sets of people groups [IHE practitioners and faculty] on campus leads to the common goal.

Conley's words encompass the understanding that compassion leads to thriving and thriving to "creating something new." Worline and Dutton (2017) explain, "Being held by the compassion of colleagues renews our hope and belief in the best of what human work and organizations can be" (p. 223). Carley and Conley imagine themselves thriving in an institution that supports IHE practitioner-faculty relationships where their work in partnership with faculty leads to the best of what their institution can be. They imagine their institutions "bringing down the barriers", "getting everyone engaged" in "the whole wide-open space" of IHE where everyone can "operate within and put value into" internationalization. They imagine that such uninhibited IHE practitioner and faculty participation would "create something new" and "lead to the common goal" of internalization. They imagine a thriving internationalized institution without barriers.

Egalitarian dreams. Darina, Marisa, Livia, and Liana imagined the new types of collaborations that could exist between IHE practitioners and faculty members if their institutions were structured less hierarchically. Darina's egalitarian imaginings for the enhancement of the field circled back to implications for the diversification of leadership of her institution. She commented, "Diversity at the leadership level is essential. This is a very white male dominated leadership [at my institution]." She added, "[We need] more honesty. We have radical right-wing groups and legislature [in this Western state]. No one will address the socio-economic issues, such as access to education, head on due to political leanings." She added that

"more intentional internationalization efforts, engagement and support of education abroad" will have an impact and produce "ethical institutional leadership."

Marisa imagines collaboration on her campus in an egalitarian context, she had advice for her campus to expand internationalization efforts,

> Give opportunities for cross-connection, no senior table or senior panel, no hierarchy. We're working on this together. Give opportunities for people to share back, give substantial amounts of time for people to connect with each other. Set the goal that we want you to work more collaboratively. We're all human beings trying to make this work. And ask us, "What's the take-away? What's the new project? What is the 'something new' to consider? Who are you going to collaborate with on the opposite team [faculty or IHE practitioner] for some reason?"

Marisa imagined that egalitarian expectations at her institution would enhance internationalization outcomes in a way that hierarchical expectations do not.

Similar to Marisa's egalitarian dreams for enhancing internationalization, Livia shared her hopes for her campus,

> I want real mutual respect for what everybody is doing and assume positive intent. I hope we can get to that place where we can sit down in a room together with positive intent and innovative ideas and we're letting people shine, building each other up. It can create experts that can work together in a really good ways that leads to genuine curiosity and empathy for each other's challenges. We need more collaborative committees where the voices are mixed. Streamline, cut the red tape so that we can be innovative and creative and have time to connect. We need to leave our egos at the door, come in with curiosity.

> We all have such unique interests and experiences; we can learn from each other. If we focus on those good pieces with faculty, it'll breed further good pieces, it doesn't have to be a battle. Drop the facade and go into it with genuine curiosity and kindness.

Livia imagines that collaborative committees will lead to compassion and innovation as IHE practitioners and faculty learn from each other and are given time to connect.

Liana discussed the importance of egalitarian structures for supporting collaboration. She explained a situation at her campus where a staff consultative committee was asking for the same amount of power that the faculty consultative committee had in informing the dean about important matters. Liana explained how shared power (e.g., equally influential consultative bodies) supports collaboration. She explained, "If you don't have representation throughout a hierarchy, and appreciation for the humanity of all the people, there's gonna be inequity." She stated, "Seeing someone as human, valuing their humanity as much as you value your humanity. That needs to come from the top leadership, or it's just words." Liana explained, "So [shared power] feels important in recognizing the breaking down of some of the hierarchies a little bit." For Liana, the breaking down of hierarchy through shared power would support collaboration between faculty and IHE practitioners.

Summary of expanding internationalization. These dreams show what could be when the individual values, behaviors, cultural norms, and institutional supports align to allow IHE practitioners and faculty to enhance internationalization on their campus. Perhaps Michelle best described what could emerge from institutionally supported IHE practitioner-faculty relationships,

> Together we can do something bigger and better. We all share a common goal, so bring us closer together as a campus community. […] With the spirit of collaboration–just hearing each other out–getting a more balanced view of our field from others–will really elevate the field. We could then move beyond "we need it" to "internationalization is a part of our everyday academic life."

Thus, in the Lower Right "Its" quadrant of generative IHE practitioner-faculty relationships, the interview participants expressed their ideas about the social structures that would best support their relationships with faculty members.

The expressed interobjective views that included themes of institutional leadership valuing internationalization, strategizing internationalization, and expanding internationalization. The interobjective views correlated very strongly with the subjective beliefs that the interview participants shared about their interior attitudes about the value of the relationship. Fundamentally, the IHE practitioners in this study wanted institutional leadership to value the relationship because they connected this to being able to achieve internationalization aims. Some offered ideas that institutional leadership could strategize internationalization efforts, which would lead to better outcomes. And some shared dreams for institutional leadership supporting the relationship to the extent that they became an integral part of enhancing and expanding internationalization in ways that held strong meaning and purpose for the IHE practitioners, especially in advancing critical internationalization aims.

Summary of Integral Theory analysis. Using an appreciative inquiry lens to gather the data created the space for research participants to positively reflect on their experiences and offer their insights and ideas for "good" relationships with faculty. Effective working relationships are

complex. Due to this complexity, the interviews have been analyzed and presented using an Integral model. Viewing the data through Wilber's (2000) Integral quadrants (individual, behavior/action, relationships, and systems) allowed for the emergence of sub-themes and provided a deeper understanding of the holistic nature of generative IHE practitioner-faculty relationships. This theory captured the elements of generative relationships and provided a framework which may be useful to support current and future IHE practitioner-to-faculty relationships.

Interview Findings

Thus, the responses to the AI interview protocol analyzed through an integral theory lens revealed the following insights to Research Question 2: What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities? The insights are discussed in more detail according to the Appreciative Inquiry sub-questions of this study:

2.a. What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?

2.b. What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?

2.c. What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?

Relational Aspects

Research Question 2.a. seeks to understand the relational aspects that drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities. According to integral theory, relational aspects include both the individual interior (I believe) and the communal interior (We value). The results of this study indicate that certain IHE practitioners' beliefs and particular cultural values drive and give meaning to the relationships. The IHE practitioners in this study exhibited strong psychological ideas about why the relationship between IHE practitioners and faculty is valuable, and these values were directly related to their ideas about the significance of achieving and advancing internationalization aims. Thus, they consciously equate the relationship to facilitating, contextualizing, or enhancing internationalization activities. While the beliefs connect to a personal desire to achieve IHE aims, the cultural beliefs give shape to the relationships as "good" due to shared values for connection, collaboration, or care. Thus, the relational aspects are a set of interior individual and communal values and worldviews that describe the reality of the relationship from the IHE practitioner perspective: it rests upon a foundational value for achieving and advancing internationalization and is seen as "good" based on a view that connection, collaboration, and care generate effective IHE practitioner-faculty relationships.

Relationship-Building Approaches

Research Question 2.b. seeks to understand the approaches and possibilities that exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities. According to Integral Theory, approaches are behaviors and actions that encompass the individual exterior components (best represented by the phrase: It

happens). The results of this study indicate that certain behaviors need to exist and be witnessed in IHE practitioner-faculty relationships for IHE practitioners to experience the relationship as "good" and thus worthy of their effort because they believe it will contribute to the achievement or advancement of IHE aims. These are the approaches IHE practitioners apply to building relationships with faculty because these are the approaches that hold promise for realizing internationalization. Thus, the approaches that hold the most promise for building generative IHE practitioner-faculty relationships are those that are inspirational, deliberative, and dignifying. For the IHE practitioners in this study, these are the approaches that achieve their desired realities in relationships with those in the faculty role.

Institutional Support

Research Question 2.c. seeks to understand the new opportunities that IHE practitioners imagine for strengthening and supporting effective partnerships with faculty in internationalization efforts. According to integral theory, institutional support encompasses the social and environment elements that involve the communal exterior component (how it is functioning). The results of this study indicate that IHE practitioners see opportunities for particular organizational dynamics to support generative partnerships with faculty in internationalization efforts. They imagine the organization supporting the relationships in a manner that is valuing, strategizing, and expanding internationalization activities.

The Patterns of Interdependencies and Interactions

Importantly, these organizational dynamics are closely linked to the beliefs that IHE practitioners hold for the value of their relationships with faculty and the behaviors and cultural values that they see as important to generative relationships with faculty members. As CAS

scholars Zimmerman and Hayday (1999) explain, “The whole is not explainable by the parts alone. Rather, emergent outcomes can only be explained by the pattern of interdependencies and patterns of interaction. These emergent outcomes can be unpredictable and yet are created by simple, replicable processes” (p. 282). Thus, understood as four irreducible, interrelated quadrants, IHE practitioner-faculty relationships are complex but not incomprehensible; rather, they are coherent and reproducible.

Patterns of interdependencies are apparent in Fulvio’s value for collaboration and desire for institutional support. Discussing what he values most in a relationship with a faculty member, he stated, “The way we approach our work, it was collegial, it was a collaboration, not a set of demands, not a power grab.” His value for free collaboration is closely linked to his rationale for institutions needing to value internationalization more, where he explained, “Relationships take time. Impressing on leadership the importance of something and the time for it is so important.” This rationale is connected to his dream of the institution valuing critical approaches to internationalizing the curriculum that derive from radical collaboration between IHE practitioners and faculty members. Thus, Fulvio holds a cultural value for collaboration which is interdependent with his hope that the institution provides the time and the space for IHE practitioners and faculty to develop relationships that can critically enhance internationalization efforts.

Similarly, Conley’s belief that internationalization is enhanced through his connection with faculty members is linked to the importance he places on collaboration. Conley noted, “Faculty-led programs are a great first step for students. I rely on faculty members to facilitate those programs; the partnership helps with accessibility and drives learning outcomes.” His

belief that the relationships are important because they enhance internationalization is connected to his expression of the intrinsic value of collaboration when he commented on a good relationship where the faculty member "had a good understanding of what our office did, mutual understanding of our function. He was looking for those services, open to new ideas, [he had a] collaborative approach." This was linked to his comment that he would like to see his institutional leaders "show the benefits [of IHE practitioners] and the extent to which faculty can be supported [by practitioners]." His dream linked his belief that IHE practitioner-faculty relationships enhance internationalization to his desire to witness an institutional value for collaborative internationalization that would make faculty think "I would love to work with their office to create something new." Hence, Conley's personal beliefs, cultural values, and desires for structural support are interdependent and when he encountered a faculty member that also valued collaboration and was open to new ideas, his belief and desires for supported IHE-practitioner-faculty relationships interacted to sharpen his perception of the reality of generative relationships.

These links are also apparent in Michelle's responses. She expressed the belief that generative relationships help to contextualize internationalization, "I rely on faculty [to meet the needs of a foreign partner] and I help [faculty] to put a global spin or an internal spin to their research that is more relevant than just internationalization." Her belief that the relationships help contextualize internationalization is connected to her use of deliberative behaviors where she thinks critically about what faculty are saying so that she can discover what they are really concerned about and help to address the issues that they perceive. The deliberative behaviors that Michelle believes underpin generative relationships and lead to contextualized

internationalization, are linked to her hope that her institution supports the IHE practitioner-faculty relationship so that they could expand internationalization by "balancing academic/professional/interdisciplinary views of the field." Michelle uses deliberative approaches for relationship-building in order to understand faculty perspectives and thus support the contextualization of internationalization according to their specialization and needs. Michelle's dreams of an internationalized institution that balances academic, professional, and interdisciplinary perspectives of the field are linked to the care she takes to understand vantage points and specializations. All four quadrants are interactive in Michelle's expression of the reality of IHE practitioner-faculty relationships.

Thus, the organizational dynamics that IHE practitioners imagine for strengthening and supporting effective partnerships with faculty, in turn, feed back into the individual beliefs and cultural meanings that underpin these relationships. In keeping with Integral Theory, the findings from the AI portion of this study indicate that each irreducible IHE practitioner perspective (subjective, intersubjective, objective, and interobjective) of reality must be consulted when attempting to fully understand the phenomena of generative IHE practitioner-faculty relationships and its potential to be strengthened and expanded (Esbjörn-Hargens, 2010).

Therefore, the findings from the AI portion of this study, through an Integral Theory lens, demonstrate that each aspect of the relationship is a whole and each aspect is interdependent and growth spirals in a pattern from one whole to the next and back again. For example, when Conley sees his institution show the benefits of his office to the extent to which faculty say, "I would like to work with the office to create something new," his belief that IHE practitioner-faculty relationships are important because they enhance internationalization is reaffirmed, and

he continues to build (and thus reify) a collaborative culture with faculty members. And when faculty respond to him in ways that show they are "open to new ideas" it encourages the institution to enhance internationalization by demonstrating the value of his office. In this way, the nested interdependence of self, relationships, organization, and system are expressed (see Figure 5.4).

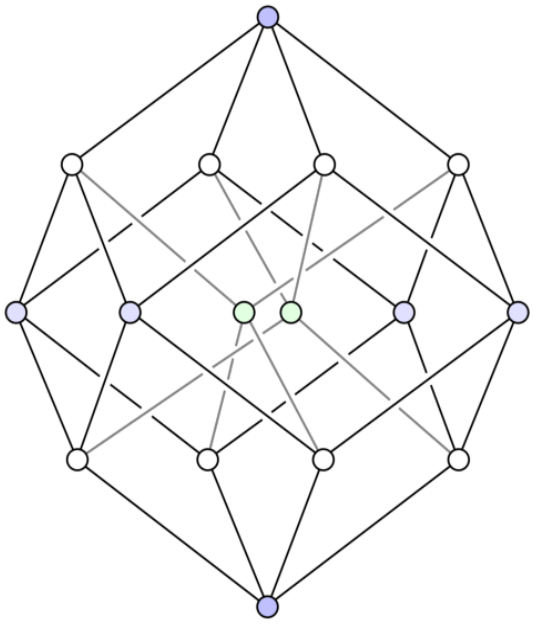
Within an integral framework, Wilber (2000) proposes "all four quadrants, with all their realities, mutually interact and evolve – they 'tetra-interact' and 'tetra-evolve'—and a more integral approach is sensitive to those richly textured patterns of infinite interaction" (p. 52). In essence, the interacting and evolving nature of the four quadrants of generative IHE practitioner-faculty relationships reveal that emergent internationalization outcomes, products, and approaches are not linear, not hierarchical, and not centralized. Rather, as Complex Adaptive Systems (CAS) scholars explain, "Emergence requires distributed capacity" (Goodwin, 1994 p. 56). In a living, thriving system the parts are simultaneously interdependent and autonomous. Zimmerman and Hayday (1999) explain, "In nature, complex adaptive systems have distributed capacity. Capacity or control for 'decisions', choices, or actions is not centralized. This decentralization of capacity or control also means non-sequential problem solving. The solutions emerge from a variety of simultaneous processes" (p. 282). Thus, internationalization outcomes emerge in simultaneity among IHE interactants in organizations where strategy, culture, structure, and capabilities are aligned and begin to function as a whole (Zimmerman, 1999).

Thus CAS scholarship predicts that emergent internationalization will arise from self-organized, egalitarian (sharing equal responsibility and power), decentralized organizations– where individuals are able to freely partner and fashion high quality connections that develop

into generative relationships to achieve the common mission or objectives of IHE. It is through unbound, generative relationships that internationalization outcomes emerge. These nodes of relationships thus form the fabric of organizational culture that in turn compel the HEI to adapt and transform into an internationalized institution. This paints a picture of beautiful intricacy, in which one thriving individual connects to another, and to another, aligning behaviors and cultural values to achieve internationalization aims. The dynamic complexity evokes the image of a tesseract (see Figure 5.5), a four-dimensional cube, with interconnected nodes that simultaneously turn within and without. Or, as Wilbur (2000) notes about Integral Theory revealing the workings of a living system, the quadrants “tetra-interact” and "tetra-evolve" (p. 52).

Figure 5.5

Four-Dimensional Hypercube, or Tesseract



Note. Reprinted from Piesk (2007).

Ultimately, as Integral Theory and CAS highlight, organizations are made up of relationships and relationships consist of individuals connecting to one another in a web-like pattern. The complexity of relationships increases as the number of individuals and connections increases. However, at the core of any relationship, no matter the size or the complexity, remains the individual, as a whole. Ultimately, this is where development must begin. The relationship between two individual interactants is a whole and that relationship must be supported and developed, the organization is a whole—in need of development, and the system is a whole—in need of development (see Figure 5.4). Each is interdependent and growth spirals from one whole to the next and back again. Thus, an Integral Lens provides "a unifying framework that makes genuinely holistic thinking and actions possible" (Beck & Cowan, 2006, p. 30)

The Integral Process for Generating Positive IHE Practitioner-Faculty Relationships

Returning to the IHE practitioner-faculty relationship, I now focus on the irreducible aspects of the relationships and how these aspects "tetra-interact" and "tetra-evolve" to produce, strengthen, and support effective partnership in internationalization efforts. The AI portion of this study demonstrates that the relational aspects (RQ2a), approaches and possibilities (RQ2b), and organizational supports (RQ2c) form a complex, yet patterned cycle in the IHE practitioner imaginary. The cycle can be described as: the growth of personal beliefs about the importance of the relationship leads to a development of a set of cultural values that give shape to the relationship, which in turn leads to the enactment of a set of behaviors and actions that form generative relationships, these actions then fuel a desire for the organization to support the relationship in a way that, when experienced by the IHE practitioner, connects back to and strengthens the individual beliefs that underpin the value of the relationship.

Hence, when the organization supports the generative relationship, it is also serving to strengthen the individual beliefs of IHE practitioners about generative relationships, thus reinforcing the cultural values, thus increasing the generative behaviors, thus re-encouraging organizational support for these generative relationships, and so on and so forth is the relational process for achieving and advancing IHE aims (see Figure 5.6). Thus, using Integral Theory to detect these dynamic aspects of generative IHE practitioner-faculty relationships describes a comprehensive strategy for developing and sustaining these relationships as a part of a complex adaptive system where IHE outcomes emerge from the field's two main interactants supported by institutional structures designed to champion the relationships.

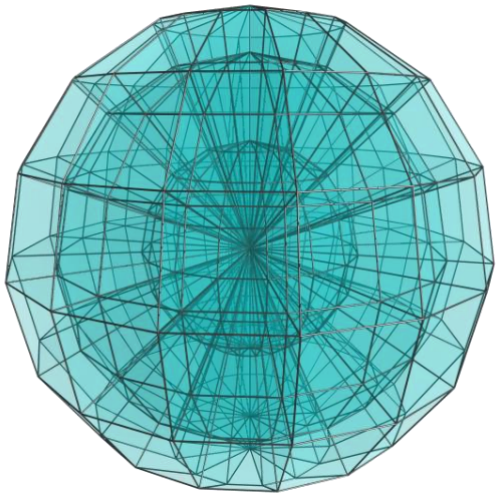
Figure 5.6

The Integral Process for Generating Positive IHE Practitioner-Faculty Relationships

This process, indicating circular movement, is represented in Figure 5.6 as a line moving from one integral quadrant of generative IHE practitioner-faculty relationship to another. But, in actuality, the quadrants, as described by Integral Theory and CAS, dynamically tetra-act and tetra-evolve (Wilbur, 2000) in a pattern of interdependencies and patterns of interaction (Zimmerman & Hayday, 1999) which are not linear, not hierarchical, and not centralized (Goodwin, 1994). The web of connected nodes moves and interacts, and from this self-organizing process emerges new IHE approaches, outcomes, and solutions. Therefore, the integral process for generating positive IHE practitioner-faculty relationships for higher education internationalization is better understood not as a 2-dimensional cycle (see Figure 5.6), but as a 4-dimensional, interconnected sphere, or a hypersphere, that is tetra-acting (see Figure 5.7).

Figure 5.7

Four-Dimensional Tetra-Acting Hypersphere



Note. Reprinted from Rhb100 (2008).

Thus visualized, each generative IHE practitioner-faculty relationship becomes a hyperconnected dynamic of the self-evolving complex adaptive system of higher education internationalization. It is egalitarian and interconnected: a beautiful pattern of interdependencies (beliefs, cultures, behaviors, and systems) that provides the possibility for novel internationalization approaches, methods, solutions, outcomes, and structures to develop and emerge.

Appreciative and Integral Findings

The exploration of the Appreciative Inquiry interview response data through the lens of Integral Theory has illuminated a foundation for understanding generative IHE practitioner-faculty relationships. The AI approach provided understanding of the social world of IHE practitioner-faculty relationships. Using the AI approach allowed for the participants of this study to explore ideas about what is valuable in these relationships, what they do to build these relationships, and ways in which these ideas for generative relationships can be built upon. The emphasis of the AI portion of this study was on appreciating the activities and responses of the IHE practitioners, rather than concentrating on their problems.

Thus, conclusions to Research Question 2 “What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities?” can be summarized as follows: from an appreciative perspective, generative relationships with faculty are incredibly valuable to IHE practitioners; they recognize that internationalization is not possible without the relationship. IHE practitioners tend to approach the relationship-building process with behaviors that are based on their own values related to internationalization; there is a set of cultural values that guide the relationships and provide frameworks by which IHE practitioners can determine that the relationship is

"good," and when higher education institutions tangibly support the relationships, IHE practitioners see that there is great potential to further realize and advance International Higher Education. When this potential is realized through the support of the organization, IHE practitioners' beliefs in the relationships are strengthened, the cultural values are reified, the behaviors are reinforced, and the organization achieves greater IHE aims.

Conclusion

IHE is complex, and the dynamics affecting the working relationship between the two main interactants of the field are intricate. The data illuminated the importance of connections within relationships as they relate to the individual, the purpose of the relationship, the institution, and IHE outcomes. For these connections to be established and strengthened, specific behaviors must be present (and witnessed) throughout the life of the IHE practitioner-faculty relationship. Hamilton (2006) described the value of distinguishing connections by outlining that "connections permit us to see the relationship between individual behavior . . . and the whole system" (p. 9). It is through this systemic awareness of connectedness that opportunities to strengthen and build generative IHE practitioner-faculty relationships exist. The following chapter synthesizes these appreciative findings and the critical findings of this study into implications and recommendations for higher education institutions and the field of International Higher Education.

Chapter 6: Recommendations, Implications, and Conclusions

This chapter concludes the study by summarizing the key findings in relation to the research aims and questions. It also reviews the limitations of the study and proposes opportunities for future research and practice. The purpose of the study was to examine International Higher Education (IHE) practitioners' perceptions of engagement with faculty in the work of higher education internationalization. Two research questions with three sub-questions each formed the direction of the study:

1. How do IHE practitioners experience their engagement with faculty in the context of internationalization activities?
    a. How does their perception of these interactions inform their sense of professional self or identity?
    b. How does their perception of these interactions inform their meaning-making for faculty engagement?
    c. How do they perceive organizational/institutional culture to influence their relationships with faculty?
2. What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities?
    a. What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?

b. What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?

c. What new opportunities do IHE practitioners imagine strengthening and supporting effective partnerships with faculty in internationalization efforts?

The previous two chapters analyzed the interview findings separately: focusing first on explicating the power and the effects of power on the IHE practitioners in this study (RQ1) and second on unveiling the possibilities that the participants perceived for building generative relationships with faculty members (RQ2). This chapter merges the social critique of the impact of power on identity and meaning-making from the Co-Cultural Theory (CCT) portion of the study and the action-research findings from the Appreciative Inquiry (AI) portion of the study to present insights into the realities in which IHE practitioners are building and sustaining relationships with faculty to achieve IHE outcomes. Where the critical approach of CCT revealed the impacts of power in the social hierarchy of higher education, the action-research approach of AI revealed ways to attain organizational equity by addressing entrenched systems of power. Additionally, action-research methods like Appreciative Inquiry posit collaboration as both a principle and as a strategy central in bringing about generative and organizational change (Coleman & Rippin, 2000). At the end of this chapter, these insights are extrapolated to recommendations and implications for Higher Education Institutions (HEIs) and the field of International Higher Education (IHE).

Summary of Key Findings

Upon the examination of literature surrounding the faculty and professional staff relationship in the context of higher education internationalization activities, a clear gap was noted concerning the collaborative efforts between the field's two main interactants. Scholarship was found that described "faculty engagement" as an objective input that, when not achieved by IHE practitioners, presents significant barriers to higher education internationalization (Clifford, 2009; Childress, 2010; Di Maria, 2019; Hudzik, 2015; Landorf et al., 2018; Leask, 2005; Mihut et al., 2017; William & Lee; 2015). Though the research focused on organizational and structural requirements for supporting the changes for institutional internationalization and the individual requirements for adopting and reinforcing change, it did not offer understanding of interpersonal dynamics as factors that support or complicate the achievement of IHE goals. The broader body of research on higher education faculty and professional staff demonstrates that cooperation between the two groups is difficult to achieve and conflict laden due to cultural differences (Birnbaum, 1988; Borland, 2003; Minor, 2004; Weingartner, 1996; Welsh, Petrosko & Metcalf, 2003). The body of research also found a strongly developed sense of faculty roles, values, and beliefs. However, the same consideration for professional staff was not addressed in the available literature. Thus, the sense of professional identity, perception of roles, and the values and beliefs that inform how IHE practitioners perceive and approach interactions with those in the faculty role was not known. Furthermore, no studies were found that offer approaches for relationship-building that focus on the interactions of the two main agents of internationalization in higher education. Simply put, it was not known how the field's two main interactants interact with each other, except that it is complicated by divisions of stature, misconceptions of role and value, and

"unproductive" and "demeaning" behaviors (Hudzik, 2016). This study provides greater insight into the experiences of one part of this dynamic: the IHE practitioner perspective.

Since the IHE practitioner standpoint on "faculty engagement" was found to be indiscernible in the literature, this study was concerned foremost with understanding their perspectives. Apropos, this study has applied the phenomenological approaches of Co-Cultural Theory (CCT) and Appreciative Inquiry (AI) to the analysis of IHE practitioner-faculty relationships from the perspective of IHE practitioners. Using these two phenomenological approaches in conjunction was done to both explicate the power dynamics that affect the relationships as well as to unveil the possibilities for enhancing the relationships that impact the outcomes of higher education internationalization activities.

Overall Findings

This study aimed to investigate the power constraints and the liminal possibilities for IHE practitioner-faculty relationships. By applying critical and appreciative analysis to IHE practitioner's experiences with faculty engagement, this study has demonstrated that the IHE practitioners perceived a relational power imbalance, elitist culture, and hierarchical structures to negatively impact their interactions with faculty–and ultimately restrict IHE outcomes. Nevertheless, this study also demonstrates that IHE practitioners are devising constructive behaviors, building generative cultures, and imagining egalitarian structures to support their interactions with those in the faculty role. The next section provides a summary of the findings emergent from the data in response to the subset of research questions of this study, highlighting the findings and themes that surfaced from the analysis of the Co-Cultural Theory and Appreciative Inquiry interview data.

RQ1: How do IHE practitioners experience their engagement with faculty in the context of internationalization activities? The results of the CCT portion of this study demonstrate that, in general, IHE practitioners feel they are at a power disadvantage when engaging with faculty. Additionally, to assimilate into cultural norms in higher education, they tend to downplay negative interactions with faculty. Overall, IHE practitioners prefer not to address the organizational structures and cultural norms that they believe to foster inequity. Rather, they tend to maintain the status quo because they believe that assimilating into the dominant organizational culture helps them to engage faculty. Overall, assimilating into the existing hierarchical structure and the perceived elitist culture is the preferable way that IHE practitioners of this study choose to engage with faculty in order to support the achievement of IHE goals.

Sense of professional self. This section focuses on answering Research Question 1a: *How does their perception of these interactions inform their sense of professional self or identity?* Due to the perceived structures and organizational cultures of higher education, IHE practitioners tend to feel a power disadvantage in their relationships with faculty, so they find ways to acquiesce, be polite, provide excuses for offensive interactions, blame themselves, and avert controversy so that faculty engage with them. Overall, their stories show that they are developing or have developed a sense of professional self, where their skills and talent lay in honing communicative tactics that encourage interactions. These unique skills are developed in response to the perceived elitist culture of higher education in order to secure faculty engagement. Yet these same tactics replicated and reinforced across the IHE practitioner network form a compounding pressure to maintain status quo which unintentionally reinforces the

existing social hierarchy and inadvertently diminishes the identity of the practitioner from IHE specialist to support staff, thus reaffirming the division and differential stature between faculty and practitioners. As noted by Hudzik (2016), "Those in the traditional scholar/faculty role often see practitioners as mainly application technicians or with no sound intellectual, conceptual or theoretical foundations or valid empirical evidence supporting the outcomes of what they practice" (p. 45). Paradoxically, most IHE practitioners in this study felt compelled to maintain the status quo as a means by which to secure faculty engagement, and, according to CCT, thereby reinforce demeaning perceptions of their professional self.

Nevertheless, some IHE practitioners in this study did choose the types of communicative tactics to express themselves authentically, display their knowledge, and share their professional opinion. They explained that when they communicated their authentic self it was because they believed that effective faculty engagement had to be balanced and genuine, or a partnership could not exist. Those that interacted in this manner did so with a hope that by displaying their authentic professional self they would make a way for the development of more understanding and balance in the working relationships between faculty and IHE practitioners. They showed a preference to display their authentic self when they felt that building mutual understanding or expressing their professional opinion would directly impact IHE initiatives that were important to them, especially when associated with IHE student outcomes.

The meaning of faculty engagement. This section focuses on answering Research Question 1b: *How does their perception of these interactions inform their meaning-making for faculty engagement?* Many IHE practitioners downplay or diminish the serious nature of various forms of verbal or nonverbal communicative abuses committed by dominant group members. As

noted in the analysis of the CCT interview responses, the IHE practitioners in this study downplayed disrespectful behavior when they made comments about their negative interactions with faculty members such as, “They came at me with knives out … so I said, okay, pretend I didn’t say any of that,” (Silvia), and “he got very rude … but we’re all learning,” (Anekke), and “the customer is always right, swallow my pride … then we can move on” (Dominic). As these quotes illustrate, the study participants preferred to make an alternative meaning for their tense interactions with those in the faculty role. Many IHE practitioners in this study rationalized negative experiences with faculty out of a desire to fit into the culture and structure of higher education. Rationalization was often paired with other assimilation tactics of averting controversy and emphasizing commonalities to be more successful in engaging faculty. Remaining silent to inappropriate or offensive comments and utilizing liaisons—working with faculty members who can be trusted for support, guidance, and assistance—were accommodation tactics used by IHE practitioners out of a fear of losing their jobs or being viewed as ineffective in their positions that required broad and strategic faculty engagement.

Impacts of organizational culture. This section focuses on answering Research Question 1c: *How do they perceive organizational/institutional culture to influence their relationships with faculty?* Overwhelmingly, the participants noted that elitism and hierarchy in the cultures and structures of higher education negatively impacted their ability to form positive working relationships with those in the faculty role. Every participant in this study expressed a view that the hierarchical institutional structures and/or the elitist organizational culture of higher education caused tensions and impaired interactions between them and those in the faculty role. Nonetheless, as noted above, most IHE practitioners in this study tended to assimilate to the

elitist organizational culture and align with the hierarchical institutional structures, as they perceived this to be the best way to engage with those in the faculty role.

RQ2: What affirmative insights from IHE practitioners offer hopeful approaches for supporting IHE practitioners in their partnerships with faculty for internationalization activities? The IHE practitioners in this study believe that building effective relationships with faculty members can be accomplished with behaviors that focus on connection, collaboration, and care. IHE practitioners tend to grow their faculty relationships with inspirational, deliberative, and dignifying approaches. They espouse an egalitarian image of HEIs supporting the relationships in manners that are leveraging and supporting the collaborations and thus valuing, strategizing, and expanding internationalization activities. Their egalitarian imagination is strongly linked with their personal beliefs about the importance of the IHE practitioner-faculty relationship for the realization of IHE aims.

Upper left and lower left: connecting the individual to relationship. This section focuses on answering Research Question 2a: *What relational aspects do international educators understand to drive the most generative relationships among IHE practitioners and faculty in the context of internationalization activities?* According to Integral Theory (Wilbur, 2000), relational aspects are a set of interior individual and communal values that describe the reality of the relationship. Using Integral Theory as a framework by which to contour IHE practitioner-faculty interactions revealed that, from the IHE practitioner perspective, the relational aspects rest upon an individual foundational value. The foundational value is formed by IHE practitioners' belief that the relationships hold an essential role in facilitating, contextualizing, and enhancing internationalization. Within relationships perceived to be generative by IHE practitioners, the

desirable actions and behaviors are based on communal conceptions that connection, collaboration, and/or care render IHE practitioner-faculty relationships effective to producing IHE outcomes.

Upper right: approaches to relationship-building and connecting to action. This section focuses on answering Research Question 2b: *What approaches and possibilities exist and hold promise for effective partnerships between faculty and IHE practitioners working on internationalization activities?* According the IHE practitioners in this study, the approaches that hold the most promise for building effective IHE practitioner-faculty relationships are those that are inspirational, deliberative, and dignifying. The IHE practitioners in this study applied approaches to engaging with faculty from a foundational belief in the importance of the relationship to achieving IHE aims. Those that used an inspirational approach underscored the importance of behavioral aspects of passion, awe, and appreciation. They utilized inspirational behaviors and noted their appreciation when faculty used these behaviors in their interactions with them. Others described a deliberative approach to building relationships with those in the faculty role. This approach used thoughtful and intentional practices to determine the best way to interact with faculty. They described how they were thinking critically about patterns of complaints, deciphering the communication they were receiving, and employing diplomacy to meet IHE objectives with faculty members. Another approach articulated in this study was the use of dignifying behaviors for building relationships with faculty. These approaches imbued faculty interactions with humanizing, empathizing, and compassionate behaviors.

Lower right: organizational opportunities and connecting within systems. This section focuses on answering Research Question 2c: *What new opportunities do IHE practitioners*

imagine strengthening and supporting effective partnerships with faculty in internationalization efforts? The results of this study indicate that IHE practitioners see opportunities to develop collaborative and egalitarian organizational dynamics that would strengthen and support effective partnerships with faculty for internationalization efforts. They articulated an egalitarian image of the organization supporting the relationships in a manner that is valuing, strategizing, and expanding internationalization activities. The participants all underscored the importance of having clear structures and leadership continually investing in internationalization. They described specific ways that the structures and leadership could support the IHE-practitioner-faculty relationship: through valuing internationalization, strategizing internationalization, and expanding internationalization. The most important desire that almost all IHE practitioners noted in this study, was the development of an institutional value for internationalization that recognized the need for IHE practitioner-faculty engagement. Some expressed that strategic internationalization needs to include IHE practitioners more in planning and decision-making. Similarly, some IHE practitioners in this study imagined how internationalization efforts could be expanded if the institution supported IHE-practitioner-faculty relationships.

Contributions to the Field

This study was designed to answer two interrelated research questions and thus produce two linked contributions to the field: practitioner perspectives and practitioner approaches. Thus, the contributions offer depth of insight into the application of theory and improvement of practice in the field of International Higher Education. The concept of co-cultural communication is grounded in the idea of promoting greater understanding of intergroup

relations and promotes a means to come to understand the complex intersections of culture, power, and communication in intergroup relations (Orbe, 1996). Appreciative Inquiry has threads of research and organizational development running throughout and can serve to place other research findings in sharper focus (Reed, 2007). Thus, combining the CCT and AI findings of this study provides a rich understanding of IHE practitioner-faculty relationships and reveals possibilities for interrogating and disrupting the divisive impacts of social hierarchy as well as improving the organizational culture and institutional structures that undergird these relationships. As Reed (2007) notes about the value of utilizing critical theory and positive organizational practices,

> Critical theory…can prompt audiences to question and challenge many long-held assumptions. In similar ways, AI can contribute to practice by responding to practice issues, focusing on achievements and how they can be built on, and also by challenging ideas about our world, particularly by encouraging people to look at the world through an appreciative lens, rather than one that emphasizes problems and failures (p. 182).

This section employs Reed's dual critical theory/appreciative framing to (1) analyze and extrapolate the CCT interview results as insights that can be used as prompts to question and challenge many assumptions impacting faculty engagement and (2) analyze and extrapolate AI results as insights that can be used to take the practice of "faculty engagement" forward (see Table 6.1).

The recommendations presented below are not intended to stand alone or describe a step-by-step process which leads to effective IHE practitioner-faculty relationships. As research

suggests, truly effective collaboration within organizations takes willingness, commitment, and time (Busche, 2011; Bushe, 2013; Cooperrider & Whitney, 2001; Hung et al., 2016; Hung et al., 2018). What I am proposing is an investment in a continuous development cycle that is holistic in nature, recognizes the current power imbalances, and seeks to support new cultures and structures for an egalitarian achievement of higher education internationalization. It is important to note that these recommendations have emerged through data collected using both critical theory and positive organizational development phenomenological approaches. As such, some recommendations surfaced through the sharing of the hopes and dreams for the collaborative partnerships described by the participants in the AI interview as well as by analyzing the data through the CCT and Integral Theory lenses.

Recommendations for Practice

In this section, the critical and appreciative findings of this study are interwoven into a set of recommendations for the field of International Higher Education (IHE) and for the leadership of higher education institutions (HEIs), especially Senior International Officials (SIOs). These recommendations are constructed on the premise that the field of International Higher Education and higher education institutions can support IHE practitioner-faculty relationships in symbiotic ways. The following recommendations explain how the IHE field can provide knowledge and resources to support relational approaches to internationalization. And, in turn, with these resources, HEI leadership (especially SIOs) can provide specific development opportunities for IHE practitioners, foster constructive interpersonal behaviors between IHE practitioners and faculty, build a collaborative culture, and create supportive systems. By providing these

opportunities to support the IHE practitioner-faculty relationship, HEI leadership is in turn strengthening the field of International Higher Education.

In keeping with the Integral Theory for holistic development used in the Appreciative Inquiry portion of this study, the recommendations have been organized according to the Integral four-quadrant framework (see Figure 5.1). Thus, the recommendations are divided into four sections: opportunities for IHE practitioners' professional development, opportunities for fostering constructive behaviors, opportunities for building a generative culture, and opportunities for creating supportive systems (see Table 6.1). In keeping with the CCT portion of this study, each quadrant has a corresponding recommendation for explicating power. And, in keeping with the AI portion of this study, each set of recommendations to maximize the generative opportunities, is conceptualized as either (1) a counter to muteness, (2) an alternative to divisiveness, (3) a balance for elitism, or (4) a contrast to hierarchy. The following are specific recommendations based on the results of this study.

Table 6.1

A Summary of Recommendations for Humanizing IHE Practitioner-Faculty Relationships

Study Aim	Upper Left: Personal	Upper Right: Behavioral	Lower Left: Relational	Lower Right: Structural
Explicate power (CCT)	1a. Recognize that muteness is diminishing IHE professional identity and purpose.	2a. Acknowledge that asymmetry is limiting choices for interaction.	3a. Accept that an elitist culture is impeding relationships.	4a. Realize that hierarchy is restricting IHE outcomes.
Generate opportunities (AI)	1b. Empower and develop IHE practitioners to counter muteness.	2b. Embolden constructive behavioral choices as alternatives to divisiveness.	3b. Foster a cooperative culture to generate equality.	4b. Establish egalitarian structures to contrast hierarchy.
	i. Value personal development	i. Promote inspirational behaviors	i. Encourage connection	i. Fashion appreciative approaches for valuing IZN
	ii. Distinguish and align values	ii. Motivate deliberative behaviors	ii. Reward collaboration	ii. Design concerted methods for strategizing IZN
	iii. Embed a shared vision	iii. Urge dignifying behaviors	iii. Elevate compassion	iii. Assemble priorities for expanding IZN

Recommendation 1: Opportunities for Developing IHE Practitioners

The recommendations within the Integral upper-left quadrant–the personal sphere–describe the necessity of (1a) recognizing the impact of muteness on the IHE practitioner's professional identity and sense of purpose. And in response, the recommendations propose ideas for (2b) generating opportunities for the empowerment and development of the IHE practitioner. These opportunities include (i) creating the conditions for professional development, (ii) linking personal values to institutional values, and (iii) embedding a shared vision for

internationalization among the field's two main interactants: IHE practitioners and faculty members.

1a. Recognize the impact of muteness. As discussed above, the CCT results of this study indicate that IHE practitioners are shifting their sense of professional identity to assimilate into and accommodate the social hierarchy of higher education. And, to a much lesser degree, this study demonstrates that some IHE practitioners decide to establish and maintain a stance that is separate from the social hierarchy of higher education. Thus, the first step in supporting IHE practitioner development is recognizing that the social hierarchy—which tends to mute the voice and thus diminish the worth of one co-cultural group in favor of another (Kramarae, 2005)—has a negative impact on the identity and sense of purpose for IHE practitioners.

Muteness occurs when individuals of a subordinate group struggle to fairly enunciate their thought processes, due to the external pressure to assimilate to the dominant group's established language (Griffin, 2011). Kramarae (2005) points out that the muted group are the people who do not have a publicly recognized vocabulary to express their experience. Their failure to articulate their ideas lead to their doubt about "the validity of the experience" and "the legitimacy of their feelings" (Kramarae, 2005, p. 59). Consequently, the loss of autonomy leads to feeling overlooked, muffled, and invisible (Griffin, 2011). As Cowan (2007) points out, "Muteness does not refer to the absence of voice but to a kind of distortion where subordinate voices … are allowed to speak but only in the confines of the dominant communication system" (p. 56).

The effect of muting the IHE practitioner voice is their discouragement and alienation because there is a lack of communicative variety and a stymied sense of possibility in their

interactions with faculty. They struggle to articulate their experiences and at times doubt the validity of their experiences and legitimacy of their feelings; hence, as the CCT interview findings revealed, they construct an alternate reality that uses dominant paradigms to make sense of their experiences and feelings. For example, when Dominic stated, "He got very rude, but the customer is always right," and when Conley explained, "It's not their fault, they were used to doing things differently," they were succumbing to the external pressure to invalidate their own feelings and assimilate into the dominant paradigms of IHE practitioners as "service technicians" and faculty as "elite," thus not accountable to the same standards. As Castel Bell et al. (2014) described, co-cultural groups employ efforts to downplay differences and justify or rationalize hurtful verbal and nonverbal communicative acts by dominant group members.

Recognizing the negative impacts of social hierarchy on the IHE practitioner-faculty relationship, SIOs can disrupt muteness by validating IHE practitioners' experiences and legitimizing their feelings. These opportunities include, (a) naming the silencing factors, (b) elevating and celebrating IHE practitioners' impacts and discourses that describe these achievements, (c) creating new words for the language system that are inclusive of IHE practitioners' experiences in engaging faculty, and (d) creating and using platforms that give voice to IHE practitioners. Having generated new paradigms, SIOs can thereby seize the opportunities revealed by the appreciative results of this study.

1b. Empower and develop IHE practitioners. The appreciative results of this study indicate that IHE practitioners' sense of professional self and purpose are strongly tied to their personal values for higher education internationalization. Therefore, SIOs should intervene in the muteness of IHE practitioners by advocating for the value of IHE practitioners and empowering

them through professional development, aligned values, and shared vision. These activities will introduce IHE practitioners with other possibilities for describing their experiences and articulating their feelings. For example, instead of quipping, "the customer is always right" to make sense of rude behavior, an IHE practitioner could determine that a description like, "my professional knowledge and experience is valid in informing this decision, and I do not deserve to be treated rudely," better represents their understanding of the experience. And instead of dismissing unfair treatment by making excuses like, "it's not their fault, they were used to different policy at another institution," an IHE practitioner could decide that an expression like, "we should all contribute to the development and understanding of policy at this institution; being distrustful of me is an unfair response to not agreeing with a policy here," better represents their feelings about the interaction. These are examples of the new words and paradigms that, when modeled and supported by SIOs, hold the power to disrupt the impacts of muteness caused by the social hierarchy at their institutions.

i. Value personal development. SIOs can value and support the professional development of IHE practitioners through both internal and external learning opportunities; thus, creating an environment that promotes professional learning for and continued commitment to higher education internationalization. The Appreciative Inquiry findings of this study showed that the IHE practitioners described "good relationships" with faculty as important to them because these relationships are essential to facilitating internationalization. As Livia explained, IHE practitioner and faculty relationships "have to be linked, it's impossible not to have some sort of connection, different experience and perspective and priorities allow for things to actually happen because we all have different skill sets." Hence, IHE scholars should define the

complementary skill sets of practitioners and faculty, and articulate how the differing experiences, perspectives, and priorities of IHE practitioners and faculty are interrelated and thus connect and "allow for [internationalization] to actually happen." SIOs could then use these professional development resources to contextualize a set of effective IHE practitioner skill sets that support collaboration with those in the faculty role. They could then host professional development workshops for the IHE practitioners at their institution based on these resources.

First, IHE scholars should define and expand upon this skillset and provide professional development resources for effective faculty engagement. Then, HEI leadership (especially SIOs) should take advantage of and secure resources for IHE practitioners to participate in IHE professional networks and create and strengthen an institutional IHE network that supports the development of practitioner skills, including faculty engagement. Often HEIs have several positions dedicated to the achievement of IHE goals–even smaller institutions usually have a handful of IHE practitioners that can be organized. To give a sense of the expanse of positions dedicated to international higher education that can be organized on each campus, at the time this research was concluded, a search on the NAFSA International Education Careers website on April 6, 2024 lists 550 open IHE positions in U.S. colleges and universities (NAFSA Careers, 2024). Assuming that this is only a small fraction of all IHE positions in U.S. college and universities, this means that there are several positions at most institutions. Thus, HEI leadership should organize and support a professional community for international education practitioners on their campus. The community can meet monthly, share best practices, discuss internationalization goals, and form collaborative projects to achieve internationalization objectives.

Therefore, the field of International Higher Education in tandem with higher education leadership (especially SIOs) can create and support an environment that encourages creativity for faculty engagement without penalizing behavior perceived as mistakes when viewed through the dominant paradigm. Beyond the internal IHE network, those in IHE leadership positions should model and encourage the voicing of the value of IHE practitioners. They should find ways to publicly underscore their talent and skill and expect IHE practitioners to share their expertise in connecting with faculty to both internal and external professional networks (such as NAFSA, AIEA, the Forum on Education Abroad, and ACE). Then, SIOs can make clear the linkage between IHE practitioner professional development and the flourishing of internationalization activities, especially when those activities connect with faculty members. By advocating for and utilizing institutional resources for the development of IHE practitioners, and then illustrating the connection of their talent, skill, and expertise to achieving internationalization aims—the value of the IHE practitioner becomes a clear dividend of institutional investment in internationalization.

ii. Distinguish and align values. Create space in which IHE practitioners can identify and connect to the campus through the alignment of their personal values for internationalization to institutional values. The AI findings of this study revealed that the IHE practitioners considered relationships with faculty to be important because "good relationships" aid in the contextualization of internationalization. IHE practitioners' personal values for contextualizing internationalization provides an opportunity to strengthen their connection to the institution and increase their sense of purpose. Linking the personal values of IHE practitioners to institutional values provides an excellent opportunity to create and reinvigorate personal commitment

because it gives IHE practitioners the opportunity to contextualize their values in an institutional setting.

Furthermore, distinguishing values is a group exercise and an excellent approach by which to connect faculty and IHE practitioners and allow them to consider approaches for contextualizing internationalization to the students, partners, and other stakeholders that they hope to impact with internationalization activities. IHE practitioners and faculty must be given the opportunity to explore and adopt the International Education values that will guide them in their work. Without shared values, IHE practitioners will have limited ability to make decisions with integrity—and they will struggle to contextualize internationalization to other stakeholders. Distinguish and embed shared values and initiate conversations between IHE practitioners and faculty to see where alliances may be formed. Facilitating initial conversations with potential practitioner-faculty partners will set the stage for involving them early, establishing potential roles and responsibilities, and possibly creating new opportunities.

iii. Embed a shared vision. Leadership within HEIs must understand the vision of internationalization and create a common language to support the vision. The AI findings of this study revealed that the IHE practitioners considered relationships with faculty to be important because "good relationships" are essential to enhancing internationalization. To the IHE practitioners in this study, the vision for internationalization is based on good relationships with faculty members. The shared vision then, can be driven by the IHE practitioner understanding that a "good" relationship with a faculty member enhances the opportunities for expanding internationalization. Importantly, the shared vision should be based on an appreciation for the unique contributions of both faculty and practitioners.

The common language developed by HEI leadership should be a result of IHE practitioners, faculty, and other stakeholders coming together to discuss how they desire to embed the institutional vision for internationalization. This common language will ensure stability within the cyclical and changing nature of institutional governance affecting internationalization. To foster real commitment and engagement from IHE practitioners and faculty alike, leaders must be able to create pictures which, on many levels, communicate the future as an internationalized institution–based on the shared vision and common language generated by IHE practitioners and key faculty members. Leaders must create a conversation which begins to embed a shared vision for internationalization across their campus. The shared vision must enable IHE practitioners and faculty to see their own personal visions within the shared vision. Unless the institutions' leadership consistently communicates the shared vision, their commitment to professional development of IHE practitioners and embedding a shared vision will seem like two unconnected activities.

Summary of personal quadrant. Overall, regarding the professional development of the IHE practitioner, it is essential to recognize that their expertise is indispensable to achieving internationalization goals. Achieving those outcomes is complicated by the narrow possibilities available in current HEI structures and cultures. These structures and cultures inhibit the possibilities of IHE innovation because they diminish the ability of IHE practitioners to share knowledge and obstruct the application and development of their professional skills. They struggle to align their values and commitments to facilitating, contextualizing, and enhancing internationalization to institutional commitments and values. The disconnect sometimes experienced by IHE practitioners can be countered by the intentional empowerment and

development of practitioners designed to imbue their expertise into internationalization activities, align their values to institutional values, and embed a shared vision for internationalization.

Recommendation 2: Opportunities for Emboldening Constructive Behaviors

The recommendations within the integral upper-right quadrant—the behavioral sphere–describe the necessity of (2a) acknowledging that relational asymmetry is limiting choices for interaction. And, in response, the recommendations propose ideas for (2b) generating opportunities to embolden constructive behavioral choices. These opportunities include (i) promoting inspirational behaviors, (ii) motivating deliberative behaviors, and (iii) urging dignifying behaviors among IHE practitioners and faculty members. The recommendations within the integral upper-right quadrant expand from inner self to exterior self, acknowledging the IHE practitioner as an important contributor to the institution as a whole. IHE practitioners contribute to the institution through their interactions with others, and often in relationship with those in the faculty role.

2a. Acknowledge the impact of relational asymmetry. Co-Cultural Theory demonstrates that when members of co-cultures interact across a power imbalance, the group members who remain powerless compared to others have limited choices by which to construct their interactions with dominant group members (Orbe, 1996). The CCT results of this study show that especially during tense interactions with faculty members, IHE practitioners feel confined to responding defensively, or not responding at all. Through acknowledging the asymmetry of the IHE practitioner-faculty relationship, SIOs can seize the opportunities revealed by the appreciative results of this study that demonstrate the IHE practitioners are devising and choosing constructive behaviors for their interactions with faculty members. When institutional

leadership recognizes that the structures of higher education tend to be divisive, they can then disrupt negative behaviors by creating conditions for IHE practitioners and faculty to seek and learn new possibilities for interaction.

2b. Embolden constructive behavioral choices. The appreciative results of this study bring to light the powers that IHE practitioners hold for constructively interacting with faculty members. By applying CCT methodology, and voicing IHE practitioner perspectives on "faculty engagement," this study sheds light on the possibilities that IHE practitioners can access for positively engaging faculty. Indeed, the AI results of this study show that IHE practitioners are contributing to relationships with faculty members with behaviors and actions that are inspiring, deliberating, and dignifying. The following recommendations highlight the behaviors that are working to build IHE-practitioner-faculty relationships and offer ways to encourage and expand these behaviors.

i. Promote inspirational behaviors. SIOs can promote inspirational behaviors between IHE practitioners and faculty members by encouraging aspects of passion, awe, and appreciation for their collaborative work. As Anekke recommended, "Be inspirational about your work. Your intention should be powerful enough to touch other people, to inspire other people to achieve the same kinds of results that you will want to see." Similarly, Silvia noted that IHE practitioners should "share [their] passion, be genuine, be expressive, about the things [they] care about." Darina pointed out the importance of appreciating faculty's work, she recalled that a relationship "was inspiring because I learned so much [from the faculty member]." She added, "I still stay in contact with her personally and tout her work."

Instead of passively allowing IHE practitioners to assimilate into the uneven power structures and elitist culture of higher education that limit IHE practitioner responses to defensiveness and silence, SIOs can actively encourage IHE practitioners and faculty members to be in awe of each other's contributions. They can be encouraged to share their passion and appreciate each other's passion, talent, and insights for international education. This can be done annually in a campus showcase of unique and awe-inspiring achievements, and it can be encouraged in workshop exercises that ask IHE practitioners and faculty to voice their passions, and design collaborative projects that utilize the talents and skills that they notice in each other. These actions and opportunities to voice and appreciate each other's contributions, in effect generates and models a new set of behavioral choices that have the power to eclipse the divisive tendencies found in the social hierarchies of higher education.

ii. Motivate deliberative behaviors. SIOs can promote deliberative behaviors that IHE practitioners can use to effectively engage faculty members. As Michelle pointed out, she is always "trying to figure out what is really being said," and that she's got to "suss out the crux of the issue." The AI portion of this study also revealed other deliberative behaviors: diplomatic actions, thoughtful reactions, preemptive actions, and other actions devised from listening carefully to faculty members' communication.

The IHE practitioners of this study have demonstrated that they have learned a set of interpersonal and communication skills that are particularly effective for their interactions with faculty members. IHE scholars should further define and develop this set of interpersonal and communication skills as a set of professional development resources for IHE practitioners. Then, SIOs can facilitate IHE practitioner learning with the development of communication skills to

effectively work with faculty members who are, in a sense, from another culture (Broom & Selznick, 1973; Kotter & Heskett, 1992; Lin & Ha, 2009). Framing IHE-practitioner-faculty engagement as intercultural communication allows IHE practitioners to better understand the differences that may be complicating their interactions with faculty members. Carefully considering faculty engagement as intercultural communication encourages practitioners to think critically about interacting across cultural lines and ponder the differences that they are encountering, including word choice, customs, ways of thinking, values, beliefs, social norms, and habits. With this understanding, they can then learn to better appreciate the cultural framing of faculty members, learn the communication skills that ameliorate the differences, and act and react deliberately with faculty members to achieve internationalization aims.

iii. Require dignifying behaviors. SIOs can promote dignifying behaviors by encouraging mutual trust, humanizing the work, and imbuing a sense of honor and respect into IHE practitioner-faculty interactions. As Anekke advised early career IHE practitioners, "It's the people that matter, we are in the business of transformations. […] Stop to think about what we are really doing here. Transformation happens through relationships." And, as Roman articulated,

> I try my best to approach any bit of interaction with faculty with as much empathy as I can. I use the platinum rule, when you attempt empathy, you are showing to the other person that you know how they want to be treated.

It is imperative that institutional leadership, especially SIOs, model dignifying behavior. Equally important is that SIOs demonstrate that IHE practitioner knowledge and talent are worthy of respect in the field and within the institution. Actions that are distrustful, demeaning, and

disrespectful cannot be tolerated. And concerns raised about inappropriate behaviors should always be taken seriously. Finally, SIOs should continually find ways to publicly acknowledge IHE practitioner contributions, and honor them in speech, action, and tokens of appreciation.

Summary of behavioral quadrant. The recommendations for the behavioral quadrant of IHE-practitioner-faculty relationships have implications for HEI leadership and the IHE field. Creating a safe environment which promotes personal learning will strengthen the interpersonal skills of IHE practitioners and will ultimately contribute to effective, collaborative efforts between IHE practitioners and faculty. Without a new paradigm that demonstrates commitment to their personal learning and a value for their professional expertise, IHE practitioner commitment and effectiveness and overall morale may suffer under the constraints of the social hierarchy of higher education. Related to faculty engagement, ensure individuals have access to professional development opportunities that frame faculty engagement through the lens of intercultural communication and encourage their continued participation in the development and sustainment of inspirational, fruitful, and dignified relationships with faculty members.

Recommendation 3: Opportunities for Fostering a Cooperative Culture

The recommendations within the integral lower-left quadrant–the relational sphere–describe the necessity of (3a) accepting that an elitist culture is impeding the IHE practitioner-faculty relationship. And, in response, the recommendations propose ideas for (3b) generating opportunities to foster a cooperative culture for IHE practices. These opportunities include (i) encouraging connection, (ii) rewarding collaboration, and (iii) elevating compassion.

The recommendations within the integral lower-left quadrant are based on an understanding of the value of building and nurturing personal relationships. As Positive

Organizational Studies scholar Raj Sisodia (2017) explained, “To bring about flourishing, we must pay attention to the ‘seed’ as well as the ‘soil’—the people as well as the organizational context. Even the most extraordinary seed cannot thrive in toxic soil” (p. ix). Relationships grow and flourish within the soil of conversation, as such; the essence of nurturing personal relationships is practicing the art of communication within a generative culture. To balance the alienating results of an elitist culture, institutional leadership (especially SIOs) can create conditions for IHE practitioners and faculty members to learn and practice the constructive behaviors noted above within a cooperative culture.

3a. Accept the impact of elitist culture. The CCT results of this study demonstrate that some IHE practitioners believe that an elitist culture in higher education is impeding their relationships with faculty members. Indeed, Harris (2005) and Marchese (1992) recognize that the historic perspective of academic identity is framed by elitism and power. And, as CCT predicts, through engaging in practices that assimilate into this academic identity, IHE practitioners promote an unhealthy communication climate that inherently reinforces the social hierarchy and reifies the dominant groups’ privilege (Orbe, 1998a). Thus, it is imperative to accept that the elitist culture acts to reify a hierarchy that creates a dominant position for faculty members while marginalizing professional staff. It is important to recognize that as IHE practitioners identify and navigate the current social structures of higher education, they tend to communicatively (re)produce socializing norms and (re)produce existing social relationships. As Orbe (1998a) noted, assimilation strategies “promote an unhealthy communication climate that inherently reinforces the dominant group's institutional and social power (p. 111).

The CCT results of this study demonstrate that the IHE practitioners are unintentionally reproducing a culture of elitism and institutional hierarchy when they rationalize disrespectful actions, interrogate themselves when engagement becomes uneasy, remain silent when behaviors are abusive, overcompensate to secure faculty praise, prepare extensively to engage faculty within the existing structures, and avert controversy with those in the faculty role. All these behaviors are indicative of an unhealthy organizational environment. Through accepting that an elitist culture is impeding IHE practitioner-faculty relationships, SIOs can intervene into the socialization process by making the culture of elitism more visible to IHE practitioners and faculty and generating opportunities for IHE interactants to co-create supportive cultures for IHE-practitioner-faculty relationships. As Kuh et al. (1999) explained, good communities encompass good communication, and a culture cannot exhibit cohesion without well-defined opportunities to communicate, exchange ideas and express values, and fellowship through shared identity.

3b. Foster a cooperative culture. Indeed, the AI results of this study show that IHE practitioners are not solely reproducing an elitist culture through assimilative behaviors, they are also contributing to relationships with faculty members through cultural lenses that value connection, collaboration, and care. The following recommendations illustrate which cultural values are working to build IHE practitioner-faculty relationships and offer ways to draw attention to cooperative behaviors and grow the cultural values that support these types of interactions.

i. Encourage a culture of connection. Organizations are made up of relationships and all relationships exist within verbal and nonverbal communication where two or more people make

connections (Dutton, 2003). As noted by Stephens et al. (2012) work connections are the dynamic, living tissue that exists between two people and these connections are the micro-bits of interrelating at work that can contribute to a relationship over time from which new solutions, approaches, and products emerge. For example, Simon described how he and his faculty colleague have developed a connection in conversation, "Philosophically, we were simpatico, we meet a lot, we go for drinks, we check in regularly with each other. That has laid a foundation for profitable work things." He explained, "We have honest dialogue, we're not afraid to share our views with each other or challenge each other's views."

Thus, HEIs can enhance connection by valuing the internationalization innovations that derive from IHE practitioner and faculty connections. Joint IHE practitioner and faculty efforts should be incentivized. Especially important is incentivizing initiatives that require connection to achieve an aspirational mission. The power of the HQC is felt and has repercussions for the individual, and potential for the organization (Dutton & Heaphy, 2006; Dutton & Ragins, 2007). These highly fruitful connections—and the individuals possessing the communication skills and communal mores at the heart of these connections—should be recognized for their value and rewarded through promotion and tenure. When we connect, we are a better institution, so put those that are the best at connecting in leadership positions.

ii. Reward a culture of collaboration. The collaborative approach is another method for developing generative IHE practitioner-faculty relationships. Fulvio described valuing a collaborative relationship because "the way we approached our work, it was collegial, it was a collaboration, not a set of demands, not a power grab." He noted that the competition for power, and the organizational "set of demands" was being offset by a cultural value for collaboration

that he shared with a faculty member. In their relationship, Fulvio explained that they "truly, genuinely want to work together to find solutions as opposed to just taking things over."

Hence, HEIs should strategize collaborative approaches to internationalization. As Zimmerman and Hayday (1999) note, "Talk is a necessary but insufficient condition to create new sources of value. The parties need to be able to act together to co-create something new" (p. 298). IHE practitioner and faculty collaborations can lead to progress. As Zimmerman and Hayday (1999) note, "The principle of emergence suggest that interactions will create surprising outcomes at times" (p. 296). Therefore, SIOs should design goals that leverage collaboration. For example, institute seed grant funding for IHE practitioner-faculty collaborative projects that accomplish specific internationalization goals. Find the people that are good at collaborating to get stuff done. As Zimmerman and Hayday (1999) note, collaborative relationships are distinguished by their focus on listening and inquiry, and their intent to be clarifying, integrity evoking, and to elicit breakthroughs. Draw out collaborative people with opportunities to do this more, and to do this collaboratively in teams that include those in the faculty and the IHE practitioner roles. SIOs should set up collaborative individuals as team-leads and charge them to co-chair (one IHE practitioner and one faculty member) working groups to design collaborative approaches for achieving internationalization aims.

iii. Elevate a culture of compassion. Create the conditions to practice caring, compassionate, and generative dialogue. Scharmer (2007) suggests dialogue "involves a collective shift of attention from politeness to conflict, from conflict to inquiry, and from inquiry to generative flow" (p. 91). As Simon noted, in his advice to early career IHE practitioners, "Watch for how the other person acts when there is a disagreement. In life, you just look for

good people, people who care for other people." He insinuates that caring people respond better to disagreement—and these are the people with which relationships should be built.

Where an elitist culture shuts down dialogue, a compassionate culture compels dialogue further, to inquiry, learning, and understanding. David Bohm's (1996) *On Dialogue* defines dialogue as a form of communication from which something new emerges; participants must evidence "relaxed, non-judgmental curiosity, with the aim of seeing things as freshly and clearly as possible" (p. ix.). A caring, compassionate culture recognizes that relationships are about more than the work, and generative relationships are marked by dialogue. As Worline and Dutton (2017) explain, "The compassion of colleagues renews our hope and belief in the best of what human work and organizations can be" (p. 223). As Silvia noted about a "really good" relationship with a faculty member, "We became personal friends, shared triumphs of career, [she] made me feel like the relationship had been more than just about curriculum." And, as Anekke quipped, "People don't care how much you know until they know how much you care."

Compassion is the beginning of dialogue. SIOs can help faculty and staff to develop a compassionate culture by encouraging them to see each other as equals with unique talents and roles that come together—through a generative flow of dialogue—to enhance internationalization activities and outcomes. HEI leadership can elevate a compassionate culture by supporting the development of dialogic skills and practices. Dutton and Worline (2017) explain, "Complex organizations need people who coordinate and collaborate across all kinds of boundaries. Coordination and collaboration are domains in which qualities of human relationships determine strategic success" (p. 23). Thus, leadership must retain those that naturally tend to humanize the work and show gratitude for those that build caring

relationships—through dialogue—that transcend the work. Retain the people that are intuitively compassionate, they are needed in every aspect of internationalization—lest we forget that it's all about people coming together to transform the state of humanity.

Summary of relational quadrant. In contrast to the critical findings of this study that uncovered the impacts of elitist culture on IHE practitioner-faculty relationships, the AI findings revealed that IHE practitioners are applying cultural values in their approaches to building and sustaining relationships with those in the faculty roles with connection, collaboration, and care. It is essential that institutional leadership recognize that IHE practitioners use positive relational approaches to engage faculty and that these contributions positively impact internationalization aims. As noted by Deal and Kennedy (2000) the level to which an organization strives to improve organizational culture and celebrates the achievements of its members, is the level to which the success of the institution is impacted.

Institutional leadership (especially SIOs) should create collaborative opportunities to build self and other awareness. The leadership should develop cooperative goals. By engaging IHE practitioners and faculty in dialogic collaborative experiences, they will witness actions which promote trusting and honest relationships with colleagues and will begin to value the diversity of expertise found in IHE practitioner-faculty relationships. Merging these strengths will create high-performing collaborations and create conditions for individuals to work effectively and collaboratively within the institution. Recognizing and celebrating the achievements that emerge from these collaborations will impact the ongoing success of institutional internationalization aims.

Recommendation 4: Opportunities for Establishing Egalitarian Systems

The recommendations within the integral lower-right quadrant–the structural sphere–describe the necessity of (4a) realizing that hierarchy is restricting IHE outcomes. And, in response, the recommendations propose ideas for (4b) generating opportunities to establish egalitarian structures for collaboration. These opportunities include (i) fashioning appreciative approaches for valuing internationalization, (ii) designing concerted methods for strategizing internationalization, and (iii) assembling priorities for expanding internationalization.

The recommendations within the integral lower-right quadrant are aimed at recognizing the importance of creating supportive structures. The recommendations expand from exterior self and the value of building and nurturing relationships to the structures that support generative relationships. To contrast the negative impact of social hierarchy, institutional leadership (especially SIOs) can establish structures that support the cooperative culture in which constructive behaviors are practiced and replicated.

4a. Realize the impact of hierarchy. The critical results of this study demonstrate that IHE practitioners feel unsupported in their practice of "engaging faculty" and that their relationships with faculty are undermined by hierarchical structures found in higher education. As Schroeder et al. (1999) described, the institution disintegrates potentially successful collaboration through the symbolic separation of faculty and staff on the organization chart and these structural barriers are not limited to the cultural perception of separation but include a clear dissection of human resources. Faculty and IHE practitioner collaborations are disintegrated symbolically and structurally in higher education. And, as Ahren (2011) noted, faculty and staff partnerships must manipulate a system of misaligned expectations for successful collaboration. As CCT scholars suggest, it is not just the outer uneven structures and misaligned expectations

that stymie interaction, but the much deeper—often subconsciously held—mores that determine what is considered acceptable and unacceptable interactions in hierarchical social systems (Castle Bell et al., 2014; Orbe & Roberts, 2012). Social hierarchy, powerfully reified by elitist cultural mores, render IHE practitioner-faculty collaborations foundationless. As Bourdieu (1984) notes, "Social hierarchy limits…the realm of perceived possibilities–and (re)produces structures that reify dominance by defining what is valuable, what is appropriate, and what is possible" (p. 67). Recognizing the external and internal cycles of dominance allows HEI leadership (specifically SIOs) to intervene into the effects of hierarchy by making its limitations more visible, questioning the impacts of social division, and (re)defining what is valuable, appropriate, and possible.

4b. Establish egalitarian structures. Indeed, the appreciative findings of this study illustrate the IHE imagination for egalitarian structures. These imaginings shared by the participants of this study include appreciative approaches for valuing internationalization, concerted methods of strategizing internationalization, and building consensus for expanding internationalization. Therefore, SIOs should advocate for egalitarian structures to support collaborative efforts. Questioning what is valuable, what is appropriate, and what is possible allows all IHE participants–including IHE practitioners and faculty members–to (re)imagine possibilities and create collaborative structures that support internationalization aims.

i. Fashion appreciative approaches for valuing internationalization. As described above in recommendation 1b.iii., embedding a shared vision for internationalization is important for the personal growth of IHE practitioners. Leaders must declare core institutional values and a vision for internationalization. The declaration of these values will lead to opportunities for

alignment between IHE practitioners and faculty who share similar values. As Anekke noted, "If the dean says that global learning is important, then [faculty] will see us more as a partner to help them reach their goals and achieve the strategy." Institutional leadership must clarify what internationalization goals it wants to achieve. To eliminate confusion in roles and responsibilities, the core internationalization goals of the institution must be declared and embedded within the university as well as each unit. Declaring the institution's core internationalization goals encourages the creation of an environment of authenticity among IHE practitioners and faculty.

Furthermore, given that internationalization is recognized as a multi-layered process (Knight, 1994; Simon, 1992) that requires the management of complex structures (Haigh, 2014), and given the high level of complication in developing IHE practitioner-faculty collaborative efforts (Childress, 2010; Hudzik, 2016), it becomes critical that those involved in International Education activities develop a sophisticated understanding of the institutional goals and the multiplex process for achieving internationalization. The understanding must be distributed across the institution and individuals must have the capacity to design choices and actions based on that understanding of internationalization goals.

Clearly, institutional change is complicated, thus complexity scientists encourage organizational change leaders to pattern transformation after the complex adaptive systems found in nature. As Zimmerman and Hayday (1999) explain, "In nature, complex adaptive systems have distributed capacity. Capacity or control for 'decisions', choices, or actions is not centralized. This decentralization of capacity or control also means non-sequential problem

solving. The solutions emerge from a variety of simultaneous processes" (p. 282). It is the variety of simultaneous processes distributed across complex systems that make them adaptive.

Indeed, Childress (2009) inferred that successful internationalization requires non-sequential problem solving when she argued that Knight's (1994) framework for the internationalization cycle has limitations because it presumes that institutions proceed through the six phases in sequence. She argued that internationalization does not follow an exact, sequential path, but emerges through the varied needs and solutions presented by the interactants within the system. Therefore, without a diffused understanding of internationalization, a declaration of institutional values and goals, and distributed capacity to design choices and determine action to achieve objectives, there will continue to be misinterpretations, authentic relationships will be difficult to build, unclear roles and responsibilities will ensue, and a lack of trust will perpetuate.

ii. Design concerted methods for strategizing internationalization. To realize the vision, goals, and priorities of internationalization, leadership must consistently facilitate clear and evolving conversations with the campus community which support the vision, continually aligning the internationalization efforts to the campus as a whole. As Simon noted, "Nobody knows what anyone else is doing. It's all wildflowers and there's no garden. [There needs to be an] understanding of what people are doing and the good work that they are doing and what impact they are [having]." As complexity science scholars Zimmerman and Hayday (1999) explain, "The whole is not explainable by the parts alone. Rather, emergent outcomes can only be explained by the pattern of interdependencies and patterns of interaction" (p. 282) Ultimately this campus conversation about the vision for internationalization will embed the vision, goals,

and priorities of internationalization and the dialogues will begin to show the pattern of interdependencies and interactions in the daily activities of IHE practitioners and faculty. As the conversation evolves, IHE practitioners and faculty will be able to see how their work connects to the whole organization thereby empowering them to build and engage in partnerships authentically and to strategically align efforts to achieve institutional goals for internationalization. Eventually, campus efforts will appear to be less of a scattering of wildflowers and more of a cultivated garden of International Higher Education. Through this type of concerted effort, IHE practitioners and faculty members will witness the emergence of outcomes and connect to other outcomes which link to achieve broader goals. As Hamilton (2006) noted, "Connections permit us to see the relationship between individual behavior… and the whole system" (p. 9). Naturally, after witnessing the connection between individual behavior, relationship, and progress for the whole system, the inclination of IHE's main interactants will be to replicate the process to achieve more internationalization aims.

With these alignments, institutions can look to IHE practitioners and faculty to jointly strategize and sustain internationalization plans. As Fulvio noted, he would like to see his campus organize "committees for strategic planning" adding that he would like to "be involved in those, steer some of the decision making, open up opportunities [for global learning]." He passionately expressed, "These committees keep these things at the forefront of people's thinking, this work is important, it is valuable." Hence, SIOs should facilitate the conversations that include IHE practitioners and faculty. As Zimmerman (1999) notes, "Generative relationships blossom and thrive in organizations where strategy, culture, structure, and capabilities are aligned." Thus, aligning internationalization strategy, culture, and structure will

allow IHE practitioners to grow their capabilities and develop generative relationships with faculty members that are also aligned to institutional strategy. Importantly, SIOs should advocate for the incorporation of those engaged actors in committees charged with strategic planning to achieve internationalization goals.

iii. Assemble priorities for expanding internationalization. IHE practitioners and faculty must see that their participation in collaborative partnerships positively impact institutional internationalization aims and hold potential to substantially expand internationalization efforts. As Roman noted, "My biggest wish is [to] move beyond student mobility, because it is fragile, because there is so much opportunity—potential—in other forms of internationalization, and we are not tapping the potential."

Building awareness of all departmental programs and services will give IHE practitioners and faculty the ability to connect and see linkages between their collaborative activities and the whole campus, thus enabling them to see the opportunities for expansion. Integral Theory points to the recognition that the individual and the organization (each as a whole) promotes the evolution of relationships, ultimately creating a positive environment for outcomes to emerge (Wilbur, 2000). Integral Theory describes the nested and holonic nature of the whole self, as part of a relationship, as a part of the whole organization, and part of the whole system—ever evolving with new possibilities and opportunities for learning and growth (Esbjörn-Hargens, 2010). Therefore, SIOs should assemble IHE practitioners and faculty members to discover these linkages and possibilities and provide opportunities for them to discuss the institutional connections, strengths, trends, and challenges that they see. As Zimmerman and Hayday (1999) explained, "Emergent outcomes can be unpredictable and yet are created by simple, replicable

processes." Assembling IHE practitioners and faculty to explore linkages and discuss possibilities is a replicable process. Thus, SIOs can routinely encourage IHE practitioners and faculty to fashion from these insights new priorities for expanding internationalization; thus, the IHE interactants will become accustomed to looking for these linkages and will look forward to gathering to share their insights. With this shared knowledge and opportunity to dream together about what may lay at the frontiers of International Higher Education, flexibility and innovation will expand beyond the scope of the unit and more systemic collaborative opportunities may be realized and replicated.

Summary of structural quadrant. It is essential that institutional leadership recognizes that hierarchy and elitism exist in higher education and negatively impact the IHE practitioner-faculty relationship. This is a first step in advocating for IHE practitioners to more fully exercise the skills and knowledge gained from their education, experience, and engagement in professional development networks. The IHE practitioners in this study dream of egalitarian structures where they participate in and inform institutional practices. Many of the participants in this study shared that they want to align their knowledge and talent for internationalization to clear institutional goals, and they want to be allowed to inform and participate in the decisions that guide the expansion of internationalization. Imagining the structures that would support deeper engagement from IHE practitioners and the development of high-quality connections between the field's two main interactants is the next step in creating an institution known for International Higher Education innovation.

Recommendations Summary

By applying both critical and appreciative approaches, SIOs can guide efforts for articulating IHE practitioner perspectives on "faculty engagement." This study shines a light on the powers that IHE practitioners hold for positively engaging faculty and advancing IHE aims. IHE scholars should develop professional development resources, such as (a) a delineation of the varied IHE practitioner and faculty experiences, perspective, and priorities, (b) a set of collaboration techniques, (c) platforms for sharing collaboration successes to internal and external IHE networks, and (d) tools for intercultural communication and dialogic skills enhancement that recognize practitioners and faculty are informed by differing professional cultures. With these set of professional development resources, HEI institutional leaders desiring internationalization can focus on the support of the IHE practitioner and the development of the interpersonal behaviors, constructive cultures, and structural components that undergird and expand collaborative internationalization activities. Resources can include the recommendations of this study and methods by which to use Appreciative Inquiry–as an organizational development approach–to solicit recommendations from the IHE practitioners and faculty at one's campus. These nuanced perspectives and relational approaches offer guidance for the continued enhancement and progress of the field.

Revisiting Limitations

Limitations occur within all research. The realm of qualitative research allows for fluidity and interpretation to better comprehend the complexity of dynamic situations. While research bias can be managed through reflexive journaling and member checks, the ultimate interpretation is left to the researcher. As an IHE practitioner, I found it challenging to separate personal experience from the data–although, the analysis of this research project developed from the close

parallels of my personal experience. As is the nature of qualitative research, the direct connection to the concern for IHE practitioners' perceptions and ideas allowed for a more intimate understanding of the data.

The research methods also created limitations to the study. First, as an in-depth interview study, the results are exclusive to four-year U.S. state institutions of higher education. This study represents 14 institutions across 12 states. Thus, the limited view of the IHE practitioners' perspectives and ideas cannot be generalized to the IHE practitioner-faculty relationship at all institutions within higher education. Second, the nature of the study was cross-sectional at one given point in time for the IHE practitioners that participated in the study. Therefore, it is difficult to derive cause and effect relationships or analyze values, behavior, culture, and structures over a period of time. Third, the focus of interrogation was limited to one aspect of identity: IHE practitioner; however, there are many other aspects of identity—and statuses of those identities—that impact and are impacted by these interactions. Because this study employed methods to focus on the interrogation of this one aspect of identity, other spaces of identity analysis (e.g., race, gender, class, ability, ethnicity, etc.) were left unexplored. Finally, this study only offers the perspectives of IHE practitioners to their relationships with those in the faculty role—this is only half of the picture.

Future Research

This study was limited to the examination of IHE-practitioner relationships within the context of four-year public institutions. Future research could examine these relationships in the context of private, smaller institutions, and different types of institutions: e.g., community colleges and top-tier research institutions. Additionally, this study was in the context of U.S.

higher education institutions, other studies could examine the relationships in the context of college cultures found in other world regions and how those institutional structures may impact the IHE practitioner-faculty relationship (if such divisions exist at all) in comparison to this study.

As this is a study that centers perspective, further studies should be conducted which examine the faculty perspective of engaging with practitioners to achieve IHE outcomes. I would like to see that study undertaken by an individual in the faculty role. The balance that their insight would offer to this study would be illuminating to the possibilities of the relationship. Other aspects for future research on the IHE practitioner-faculty relationship could look at changes to the relationship over time and a historical analysis of the impact of culture and structures upon the behaviors of these co-cultural groups. Additionally, an intersectional analysis of the interplay of identities and the situational context of how, when, and where those identities show up and influence personal experiences within the multiple dimensions of the societal structures of higher education would add nuance to the understanding of these key relationships. Moreover, studies that explore the neoliberal managerialism impacts (Morley, 2024) upon the two main interactants of IHE could interrogate the exploitative, undemocratic (Giroux, 2011) influence upon the academic and professional staff operating in IHE, and by extension their working relationships with each other to achieve ethical internationalization outcomes.

Conversely, an interesting aspect of the CCT portion of the study was finding two IHE practitioners that noted components of positive cultural settings that were supporting their relationships with faculty members. In noting the positive institutional values of collaboration and innovation supporting these relationships, the CCT interview results demonstrate that some

IHE practitioners are seeing institutional support (though perceived as “lucky” or “fortunate” exceptions). These “exceptions" should be explored further for the purpose of understanding how some institutions have built cultural values that support IHE practitioner-faculty relationships.

Theoretical Implications: A Final Word on Phenomenology

The dual phenomenological approach to understanding organizational relationships appears to be a worthwhile vein of research to pursue. This study demonstrates that positive organizational development approaches (such as AI) can complement critical phenomenological approaches (such as CCT) to excavate the impacts of power while simultaneously discovering the constructive approaches that lead to organizational transformation. This study looked at internationalization as the site of organizational change; yet there are many more areas of organizational development that can be explored with such a dual phenomenological approach. As Integral Theory indicates, our beliefs about and approaches to interactions with others do not exist in a bubble (Wilbur, 2000). Rather, this study suggests that what is already working well in the development of co-cultural organizational relationships might be a nuanced refutation of social hierarchy, even if these refutations are based on subconsciously held beliefs and intuitive behaviors that unintentionally defy acceptable norms. Research based on Critical Theory, when paired with Appreciative Inquiry, holds potential to excavate generative activities as responses to social hierarchies. Transversely, positive organizational studies, when paired with critical excavations of power, could reveal that co-cultural groups are regularly seeking and seizing generative possibilities in the face of inequity and divisiveness. Where critical approaches may overlook generative activity, appreciative approaches not only seek this activity, but encourage actors to replicate it until egalitarian choices become readily apparent to all actors.

In short, this study demonstrates that it is possible to concurrently reveal structural inequity in organizations and discover constructive pathways for relationship development that dynamically achieve new organizational aims. In essence, this study suggests that humans have the will to improve organizations and systems from within, despite power imbalances, structural inequities, and other disadvantages. In fact, more dual phenomenological studies that marry critical and appreciative methods for illuminating the impact of organizational relationships might reveal that we are improving organizations and systems all the time without full consciousness. In all likelihood, phenomenological studies that employ action research methods like Appreciative Inquiry coupled with methods based on Critical Theory, such as Co-Cultural Theory, will bring to the participants' consciousness their ability to desire, imagine, design, and realize change. I would like to see more research that demonstrates how capable we are of fashioning the just, equitable, and fruitful world of our dreams—despite the challenges and complexities that we face every day.

Implications for Practice: The Frontier of International Higher Education

The frontier of International Higher Education is within sight, yet as the exasperated IHE practitioner at that conference that I attended years ago puzzled, "I want to implement these types of things at my university, but what should I do about faculty?" I bring this study back to that uncomfortable moment, because that is where the idea for this project was born. It has been my desire to move the practitioners in that room past the utterance that halted the dreaming process. It has been my intention to reinvigorate the fruitful dialogue that was stymied in that moment and recapture the inspiration that dissipated from the conference hall that day. It has been my intention to honestly and directly address that IHE practitioner's concern. I recall that

his worry was real and that his frustration went painfully unacknowledged by his colleagues. It was a regrettable moment, and as the CCT portion of this study revealed, IHE practitioners' careers are filled with these regrettable moments, that no matter how few and far between, scar and warp future interactions between the field's two main interactants.

For this section, the implications for IHE practice, I attempt to move us past the divisions, the regrets, the sensations of something lost, to the inspiration, possibilities, and dreams of what International Higher Education can be. Indeed, we can look to what IHE practice actually promises to be, every moment, in the small day-to-day high-quality connections, in the fruitful relationships that have spanned the years, and in the hopes that are but one small step from reality, ever present, even in that regrettable moment at that conference years ago. That is to say, the implications for future practice are already embedded in the participants of this study and impregnate the liminal spaces of their connections to faculty members. I suspect the same is true across the field. The more these possibilities are made visible to the main interactants of the field, and the more those possibilities are seized and made reality through generative IHE practitioner-faculty relationships–the less we will sit in conference rooms deflated by our own consternation and the less we will gather, exasperated, at the proverbial water coolers of our profession to commiserate about the impossibility of engaging faculty in internationalization.

The implications for future practice, as contoured by the participants in this study, include the need for HEI leadership, especially SIOs, and the IHE field to (1) become aware of the negative impacts of hierarchical power structures on IHE practitioner-faculty interactions, (2) make elitism and hierarchy discussable at their institution, (3) acknowledge that IHE practitioners are not responsible for faculty engagement in internationalization, (4) enlist IHE

practitioners and faculty in collaborative efforts to advance internationalization goals, and (5) recognize that generative IHE practitioner-faculty relationships are the most likely site for the emergence of new IHE concepts and practices.

Become Aware of the Negative Impacts of Power Structures

This study found that hierarchical structures and an elitist culture are negatively affecting IHE practitioner's ability to interact with faculty members. Therefore, the first implication to SIOs charged with managing the change process of internationalization is to become aware of the impacts of hierarchical power structures on IHE practitioner professional identity development and meaning-making.

Make Elitism and Hierarchy Discussable

Institutional leadership, especially SIOs, should make hierarchy and elitism discussable within their institution. It is important for higher education leadership (especially SIOs) charged with internationalizing the institution to understand that IHE practitioners encounter elitist behavior, and that hierarchy poses major challenges to their meaning-making and professional identity. SIOs should consider using the measurement of IHE practitioner-faculty engagement (how many collaborative projects, how many co-chaired committees, how many cooperative seed grant applications, etc.) as a method to assess the effectiveness of internationalization efforts at their institution. A low measurement would be an indication that the relationship is being impeded by cultural and structural issues that may be related to elitism and hierarchy. Negative cultural and structural impacts on IHE collaboration should be discussed openly.

Acknowledge that IHE Practitioners are Not Responsible for Faculty Engagement

The finding of this study contradicts current scholarship that identifies faculty engagement as an objective input to successful internationalization, inferring that it is the responsibility of the practitioner (Clifford, 2009; Childress, 2010; Di Maria, 2019; Hudzik, 2015; Landorf et al., 2018; Leask, 2005; Mihut et al., 2017; William & Lee; 2015). IHE practitioners that are charged with engaging faculty to effect change in the institution are engaging with change recipients who are naturally concerned with the personal impact that change will have on them. If the perceived risks/costs outweigh benefits, change recipients will understandably tend to resist change. This may seem obvious, but the literature review demonstrates that institutional leadership and IHE scholars are often oblivious to how change recipients will respond to internationalization activities. Furthermore, though much thought has been given to faculty perspective as a change-recipients, no thought has been given to the IHE practitioners' perspective in attempting to effect change with faculty members across power dynamics. Indeed, Schoorman (1999) noted that internationalization is a process of institutional transformation that requires a paradigm shift to alter assumptions, values, and practice. Additionally, the motivational and attitudinal barriers to realizing this change have been discussed: fear of the new and unknown, upset of job routine, uncertainty without proof (Beck, 2012), low tolerance for change and ambiguity (Green, 2005), uncertainty avoidance, and power distance barriers (Delgado-Marques et al., 2012). Thus, the expansion of these discussions to include the IHE practitioner perspectives discovered in this study may help to link the problematic issues practitioners already recognize in their work to issues of social hierarchy that impede the changes necessary for successful internationalization. In sum, IHE practitioners cannot be held responsible for enacting change in an environment where the dynamics impacting their

interactions are hardly understood and never openly discussed, not even in conference rooms surrounded by their own peers. Nevertheless, they can be empowered and enlisted in the discussion of effective practices that hold promise for advancing IHE.

Enlist Practitioners and Faculty in Collaborative Efforts to Advance Internationalization

In one way, it is absolutely true that internationalization requires faculty engagement, but as this study shows, "engagement" is relational, highly subjective, and interconnected with individual beliefs, communal values, behavioral expectations, and institutional structures. Bell (2010) has acknowledged that change within any organization requires an understanding of the culture in which the transformation will occur. Bell notes that processing the alterations needed for the current higher education climate to support internationalization requires critical analysis of the dynamics at play, including the process and those involved in the activities. Hence, SIOs should convene discussions on IHE practitioner-faculty collaboration intended to lead to co-facilitated projects. The conveners of collaborative dialogue should clearly demarcate time, at the beginning of the process, to discuss and develop shared understanding of sustainable internationalization efforts. To encourage IHE practitioner and faculty engagement in internationalization, SIOs should raise and find answers to the following issues: (a) what members individually understand by internationalization, (b) whether and in what manner their institution give different priority to the aspects of internationalization identified by the members, (c) what then should their collective understanding of internationalization be, and (d) how they should integrate their efforts to align with this stated understanding of internationalization.

Recognize that Generative Relationships are a Site of IHE Emergence

A significant implication for practice is that emergent internationalization outcomes derive from generative IHE-practitioner-faculty connections. According to Integral Theory, the frontiers of International Higher Education, as discussed in the literature review of critical internationalization in this study, are interdependent with generative IHE practitioner-faculty relationships. Critical global citizenship (Garson, 2016; Hammell et al., 2015); internationalizing knowledge and curricula (Burman, 2012; Gaztambide-Fernández, 2012; Grosfoguel, 2013); and critical intercultural communication and education (Collier, 2001; Martin & Nakayama, 1999; Mendoza et al., 2002; Starosta & Chen, 2001, 2003) are all critical reconceptualization of International Higher Education. Indeed, participants in this study indicated that it was through their generative relationships with faculty members that they were achieving (or dreaming of achieving) precisely these types of critical IHE aims. As new theories and approaches shape the field, according to CAS scholars, the generative relationships between the field's two main interactants will be the most likely site from which new approaches, methods, practices, and solutions will emerge (Zimmerman, 1998; Zimmerman & Hayday, 1999). Thus, building and sustaining egalitarian IHE practitioner and faculty relationships is immensely vital to realizing the possibilities for practice at the frontiers of International Higher Education.

Adopting these practices and an interactive dialogic value formation process during internationalization efforts positively responds to the impacts of hierarchy on IHE practitioners' development of professional identity and meaning-making for "faculty engagement." With these practices, SIOs can disrupt damaging perceptions, swapping out muteness for a new language that contours the set of possibilities for interaction with faculty members. SIOs should pay attention to how prevailing narratives are reinforced in day-to-day conversation and dialogue

throughout the institution. They would then need to seek to intentionally introduce new narratives to alter those conversations, possibly by changing the types of questions asked about faculty engagement in the process of internationalization. An impact of their attention to how prevailing narratives are reinforced is the possibility of generating a better understanding of the power and political processes that may be shaping any given internationalization effort. SIOs can then (1) engage in directly influencing, co-opting, and altering those processes and (2) imbue appreciative insights and generative relationally-based approaches to responding to and upending the hierarchical structure and elitist tendencies of the institution.

Thus, the theoretical and practical implications of this study show that faculty engagement in internationalization cannot be approached as a singular, disconnected, objective input. And internationalization cannot be approached as a process disconnected from relationships. Rather, "faculty engagement" is an intersubjective point of human connection from which internationalization activities emerge to transform institutions of higher education.

Conclusion

This study addressed the topic of "faculty engagement" in higher education internationalization from the perspective of IHE practitioners. This study has introduced the IHE practitioner voice to the conversation on "faculty engagement" and, from their perspective, provided a critique of the power dynamics that lead to asymmetry and alienation in their interactions with those in the faculty role. This study has also explored the possibilities for enhancing the IHE practitioner-faculty relationship in manners known by the IHE practitioner participants of this study to effectively achieve the aims of higher education internationalization. These findings challenge the existing assumptions embedded in the IHE literature on "faculty

engagement." In contrast to the existing treatment of "faculty engagement" as an objective input in the process of internationalization, this study has introduced a relationally-based perspective to the integral dynamics of engaging and supporting IHE practitioners and faculty in collaborative internationalization activities.

Similarly, the findings of this study fill the gap in of the practice of faculty engagement by responding to practical issues, focusing on achievements and how they can be built upon, and by challenging ideas about our world, particularly by encouraging people to look at the IHE practitioner-faculty relationship through an appreciative lens, rather than staying stuck in dichotomies, dualities, and emphasizing problems and failures. Rather than stopping at the explication of power and showing the negative impacts of hierarchy on IHE practitioner-faculty relationships, this study pushed further. By adding positive organizational development concepts, this study demonstrated why the problems surrounding "faculty engagement" in internationalization must be acknowledged and explained how to engage the two main IHE interactants more fully and authentically in the process of unlocking new possibilities, discovering what is working, and dreaming of and then designing a better future together. This study has demonstrated that exploring achievements and developing theoretical ideas about how and why these things work, is useful in humanizing the engagement of the two main interactants of the IHE field. Indeed, this approach may prove effective in humanizing and advancing other concepts and practices of International Higher Education.

References

ACPA, & NASPA. (2015). *Professional competency areas for student affairs for student affairs educators. Professional Competencies Task Force.* Accessed April 4, 2022. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/viewer.html?pdfurl=https%3A%2F%2Fwww.naspa.org%2Fimages%2Fuploads%2Fmain%2FACPA_NASPA_Professional_Competencies_FINAL.pdf&clen=1228533&chunk=true

Adnett, N. (2010). The growth of international students and economic development: Friends or foes? *Journal of Education Policy, 25*(5), 625-637.

Ahren, C. (2008). Closing the gap with student affairs staff: From margin to mainstream. *New Directions for Higher Education, 143,* 83-91.

Aigner, J. S., Nelson, P., & Stimpfl, J. (1992). *Internationalizing the university: Making it work.* Springfield, VA: CBIS Federal.

Altbach, P. G., & Knight, J. (2007). The internationalization of higher education: Motivations and realities. *Journal of Studies in International Education, 114*(3), 290–305. https://doi.org/10.1177/1028315307303542 (place in outline)

Altbach, P., & Lewis, L. (1995). Faculty versus Administration: A Universal Problem. *International Higher Education,* (2).

Anderson, C., & Brion, S. (2014). Perspectives on power in organizations. *Annual Review of Organizational Psychology and Organizational Behavior, 1*(1), 67-97.

Andreotti, V., de Souza, L. (Eds.) (2011). *Postcolonial perspectives on global citizenship education.* Routledge.

Appiah, K. A. (2006). *Cosmopolitanism. Ethics in a world of strangers.* W. W. Norton.

Ardoin, S., Crandall, R., & Shinn, J. (2019). Senior student affairs officers' perspectives on professional preparation in student affairs programs. *Journal of Student Affairs Research and Practice, 56*(4), 379-393.

Arum, S., Van der Water, J. (1992). The need for a definition of international education in U.S. universities. In Klasek, C. (Ed.), *Bridges to the future: Strategies for internationalizing higher education* (pp. 198-203). Association of International Education Administrators.

Asgharzadeh, A. (2008). The return of the subaltern: International education and politics of voice. *Journal of Studies in International Education, 12*(4), 334–363. doi:10.1177/1028315307308137

Askildson, L. R. (2019). Academic programs integration. In D. L. Di Maria (ed.), *Senior international officers: Essential roles and responsibilities* (pp. 147-152). NAFSA: Association of International Educators.

Association of Governing Boards. (1996). *Renewing the Academic Presidency: Stronger Leadership for Tougher Times.* Association of Governing Boards.

Association of International Education Administrators. (2014). A survey on senior international education officers, their institutions and offices. Retrieved from https://www.aieaworld.org/surveys.html.

Association of International Education Administrators. (2021). What is an SIO? Retrieved from, https://www.aieaworld.org/sio.html

Audas, M. C. (1990). Comparing policy statements and practices in the international dimension of selected institutions of higher education: Part I. *International Education Forum, 10*(2), 59-73.

Austin, A. E. (1990). Faculty cultures, faculty values. *New directions for institutional research, 1990*(68), 61-74.

Baldridge, J. V., Curtis, D. V., Ecker, G. P., & Riley, G. L. (2000). Alternative models of governance in higher education. In M. C. Brown, II (Ed.), *Organization and governance in higher education* (5th ed., pp. 128-142). Pearson Custom Publishing.

Banks, J. A. (2009). Human rights, diversity, and citizenship education. *Educational Forum, 73*(2), 100–110. doi:10.1080/00131720902739478

Bates, R. (2005). Can we live together?: Towards a global curriculum. *Arts and Humanities in Higher Education: An International Journal of Theory, Research and Practice, 4*(1), 95–109. doi:10.1177/1474022205048760

Becher, T. (1987). The disciplinary shaping of the profession. *The academic profession*, 271-303.

Beck, K. (2012). Globalization/s: Reproduction and resistance in the internationalization of higher education. *Canadian Journal of Education*, *35*(3), 133-148.

Beck, D. & Cowan, C. (2006). *Spiral dynamics: Mastering values, leadership, and change.* Oxford: Blackwell.

Bell, C. R. (2010). *Perceptions of campus subcultures at a community college*. Johnson & Wales University.

Bennett, M. & Bennett, M. (2004). Developing intercultural sensitivity: An integrative approach to global and domestic diversity. In D. Landis, J. Bennett & M. Bennet (Eds.) *Handbook of intercultural training*. (pp. 147-165). Sage.

Bensimon, E. M. (1991). The meaning of "good presidential leadership": A frame analysis. In M. W. Peterson (Ed.), *Organization and Governance in Higher Education,* (4th ed., pp. 421-431). Simon & Schuster Custom Publishing.

Berger, L. M. (Ed.). (2020). *Social justice and international education: Research, practice, and perspectives.* NAFSA.

Berquist, W. H., Guest, S., & Rooney, T. (2004). *Who is wounding the healers? The four cultures of health care*. Pacific Sounding Press.

Berquist, W. H. &, Pawlak, K. (2008). Engaging in the six cultures of the academy. Jossey-Bass.

Bess, J. L. (1992). Collegiality: Toward a clarification of meaning and function. In J. C. Smart (Ed.), *Higher Education: Handbook of Theory and Research, 8*, 1–36. Agathon Press.

Biglan, A. (1973a). Relationship between subject matter characteristics and the structure and output of university departments. *Journal of Applied Psychology, 57(3),* 204-213.

Biglan, A. (1973b). The characteristics of subject matter in different academic areas. *Journal of Applied Psychology, 57(3),* 195-203.

Billot, J. (2006). The imagined and the real: Identifying the tensions for academic identity. *Higher Education Research & Development, 29* (6), 709-721.

Birnbaum, R. (1988). *How colleges work*. Jossey-Bass.

Birnbaum, R. (2004). The end of shared governance: Looking ahead or looking back. *New Directions for Higher Education, 2004*(127).

Blackburn, R. T., & Lawrence, J.H. (1995). *Faculty at work.* The Johns Hopkins University Press.

Blackmore, P. &, Blackwell, R. (2006). Strategic leadership in academic development. *Studies in Higher Education, 31*(3), 373-387.

Bode, R. K. (1996). Collegiality encountered by new faculty. In *ASHE Annual Meeting Paper*.

Bohm, D. (1996). *On dialogue.* Routledge.

Boje, D. M. (2011). *Storytelling and the future of organizations: An antenarrative handbook*. New York, NY: Taylor & Francis.

Bolsmann, C., & Miller, H. (2008). International student recruitment to universities in England: Discourse, rationales and globalisation. *Globalisation, Societies and Education, 6*(1), 75-88.

Borland, K. W. (2003). The relationship between faculty and academic administration in governance functions. In M. T. Miller & J. Caplow (Eds.), *Policy and University Faculty Governance* (pp. 85-94). Information Age.

Bourdieu P. (1984). *Distinction: A social critique on the judgement of taste.* Translated by Richard Nice. Cambridge, MA: Harvard University Press.

Bowen, H. R., & Schuster, J. H. (1986). *American professors: A natural resource imperiled.* Oxford University Press.

Brajkovic, L., & Helms, R. M. (2018). Mapping internationalization on US campuses. *International Higher Education*, (92), 11-13.

Brandenburg, U., & De Wit, H. (2011). The end of internationalization. *International Higher Education, 62*(1), 15-17. https://doi.org/10.6017/ihe.2011.62.8533

Broom, L., & Selznick, P. (1973). *Sociology.* Harper & Row.

Brown, L., & Jones, I. (2013). Encounters with racism and the international student experience. *Studies in Higher Education, 38*(7), 1004-1019., http://dx.doi.org/10.1080/03075079.2011.614940

Brustein, W. I. (2007). The global campus: Challenges and opportunities for higher education in North America. *Journal of Studies in International Education, 11,* 382-391.

Burman, A. (2012). Places to think with, books to think about: Words, experience and the decolonization of knowledge in the Bolivian Andes. *Human Architecture: Journal of the Sociology of Self-Knowledge, 10*(1), 101-120.

Bushe, G. (2011). Appreciative inquiry: Theory and critique. In Boje, D., Burnes, B., Hassard, J. (Eds.), *Routledge companion to organizational change* (pp. 87–103). Routledge.

Bushe, G. (2013). Theories of dialogic consultation. *OD Practitioner, 45*, 11–17.

Camara, S. K. (2002). Ideological uncertainty: Exploring racism as a social issue in communication. *Journal of Intergroup Relations, 29,* 16–38.

Camara, S. K., & Orbe, M. P. (2010). Analyzing strategic responses to discriminatory acts: A co-cultural communicative investigation. *Journal of International and Intercultural Communication, 3*(2), 83–113.

Cameron, K., & Quinn, R. (2011). *Diagnosing and changing organizational culture*: *Based on the competing values framework* (3rd ed.). Jossey-Bass.

Carlisle, B. A., & Miller, M. T. (1998). Current Trends and Issues in the Practice of Faculty Involvement in Governance. (Research Report No. 143). Retrieved from ERIC Document Reproduction. https://files.eric.ed.gov/fulltext/ED423758.pdf

Carpenter, R. L. (2009). All on the Same Page? Contrasting Faculty and Staff Perceptions of University Commitment to Diversity. *Association for Institutional Research (NJ1)*.

Castle, Bell, G. (2012). *" I Still Have a Dream--": Exploring Black and White Communication Challenges in 21st Century United States* (Doctoral dissertation, George Mason University).

Castle Bell, G., Hopson, M. C., Weathers, M. R., & Ross, K. A. (2015). From "laying the foundations" to building the house: Extending Orbe's Co-Cultural theory to include "rationalization" as a formal strategy. *Communication Studies*, *66*(1), 1-26.

Chickering, A. W. (2003). Reclaiming our soul: Democracy and higher education. *Change: The Magazine of Higher Learning*, *35*(1), 38–44.

Childress, L. (2009). Internationalization plans for higher education institutions. *Journal of Studies in International Education, 13*(3), 289-309.

Childress, L. (2010). *The twenty-/first century university: Developing faculty engagement in internationalization*. Peter Lang Publishers.

Chung, K. C., Song, J. W., Kim, H. M., Woolliscroft, J. O., Quint, E. H., Lukacs, N. W., & Gyetko, M. R. (2010). Predictors of job satisfaction among academic faculty members: Do instructional and clinical staff differ? *Medical Education*, 44, 958-995.

Clark, B. R. (1987). *The academic life: Small worlds, different worlds*. Carnegie Foundation for the Advancement of Teaching.

Clark, B. R. (1991). Faculty organization and authority. In M.W. Peterson (Ed.), *Organization and governance in higher education* (4th ed., pp. 449-458). Simon & Schuster.

Clegg, S. (2009). Foundations of organization power. *Journal of Power, 2*(1), 35-64.

Clifford, V. (2009). Engaging the disciplines in internationalizing the curriculum. *International Journal for Academic Development*, *14*(2), 133-143.

Cohen, A. M., & Brawer, F. (1994). *Managing community colleges: A handbook for effective practice* (1st ed., Jossey-Bass higher and adult education series). Jossey-Bass.

Cohen, A. M. & Brawer, F. B. (2008). *The American community college.* Sage Publication, Inc.

Cohen D., Nisbett R. E., Bowdle B. F., & Schwartz, N. (1996). Insult, aggression, and the southern culture of honor: An "experimental ethnography." *Journal of Personality and Social Psychology,* 70, 945–960.

Cohen, M. D. & March, J. G. (1986). *Leadership and ambiguity: The American college president.* Harvard Business School Publishing.

Coleman, G., & Rippin, A. (2000). Putting feminist theory to work: Collaboration as a means towards organizational change. *Organization*, *7*(4), 573-587.

Collier, M. J. (Ed.). (2001). *Constituting cultural difference through discourse.* Sage.

Collins, P. H. (1986). Learning from the outsider within: The sociological significance of Black feminist thought. Social Problems, 33, SI 4-S32.

Collins, P.H. (1989). The social construction of Black feminist thought. Signs, 14, 745-773.

Collins, P.H. (1990). Black feminist thought: Knowledge, consciousness, and the politics of empowerment. Boston: Unwin Hyman.

Connelly, L. (2013). Limitation section. *MedSurg Nursing 22*, 325-326. Retrieved from http://www.medsurgnursing.net

Cooperrider, D. L., & Whitney, D. (2001). A positive revolution in change: Appreciative inquiry. *Public Administration and Public Policy*, 1–36.

Copur, H. (1990). Academic professionals: A study of conflict and satisfaction in the professoriate. *Human Relations, 43(2),* 113-127.

Cowan, R. (2007). Muted group theory: Providing answers and raising questions concerning workplace bullying. In *Conference Papers–National Communication Association* (Vol. 1).

Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Sage Publications.

Curtin, M. L. (2013). Coculturation: Toward a critical theoretical framework of cultural adjustment. In T. K. Nakayama, & R. T. Halualani (Eds.), *The handbook of intercultural communication* (pp. 270-285). Blackwell.

Davis, R. B., Hanson, R., & Muyskens, J. (2008). In practice: Communication, communication, communication: The three rules of large-group planning. *About Campus, 13*(5), 26-29.

de Dousa Santos, B. (2007). (Ed.) *Another knowledge is possible: Beyond northern epistemologies.* Verso.

De Wit, H. (2002). *Internationalization of higher education in the United States of America and Europe*. Information Age Pub Incorporated.

De Wit, H., & Hunter, F. (2014). International (ization of) Higher Education at the Crossroads. *International Higher Education*, (78), 2-2.

Deal T. E., & Kennedy, A. A. (1982). *Corporate cultures: The rites and rituals of corporate life*. Addison-Wesley.

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, *10*(3), 241-266. https://doi.org/10.1177/1028315306287002

Del Favero, M., & Bray, N. J. (2005). The faculty-administrator relationship: Partners in prospective governance? *The Scholar-Practitioner Quarterly, 3*(1), 53-72.

Dessoff, A. (2006). A KEY TO YOUR CAREER?. *International Educator*, *15*(1), 36.

Dewey, P., & Duff, S. (2009). Reason before passion: Faculty views on internationalization in higher education. Higher Education, 58, 491-504.

Di Maria, D. L. (Ed.). (2019). *Senior international officers: Essential roles and responsibilities*. NAFSA: Association of International Educators.

Dill, D. D. (1991). The nature of administrative behavior in higher education. In M. W. Peterson (Ed.), *Organization and governance in higher education* (4th ed., pp. 369-388). Simon & Schuster.

Divine, L. (2009). "Looking at and looking as the client: the quadrants as a type structure lens" *Journal of Integral Theory and Practice 4(*1), 21-40.

Dixon, M. (2006). Globalisation and International Higher Education: Contested Positionings. *Journal of Studies in International Education, 10*(4), 319-333. https://doi.org/10.1177/1028315306287789

Dressel, P. (1981). *Administrative leadership*. Jossey-Bass.

Dutton, J. E. (2003). *Energize your workplace: How to create and sustain high-quality connections at work*. Jossey-Bass.

Dutton, J. E., & Heaphy, E. D. (2006). The power of high-quality connections. In K. S. Cameron, J. E. Dutton, & R. E. Quinn (Eds.), *Positive organizational scholarship: Foundations of a new discipline* (pp. 263–278). Berrett-Koehler.

Dutton, J. E., & Ragins, B. R. (Eds.). (2007). *Exploring positive relationships at work: Building a theoretical and research foundation*. Lawrence Ehrlbaum Associates.

Edwards, M. G., (2005). The integral holon: A holonomic approach to organisational change and transformation. *Journal of Organizational Change Management, 18*(3), 269 – 288.

Ellis, T., & Levy, Y. (2009). Towards a guide for novice researchers on research methodology: Review and proposed methods. *Issues in Informing Science & Information Technology, 6*, 323-337.

Esbjörn-Hargens, S. (2010). An overview of Integral Theory: An all-inclusive framework for the twenty-first century. In S. Esbjörn-Hargens (Ed.), *Integral Theory in action*. Eds. State University of New York Press.

Ethical Internationalism in Higher Education Research Project (EIHE). (2013). Retrieved September 10, 2018, from http://eihe.blogspot.com

Etzioni, A. (2000). Administrative and professional authority. In M. C. Brown, II (Ed.), *Organization and governance in higher education* (5th ed., pp. 111-118). Boston: Pearson Custom Publishing.

Finklestein, M. J. (2001). Understanding the American academic profession. In P. G. Altback, P. J. Gumport, & D.B. Johnstone (Eds.), In defense of American higher education (pp. 323-351). Johns Hopkins University Press.

Finklestein, M. J., Seal, R. K., & Schuster, J. H. (1998). *The new academic generation.* Johns Hopkins University Press.

Flanigan, P. K. (1994). *California community college faculty role in shared governance.* (Research Report). Retrieved from, https://files.eric.ed.gov/fulltext/ED373816.pdf

Fleming, P., & Spicer, A. (2014). Power in management and organization science. *Academy of Management Annals, 8*(1) 237-298.

Formoso, B. (2019). La coculturation, un outil pour repenser les relations interethniques. Études de cas tsiganes. *Ethnologie Française, 173*(1), 195-206.

Forum on Education Abroad (2013). *Preliminary Report: 2013 institutional and program resources survey: Individual member response data*. Forum on Education Abroad.

Foucault, M. (1976). *The history of sexuality.* Vintage Books.

Gaffikin, F., & Perry, D. C. (2009). Discourses and strategic visions: The US research university as an institutional manifestation of neoliberalism in a global era. *American Educational Research Journal, 46*(1), 115-144.

Gano-Phillips, S. & Barnett, R. W. (2008). Against all odds: Transforming institutional culture. *Liberal Education, 94*(2) 36-41.

Garson, K. (2016). Reframing internationalization. *Canadian Journal of Higher Education*, *46*(2), 19-39.

Gates, D. (2003). Learning to play the game: An exploratory study of how African American women and men interact with others in organizations. *The Electronic Journal of Communication, 12*(2–3), 1–20.

Gaztambide-Fernández, R., (2012). Decolonization and the pedagogy of solidarity. *Decolonization: Indigeneity, Education & Society, 1*(1), 41-67.

Gee, J. P. (2001). Identity as an analytic lens for research education, In W. G. Secada (Ed.), *Review of Research in Education*, (25), Washington, DC.

Giroux, H. (2014). *Neoliberalism's war on higher education.* Haymarket Books.

Glaser, B. G. & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine Pub. Co.

Glynos, J. (2008). Ideological fantasy at work. *Journal of Political Ideologies, 13*(3), 275-296.

Glynos, J. (2011). On the ideological and political significance of fantasy in the organization of work. *Psychoanalysis, Culture & Society, 16*(4), 373-393.

Goodwin, B. (1994). *How the leopard changed its spots: The evolution of complexity*. New York, NY: Touchstone.

Goodwin, C. D., & Nacht, M. (1988). *Abroad and beyond: Patterns in American overseas education.* Cambridge University Press.

Green, M. F. (2003). Internationalizing the campus: A strategic approach. *International Educator, 7*(1), 13-26.

Green, M. F. (2005). *The student perspective: The unifying voice for higher education*. American Council on Education.

Green, M. F., & Olson, C. L. (2003). *Internationalizing the campus: A user's guide.* American Council on Education.

Griffin, E. A. (2011). *A first look at communication theory*. McGraw-Hill.

Grosfoguel, R. (2013). The structure of knowledge in westernized universities: Epistemic racism/sexism and the four genocides/epistemicides of the long 16th century. *Human Architecture: Journal of the Sociology of Self-Knowledge, 10*(1), 73-90.

Guffey, J. S., & Rampp, L. C. (1998). *Shared governance: Balancing the euphoria.* (ERIC Document Reproduction Service No. ED418617)

Haigh, M. (2014). From internationalisation to education for global citizenship: A multi-layered history. *Higher Education Quarterly, 68*(1), 6–27. https://doi.org/10.1111/hequ.12032

Hamilton, M. (2006). *The Berkana Community of Conversations: A study of leadership skill development and organizational leadership practices in a self-organizing online.* Universal-Publishers.

Hammell, S. H., Cole, R., Stark, L., Monaghan, C., & Spreen, C. A. (2015). On becoming a global citizen. In R.D. Williams & A. Lee. (Eds.) *Internationalizing Higher Education*, 213-229. Sense Publishers.

Harari, M. (1989). *Internationalization of higher education: Effecting institutional change in the curriculum and campus.* Center for International Education, California State University.

Harris, G. W. (1997). Dignity and vulnerability: Strength and quality of character. University of California Press.

Harris, S. (2005). Rethinking academic identities in neo-liberal times. *Teaching in Higher Education, 10*(4), 421-432.

Hornung, S., & Höge, T. (2019). Humanization, rationalization or subjectification of work? Employee-oriented flexibility between i-deals and ideology in the neoliberal era. *Business & Management Studies: An International Journal, 7*(5), 3090-3119.

Hornung, Severin & Höge, Thomas. (2021). Analysing power and control in work organizations: Assimilating a critical socio-psychodynamic perspective. *Business & Management Studies: An International Journal, 9*. 355-371.

Hudzik, J. (2015). *Comprehensive internationalization: Institutional pathways to success*. Routledge.

Hudzik, J. K. (2016). Internationalization practitioners and scholarship: dichotomies and crosswalks. In B. Streitwieser & A. C. Ogden (Eds.), *International higher education's scholar-practitioners: Bridging research and practice* (pp. 297-308). Symposium.

Hung, L., Lee, P. A., Au-Yeung, A. T., Kucherova, I., Harrigan, M. (2016). Adopting a clinical assessment framework in older adult mental health. *Journal of Psychosocial Nursing and Mental Health Services, 54*(7), 26-31.

Hung, L., Phinney, A., Chaudhury, H., Rodney, P., Tabamo, J., & Bohl, D. (2018). Appreciative inquiry: Bridging research and practice in a hospital setting. *International Journal of Qualitative Methods*, *17*(1).

Hunter, F. & Rumbley, L. E. (2016). Exploring a possible future for the scholar-practitioner. In B. Streitwieser & A. C. Ogden (Eds.), *International higher education's scholar-practitioners: Bridging research and practice* (pp. 297-308). Symposium.

Hutcheson, P. (2011). Goals for United States higher education: From democracy to globalisation. *History of Education, 40*(1), 45–57. doi:10.1080/0046760X.2010.514868

Johnstone, M. & Lee, E. (2014). Branded: International education and 21st century Canadian education policy, and the welfare state. *International Social Work, 57*(3), 209-221.

Jones, R. F., & Froom, J. D. (1994). Faculty and administration views of problems in faculty evaluation. *Academic Medicine, 69*(6), 476-83.

Keller, R. (2011). The sociology of knowledge approach to discourse (SKAD). *Human studies, 34*, 43-65.

Keyton, J. (2005). *Communication research: Asking questions, finding answers*. The McGraw-Hill Companies.

Kezar, A. (2007). Tools for a time and place: Phased leadership strategies to institutionalize a diversity agenda. *The Review of Higher Education, 30*(4), 413-439.

Kezar, A., Gallant, T. B., & Lester, J. (2011). Everyday people making a difference on college campuses: The tempered grassroots leadership tactics of faculty and staff. *Studies in Higher Education, 36*(2), 129-151.

Khoo, S. (2011). Ethical globalisation or privileged internationalisation? Exploring global citizenship and internationalisation in Irish and Canadian universities. *Globalisation, Societies and Education, 9*(3-4), 337-353.

Kincheloe, J. L., & McLaren, P. (2002). Rethinking critical theory and qualitative research. In Y. Zou & E. T. Trueba (Eds.), *Ethnography and schools: Qualitative approaches to the study of education* (pp. 87-138). Rowman & Littlefield Publishers.

Kincheloe, J., & Steinberg, S. (2008). Indigenous knowledges in education: Complexities, dangers, and profound benefits. In N. K. Denzin, Y.S. Lincoln, & L. Tuhiwai Smith (Eds.), *Handbook of critical and Indigenous methodologies* (pp. 135–156). Sage.

King, N. (2012). *Reporting through academic versus student affairs.* Retrieved from NACADA Clearinghouse.

Kissler, G. R. (1997). Who decides which budgets to cut? *Journal of Higher Education, 68*(4), 427-459.

Klasek, C. B. (1992). *Bridges to the future: Strategies for internationalizing higher education*. AIEA.

Knight, J. (1994). *Research monograph*. Canadian Bureau for International Education.

Knight, J. (1999). Internationalization of higher education: A conceptual framework. In J. Knight & H. De Wit (Eds.), Internationalization of higher education in Asia Pacific countries (pp. 8-20). European Association for International Education.

Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of Studies in International Education, 8*(1), 5-31.

Kotter, J. P. & Heskett, J. L. (1992). *Corporate culture and performance*. The Free Press.

Kramarae, C. (2005). Muted group theory and communication: Asking dangerous questions. *Women & Language, 28*(2), 55-61.

Kreber, C. (Ed.). (2009). Internationalizing the curriculum in higher education. Jossey-Bass.

Kuh G., Astin A., Astin H., Bloland P., Cross K. P., Hurst J., Marchese T., Nuss E., Pascarella E., Pruitt A., Rooney M., & Schroeder C. (1996). *The student learning imperative: Implications for student affairs*. [On-line]. Available from the American College Personnel Association: http://www.acpa.nche.edu/sli/sli.htm.

Kuh, G., Schuh, J., Whitt, E., & Associates. (1999). *Involving colleges: Successful approaches to fostering student learning and development outside the classroom*. Jossey-Bass.

Kuh, G. D. & Whitt, E. J. (1988). *The invisible tapestry: Culture in American colleges and universities* [ASHE-ERIC Higher Education Report No. 1.] Association for the Study of Higher Education.

Landorf, H., Doscher, S., & Hardrick, J. (2018). (Eds.). *Making global learning universal: Promoting inclusion and success for all students*. Stylus.

Leask, B. (2005). Internationalisation of the curriculum: Teaching and learning. In J. Carroll & J. Ryan (Eds.), *Teaching international students: Improving learning for all* (pp. 119-129). Routledge.

Leask, B. (2015). *Internationalizing the curriculum*. New York: Routledge.

Leitko, T. & Szczerbacki, D. (1987). Why traditional OD strategies fail in professional bureaucracies. *Organizational Dynamics, 15(3),* 52-65.

Leslie, D. W. (2004). Governance" or" Governing?". *Metropolitan Universities*, *15*(1), 17-37.

Lieff, S., Barker, L., Mori, B., Egan-Lee, E., Chin, K., & Reeves, S. (2012). Key influences on the formation of academic identity within a faculty development program. *Medical Teacher, 34,* 208-215.

Lim, G. C. (2003). The rationale for globalization. In G. C. Lim (Ed.), *Strategy for a global university* (2nd ed., pp. 3-20). Michigan State University.

Lin, C., & Ha, L. (2009). Subcultures and use of communication information technology in higher education institutions. *The Journal of Higher Education*, *80*(5), 564-590.

Lindlof, T. R. & Taylor, B. C. (2011). *Qualitative communication research methods* (3rd ed.) Sage Publication.

Locke, M. G., & Guglielmino, L. M. (2006). It's not just a job anymore: The influence of cultural change on student services staff in a community college. *Journal of Student Affairs Research and Practice, 43*(2), 418-444.

Marchese, T. (1992). Hearing faculty voices. *Change: The Magazine of Higher Learning*, *24*(6), 4. https://doi.org/10.1080/00091383.1992.9937709

Martin, J. N., & Davis, O. I. (2001). Conceptual foundations for teaching about whiteness in intercultural communication classes. *Communication Education*, *50*(4), 298–313.

Martin, J. N., & Nakayama, T. K. (1999). Thinking dialectically about culture and communication. *Communication Theory*, *9*(1), 1–25.

Martin, J. N., Nakayama, T. K., & Flores, L. A. (1998). A dialectical approach to intercultural communication, In J. N. Martin, T. K. Nakayama, & L. A. Flores (Eds.), *Research in cultural contexts* (pp. 5-15). Mountain View: CA: Mayfield Publishing Company.

Martin, J., & Siehl, C. (1983). Organizational culture and counterculture: An uneasy symbiosis. *Organizational Dynamics, 122*, 52-65.

Martinez, J. M. (2006). Semiotic phenomenology and intercultural communication scholarship: Meeting the challenge of racial, ethnic, and cultural difference. *Western Journal of Communication, 70*(4), 292–310. doi:10.1080/10570310600992103

Maxwell, J.A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). Sage.

Mendoza, S. L. (2013). Reflections on “Bridging paradigms: How not to throw out the baby of collective representation with the functionalist bathwater in critical intercultural communication.” In T. K. Nakayama & R. T. Halualani (Eds.), *The handbook of critical*

intercultural communication (pp. 98-111). West Sussex, United Kingdom: Blackwell Publishing Ltd.

Mendoza, S. L., Halualani, R. T., & Drzewiecka, J. A. (2002). Moving the discourse on identities in intercultural communication: Structure, culture, and resignifications. *Communication Quarterly, 50*(3-4), 312-327.

Menges, R. J., & Associates. (1999). *Faculty in new jobs: A guide to settling in, becoming established, and building institutional support.* Jossey-Bass.

Merriam-Webster. (n.d.). Dignity. *Merriam-Webster.com dictionary*. Retrieved March 9, 2024, from https://www.merriam-webster.com/dictionary/dignity

Merriam-Webster. (n.d.). Validity. *Merriam-Webster.com dictionary*. Retrieved March 9, 2024, from https://www.merriam-webster.com/dictionary/validity

Messer-Davidow, E. (1992). *Academic tribes and territories: Intellectual enquiry and the cultures of disciplines.* Open University Press.

Mestenhauser, J. A., & Ellingboe, B. J. (2005). Leadership knowledge and international education. *International Educator, 14*(6), 36-43.

Mihut, G., Altbach, P. G., & De Wit, H. (Eds.). (2017). *Understanding higher education internationalization: Insights from key global publications*. Springer.

Miller, M. T. (2003). The status of faculty senates in community colleges. *Community College Journal of Research and Practice, 27*(5), 419-428.

Miller, M. T., Williams, C., & Garavalia, B. (2003). Path analysis and power rating of communication channels in a faculty senate setting. In M. T. Miller & J. Caplow (Eds.), Policy and university faculty governance (pp. 59-73). Information Age Publishing.

Minor, J. T. (2004). Understanding faculty senates: Moving from mystery to models. *The Review of Higher Education, 27*(3), 343-363.

Mintzberg, H. (1983). Structure in fives: Designing effective organizations. Prentice-Hall.

Mitchell, C. (2004). In search of civility: Higher education and the discourse of disdain. Taboo, 8(2), 5-27.

Moats-Gallagher, C. (2004). *Leading the internationalization of land grant institutions: Crafting a strategic approach.* Retrieved January 6, 2020, from http://www.nasulgc.org/CIP/Task%20Force/UnivLeadership.pdf

Moore, J. (2017). Where is the critical empirical interpersonal communication research? A roadmap for future inquiry into discourse and power. *Communication Theory, 27*, 1–20. doi:10.1111/comt.12107

Morley, C. (2024). The systemic neoliberal colonisation of higher education: a critical analysis of the obliteration of academic practice. *The Australian Educational Researcher, 51*, 571-586.

Morphew, C. C. (1999). Challenges facing shared governance within the college. *New directions for higher education, 1999*(105), 71-79.

Muabane, P., & Oudstrohoom, G. P. (2011). An exploratory survey of professional accountants' perceptions of interpersonal communication in organization. *Journal of Public Affairs, 11*(4), 279-302.

Mueller, S.L. & Overmann, M. (2014). *Working world: Careers in international education, exchange, and development.* Georgetown University Press.

NAFSA (2020). International Education Professional Competencies 2.0. NAFSA Association of International Educators. https://www.nafsa.org/nafsa-international-education-professional-competencies-20

NAFSA (2024). Careers. Retrieved March 29, 2024, from https://jobregistry.nafsa.org/searchjobs/?Keywords=&radialtown=United+States&LocationId=200&RadialLocation=20&NearFacetsShown=true&CountryCode=&OrganizationType=90

NASPA. (2022). About. Retrieved November 6, 2022, from https://naspa.org/about

National Association of State Universities and Land Grant Colleges. Task Force on International Education. (2004). *A call to leadership: The presidential role in internationalizing the university.* Retrieved from, https://files.eric.ed.gov/fulltext/ED483871.pdf

O'Banion, T. (1971). *New directions in community college student personnel programs* (No. 15). American College Personnel Association.

Orbe, M. P. (1996). Laying the foundation for co-cultural communication theory: An inductive approach to studying non-dominant communication strategies and the factors that influence them. *Communication Studies, 47,* 157–176.

Orbe, M. P. (1998a). *Constructing co-cultural theory: An explication of culture, power, and communication.* Sage.

Orbe, M. P. (1998b). An outsider within perspective to organizational communication: Explicating the communication practices of co-cultural group members. *Management Communication Quarterly*, 12, p. 230-279.

Orbe, M. P. & Batten, C. (2017). Diverse dominant group responses to contemporary co- cultural concerns: U.S. intergroup dynamics in the Trump era. *Journal of Contemporary Rhetoric, 7*(1), 19–33.

Orbe, M. P., & Groscurth, C. R. (2004). A co-cultural theoretical analysis of communicating on campus and at home: Exploring the negotiation strategies of first-generation college (FGC) students. *Qualitative Research Reports in Communication, 5*, 41–47.

Orbe, M. P., & Harris, T. M. (2008). *Interracial communication: Theory into practice* (2nd ed.). Sage.

Orbe, M. P., & Roberts, T. L. (2012). Co-cultural theorizing: Foundations, applications & extensions. *Howard Journal of Communications, 23*(4), 293–311. doi:10.1080/10646175. 2012.722838

Orbe, M. P., & Spellers, R. E. (2005). From the margins to the center: Utilizing co-cultural theory in diverse contexts. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 173–192). Sage.

Otara, A. (2011). Perception: A guide for managers and leaders. *Journal of Management and Strategy, 2*(3), 2-5.

Owen, W. F. (1984). Interpretive themes in relational communication. *Quarterly Journal of Speech, 70*, 274-87.

Paige, R. M. (2005). Internationalization of higher education: Performance assessment and indicators. *Nagoya Journal of Higher Education, 5*, 99-122.

Patton, M. Q. (2002). *Qualitative research and evaluation methods*. Sage Publications, Inc.

Pemberton, C. (2012). A how to guide for the education thesis / dissertation process. *Kappa Delta Pi Record, 48*, 82-86. doi:10.1080/00228958.2012.680378

Peterson, M. W., & White, T. H. (1992). Faculty and administrator perceptions of their environments: Different views or different models of organization? Research in Higher Education, 33(2), 177-204.

Piesk, T. (2007). 4D hypercube, or tesseract. Wikimedia Commons. https://en.wikipedia.org/wiki/Rhomic_dodecahedron#/media/File:Hypercubeorder.svg

Pinder, A. L. (2019). Curriculum internationalization. In D. L. Di Maria (ed.), *Senior international officers: Essential roles and responsibilities* (pp. 153-164). NAFSA: Association of International Educators.

Powell, C., Demetriou, C., & Fisher, A. (2013). Micro-affirmations in academic advising: Small acts, big impact. *Mentor: An Academic Advising Journal, 15*. Retrieved from https://dus.psu.edu/mentor/2013/10/839/

Ramirez-Sanchez, R. (2008). Marginalization from within: Expanding co-cultural theory through the experience of Afro Punk. *Howard Journal of Communications, 19*,89–104. doi:10.1080/10646170801990896

Ravasi, D., & Schultz, M. (2006). Responding to organizational identity threats: Exploring the role of organizational culture. Academy of Management Journal, 49(3), 433-458.

Reason, P., Bradbury, H. (2008). *The Sage handbook of action research: Participative inquiry and practice* (2nd ed.). Sage.

Reed, J. (2007). *Appreciative inquiry: Research for change*. SAGE Publications, Inc., https://dx.doi.org/10.4135/9781412983464

Reichard, J. F. (1983). Summary and agenda for future interchanges. In H. M. Jenkins (Ed.), *Educating students from other nations: American colleges and universities in international educational inter-change* (pp. 295-318). Jossey-Bass.

Reis, H. (2001). Relationship experiences and emotional well-being. In C. Ryff, & B. Singer (Eds.), *Emotion, social relationships, and health* (pp. 57-86). Oxford University Press.

Rhb100. (2008). Hypersphere: Two sphere surfaces intersecting with the two points of intersections marked. Wikimedia Commons. https://commons.wikimedia.org/wiki/File:Lat_2spheres_2.jpg

Ryff C. D., & Singer, B. (2000). Interpersonal flourishing: A positive health agenda for the new millennium. *Personality Social Psychological Review, 4*, 30-44.

Scerri, A., Innes, A., Scerri, C. (2016). Using appreciative inquiry to implement person-centered dementia care in hospital wards. *Dementia. Online first.* doi:10.1177/1471301216663953

Scharmer, O. C. (2007). *Theory u: Leading from the future as it emerges.* SoL, Inc.

Schein, E. (1992). *Organizational culture and leadership: A dynamic view.* Jossey-Bass.

Schoorman, D. (1999). The pedagogical implications of diverse conceptualizations of internationalization: A U.S.-based case study. *Journal of Studies in International Education, 3*, 19-46.

Schoorman, D., & Bogotch, I. (2010). Moving beyond "diversity" to "social justice": The challenge to re-conceptualize multicultural education. *Intercultural Education, 21*(1), 79–85. doi:10.1080/14675980903491916

Schroeder, C. C., Minor, F. D., & Tarkow, T. A. (1999). Learning communities: Partnerships between academic and student affairs. In L. H. Levin (Ed.), *Learning communities: New*

structures, new partnerships for learning, 26. 59-69. National Resource Center for the First-Year Experience and Students In Transition.

Schuh, J. H., Jones, S. R., & Harper, S. R. (Eds.). (2010). *Student services: A handbook for the profession*. John Wiley & Sons.

Schuh, J., & Whitt, E. (1999). *Creating successful partnerships between academic and student affairs. New Directions for student services, 87*. Jossey-Bass.

Scott, R. A. (1992). Campus developments in response to the challenges of internationalization: The case of Ramapo College of New Jersey. *Higher Education Management 6*(1), 71-89.

Senge, P. M. (2006). *The fifth discipline: The art and practice of the learning organization* (Rev. ed.) Random House, Inc.

Serrano, M. M. (2020). Social justice-centered education abroad programming: Navigating social identities and fostering conversations. In L. M. Berger (Ed.), *Social Justice and International Education: Research, Practice, and Perspectives*. (p. 155-172). Association of International Educators.

Shahjahan, R. A. (2013). Coloniality and a global testing regime in higher education: unpacking the OECD's AHELO initiative. *Journal of Education Policy, 28*(5), 676-694.

Shigaki, C. L., Anderson, K. M., Howard, C. L., Henson, L, & Gregg, B. E. (2012). Disability on campus: A perspective from faculty and staff. *Journal of Prevention, Assessment, and Rehabilitation, 42*(4), 559-571.

Shuck, B., Collins, J. C., Rocco, T. S., & Diaz, R. (2016). Deconstructing the privilege of power of employee engagement: Issues of inequality for management and human resource development. *Human Resource Development Review, 15*(2), 208-229.

Silver, H. (2003). Does a university have a culture? *Studies in Higher Education, 28(2),* 157-169.

Sisodia, R. (2017). Forward. In M. C. Worline & J. E. Dutton, *Awakening compassion at work: The quiet power that elevates people and organizations* (p. ix-xiii). Berrett-Koehler.

Slaughter, S., & Rhoades, G. (2004). *Academic capitalism and the new economy: Markets, state, and higher education*. Johns Hopkins University Press.

Söderqvist, M. (2002). *Internationalisation and its management at higher-education institutions applying conceptual, content and discourse analysis*. Helsinki School of Economics.

Soria, K.M. (2015). Institutional and instructional techniques to promote undergraduates' intercultural development: evidence form a multi-institutional student survey. In R.D. Williams & A. Lee (Eds.), *Internationalizing Higher Education*, (p. 47-59). Sense Publishers.

Stacey, M. (2014). Generativity in organizational life. Context. Retrieved March 23, 2024, from https://contextconsulting.com/generativity-in-organizational-life/

Stanford Encyclopedia of Philosophy. (2023). Dignity. Retrieved March 9, 2024, from https://plato.stanford.edu/entries/dignity/

Starosta, W. J., & Chen, G. M. (2001, November). A fifth moment in intercultural communication?: A dialogue. In *meeting of the National Communication Association, Atlanta, GA.*

Starosta, W. J., & Chen, G. M. (Eds.). (2003). *Ferment in the intercultural field: Axiology/value/praxis*. Sage Publications.

Stein, S. (2017). Internationalization for an uncertain future: Tensions, paradoxes, and possibilities. *The Review of Higher Education, 41*(1), 3-32. https://doi.org/10.1353/rhe.2017.0031

Stein, S., & Andreotti, V. (2016). Cash, competition, or charity: International students and the global imaginary. *Higher Education, 72*(2), 225-239. https://doi.org/10.1007/s10734-015-9949-8239

Stein, S., Andreotti, V., Bruce, J., & Suša, R. (2016). Towards different conversations about the internationalization of higher education. *Comparative and International Education/Education Comparee et Internationale*, *45*(1), 1-18.

Stein, S., Andreotti, V. D. O., & Suša, R. (2019). "Beyond 2015", within the modern/colonial global imaginary? Global development and higher education. *Critical Studies in Education*, *60*(3), 281-301.

Stier, J. (2004). Taking a critical stance toward internationalization ideologies in higher education: Idealism, instrumentalism and educationalism. *Globalisation, Societies and Education*, *2*(1), 1-28. https://doi.org/10.1080/1476772042000177069

Streitwieser, B. & Ogden, A. (2016). Heralding the scholar-practitioner in international higher education. In B. Streitwieser & A. Ogden (Eds.) *International higher education's scholar-practitioner* (pp. 19-35). Symposium Books.

Stephens, Heaphy, and Dutton. (2012). High-quality connections. In K. S. Cameron & G. M. Spreitzer (Eds.), *The Oxford Handbook of Positive Organizational Scholarship*, (p. 385-399). Oxford University Press.

Thompson, J. D., Hawkes, R. W., & Avery, R. W. (1969). Truth strategies and university organization. *Educational Administrative Quarterly, 5*(Spring), 4-25.

Tierney, W. G., & Rhoads, R. A. (1994). *Faculty socialization as cultural process: A mirror of institutional commitment.* The George Washington University.

Tikly, L. (2004). Education and the new imperialism. *Comparative Education, 40*(2), 173-198.

Tilak, J. (2008). Higher education: A public good or a commodity for trade? *Prospects, 38*(4), 449–466.

University of California. (1999). Task Force on Faculty/Staff Partnerships. Council of University of California Staff Assemblies.

Urban, E., & Orbe, M. P. (2007). ‘‘The syndrome of the boiled frog’’: Exploring international students on US campuses as co-cultural group members. *Journal of Intercultural Communication Research, 36,* 117–138. doi:10.1080=17475750701478695

Urias, D., Deardorff, D., & Heyl, J. D. (2007). Standards of quality for master’s degree level programs in international education: Ensuring quality & effectiveness. *Atlas of International Student Mobility*.

U.S. News and World Report. (2023). Best colleges. Retrieved from https://www.usnews.com/best-colleges/college-search

van der Wende, M. (1997). Missing links: The relationship between national policies for internationalisation and those for higher education in general. In T. Kalvermark & M. van der Wende (Eds.), *National policies for the internationalisation of higher education in Europe* (pp. 10-31). Hogskoleverket Studies, National Agency for Higher Education

Walvoord, B. E., Carey, A. K., Smith, H. L., Soled, S. W., Way, P. K., Zorn, D. (2000). *Academic departments: How they work, how they change.* ASHE-ERIC Higher Education Report, Volume 27.

Walvoord, B. E., Carey, A. K., Smith, H. L., Soled, S. W., Way, P. K., & Zorn, D. (2000). *Academic Departments: How They Work, How They Change. ASHE-ERIC Higher Education Report, 27(8). Jossey-Bass Higher and Adult Education Series*. Jossey-Bass.

Waters, J. (2006). Emergent geographies of international education and social exclusion. *Antipode* 38, 1047–1068.

Waters, J. L. (2012). Geographies of international education: Mobilities and the reproduction of social (dis) advantage. *Geography Compass*, *6*(3), 123-136.

Weingartner, R. H. (1996). *Fitting form to function: A primer on the organization of academic organizations.* American Council on Education, Oryx Press.

Welsh, J. F., & Metcalf, J. (2003). Faculty and administrative support for institutional effectiveness activities. Journal of Higher Education, 74(4), 445-468.

Welsh, J. F., Petrosko, J. M., & Metcalf, J. (2003). Institutional effectiveness activities: Faculty and administrator support at two-year institutions. *Community College Journal of Research and Practice, 27*(2), 75-94.

Westmeyer, P. (1990). *Principles of governance and administration in higher education.* Charles C. Thomas Publisher.

Wilber, K. (2000). *A theory of everything: An integral vision for business, politics, science and spirituality.* Shambhala Publications, Inc.

Williams, A., & Garret, P. (2012). Teenagers' perceptions of communication and 'good communication' with peers, young adults, and older adults. *Language Awareness, 21*(3), 264-278.

Williams, R. D. & Lee, A. (2015). *Internationalizing higher education: Critical collaborations across the curriculum*. Sense Publishers.

Woodard, D. B. (2006). Learning and development in higher education. In *Symposium conducted at the Technologico de Monterrey, Programa Capacitacion y Desarrollo para-Asuntos Estudiantes, Mexico City, Mexico*.

Woodman, T. C. & Punteney, K. N. (2016). Graduate education in context: Preparing scholar-practitioners as future international education leaders. In B. Streitwieser & A. C. Ogden (Eds.), *International higher education's scholar-practitioners: bridging research and practice,* (pp. 265-280). Symposium.

Worline, M. C. & Dutton, J. E. (2017). *Awakening compassion at work: The quiet power that elevates people and organizations*. Berrett-Koehler.

Yin, R. K. (2011). *Qualitative research from start to finish*. The Guilford Press.

Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Sage.

Zell, D. (2003). Organizational change as a process of death, dying and rebirth. *Journal of Applied Behavioral Sciences, 39(1),* 73-96.

Zimmerman, B. J. (1998). Developing self-fulfilling cycles of academic regulation: An analysis of exemplary instructional models. In D. H. Schunk & B. J. Zimmerman (Eds.), *Self-*

regulated learning: From teaching to self-reflective practice (pp. 1–19). Guilford Publications.

Zimmerman, B. J. (1999). *Exploring generative relationships.* York University. https://clinicalmicrosystem.org/uploads/generative_relationships_STAR_Zimmerman.

Zimmerman, B. J., Hayday, B.C. (1999). A board's journey into complexity science. *Group Decision Making and Negotiation, 8*(4), 281-303.

Appendix 1 – Research Protocol

Interview #1: CCT Interview Protocol

Interview Question	Follow-up/Probe Question
1. What brought you into this field?	Conversational, active listening, sharing my reasons for working in the field
2. Tell me about your relationship with faculty.	a. How would you describe the relationship between faculty and IHE practitioners on your campus? b. Can you provide an example? c. Positive experience: You expressed that your relationships are generally good/constructive, what makes your relationship with faculty work? d. Negative experience: You expressed that there is tension/negativity, what do you think causes this tension/negativity?
3. Can you tell me about a situation in which you and a faculty member have worked well together, and you felt like a co-contributor? What about a situation in which you and a faculty member have not worked well together?	a. Positive experience: What do you think has contributed to this good working relationship? What made you feel that your work was appreciated and that you held an equal status with the faculty member? What made you feel respected? b. Negative experience: What do you think has contributed to this difficult working relationship? What made you feel disrespected and/or unappreciated? c. What strategies do you use to drive important internationalization initiatives when working with faculty? Can you give an example?
4. Have you ever had to build a team of campus employees to complete an internationalization task or initiative? What was the task? How did you select your team members? How did that experience go?	a. Positive experience: What do you think contributes to the balance of faculty and IHE practitioner team collaborations? Why did you choose to create a balanced team? b. Negative experience: What do you think hinders the balance of faculty and IHE practitioner team collaborations? Why did

	you choose to create a team of mostly practitioners or non-faculty?
5. How would you characterize the roles of faculty and IHE practitioners in internationalization activities to someone from outside the International Higher Education field? What led to you understand these roles in this way?	a. Positive: You described these differences as complimentary/supportive/etc. How do you think your institutional culture informs that relationship in roles? b. You described the differences as unfair/unproductive/demeaning/etc. Do you think your institutional culture informs this relationship between roles? How? c. How could your institution better support these two roles to make them more complimentary and constructive?
6. Do you feel expectations are the same for faculty and IHE practitioners within the field? At your campus? How about the ability to impact policy, make change, or resist change? Is this the same for faculty and IHE practitioners within the field? At your campus?	a. Negative: What do you wish faculty understood about the expectations placed on you in your role? b. Positive: What do you think contributes to fair expectations? How do you think that others have become aware of the expectations placed on you in your role?
7. Is there anything that I didn't ask about that you think might be important or useful for me to understand?	

Interview #2: AI Interview Protocol

Interview Question	Follow-up/Probe Question
1. Why do you think internationalization activities matter in higher education today?	a. How important are your relationships with faculty to realizing the institutional goals of internationalization?
2. Describe an experience of compelling communication that enabled you to connect with and work together exceptionally well with someone in a faculty role.	a. Who did or said what? Why? With what effect?
3. Tell me about the most exceptional partnership with a faculty member you've been a part of. What made it exceptional?	a. How did this partnership/relationship get started? b. Think back over the course of the relationship. What stands out as significant and meaningful high points? c. How did you gain each other's respect and trust?
4. What do you value most about yourself that contributes positively to relationships between IHE practitioners and faculty in internationalization efforts?	a. What advice for building positive relationships with faculty would you offer to a young IHE practitioner/professional entering the field?
5. Imagine that you are organizing a workshop for faculty and IHE practitioners offering insights into effective partnerships for developing internationalization efforts. What are the essential elements of this training?	a. What do these initiatives do for your institution? the work of IHE? and why are they important in your view? b. How do they embody your fondest wishes for what your institution can and should be? c. How do they embody your fondest wishes for what the field of IHE can and should be?
6. What would you want to see more of so that your organization/campus could support or improve IHE practitioner/faculty working relationships?	

Appendix 2 – Recruitment Email

Subject line for email: Invitation for participating in a study

Dear <insert name>,

My name is Sarah Pattison and I am a student enrolled in the doctoral program in Leadership in International and Intercultural Education at the University of Minnesota, Twin Cities. I am writing to invite you to be a part of my study designed to examine relationships between individuals occupying positions of responsibility for internationalization activities (International Higher Education Practitioners) and faculty members in U.S. universities.

The title of my dissertation is "Humanizing the International Higher Education Practitioner-to-Faculty Relationship". The purpose of this study is to understand the existing characteristics of these relationships from the perspective of IHE practitioners and to identify the elements that lead to or can lead to positive relationships that improve higher education internationalization outcomes.

Your responses will remain confidential. No names or specific titles will be asked or given. The data collected will be kept in a password-protected personal computer and can only be viewed by me and my advisor. No one else will be able to see your responses. The interview will never affect your current or future jobs. All results will be analyzed and presented in aggregate.

The interview will take place in two parts with online video-conferencing technology. Each interview will take about one hour, and you will be offered the opportunity to review the transcript of your responses for accuracy and interpretation of meaning. Your participation in the research is completely voluntary. You may opt-out at any time without consequences. There are no known risks for participating in this interview. If any interview questions make you uncomfortable, you can skip them.

If you would like to participate, please respond by emailing me at patti039@umn.edu with your interest no later than February 15, 2022.

Your time and participation are much appreciated!

Sincerely,

Sarah Pattison
Doctoral Student
University of Minnesota, Twin Cities
Minneapolis, MN
patti039@umn.edu

Tania D. Mitchell, Ed.D.
Advisor
tmitchel@umn.edu

Appendix 3 – Consent Form

Consent Form

Title of Research Study: ***Humanizing the International Higher Education Practitioner-to-Faculty Relationship (HRP-580)***

Investigator Team Contact Information: Tania D. Mitchell, Associate Professor, (CEHD)
For questions about research appointments, the research study, research results, or other concerns, call the study team at:

Investigator Name: Tania D. Mitchell Investigator Departmental Affiliation: Organizational Leadership, Policy and Development (CEHD) Phone Number: 612-624-6867 Email Address: tmitchel@umn.edu	Student Investigator Name: Sarah Pattison Phone Number: 815-582-8047 Email Address: patti039@umn.edu

Key Information About This Research Study

The following is a short summary to help you decide whether or not to be a part of this research study. More detailed information is listed later on in this form.

What is research?

- The goal of research is to learn new things in order to help people in the future. Investigators learn things by following the same plan with a number of participants, so they do not usually make changes to the plan for individual research participants. You, as an individual, may or may not be helped by volunteering for a research study.

Why am I being invited to take part in this research study?

We are asking you to take part in this research study because of your experiences with interacting with faculty to accomplish International Higher Education outcomes. You were identified as a potential participant either through your response to advertising for this research study, through a website search of job titles at your university, or through a colleague recommendation. Ultimately, I believe that you have had valuable experiences engaging with faculty in higher education internationalization activities and that your perspectives can shed light on how faculty engagement is experienced by International Higher Education practitioners.

What should I know about a research study?

- Someone will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
- You can agree to take part and later change your mind.
- Your decision will not be held against you.
- You can ask all the questions you want before you decide.

Why is this research being done?

This research is interested in understanding how International Higher Education (IHE) practitioners understand their experiences with faculty. This study is interested in how IHE practitioners make meaning of these experiences and to what extent they perceive organization culture to affect these relationships. Additionally,

Version Date: 11/23/2021
TEMPALTE VERSION DATE: 11/01/2021

Consent Form

this study will gather IHE practitioner insights and approaches for developing positive relationships with faculty.

Higher education institutions require the collaboration of IHE practitioners and faculty to achieve their goals for international education, yet practitioners and faculty differ greatly in ways that complicate cooperation and often causes tension. Research has tended to disregard the interpersonal aspects of this tension and has tended to ignore the perspectives and experiences of practitioners.

This project aims to fill that gap by focusing on the experiences of IHE practitioners with faculty in the context of internationalization activities. This project will contribute to the literature on faculty engagement in internationalization by introducing the perspectives and insights of IHE practitioners.

How long will the research last?

We expect that you will be in this research study for two sessions of no more than 75 minute each. These two interviews are scheduled for 60 minutes each.

What will I need to do to participate?

You will be asked to respond to questions about your experiences engaging with faculty in the work of higher education internationalization, your beliefs about how institutional culture influences your relationships with faculty, and your ideas for strengthening partnerships with faculty in internationalization efforts. You are asked to respond fully and authentically to the questions asked and to offer your perspective to capture the most complete picture of what it means to engage with faculty in your work and how you imagine relationships with faculty can be better supported.

More detailed information about the study procedures can be found under "What happens if I say yes, I want to be in this research?"

Is there any way that being in this study could be bad for me?

There are no foreseen risks of participation in this research.

Will being in this study help me in any way?

There are no benefits to you from your taking part in this research. We cannot promise any benefits to others from your taking part in this research. However, possible benefits to others include a feeling of purpose in supporting the field and work of International Higher Education.

Detailed Information About This Research Study

The following is more detailed information about this study in addition to the information listed above.

How many people will be studied?

We expect about 10 people to be interviewed for this research.

What happens if I say "*Yes, I want to be in this research*"?

- You will participate in two interviews with the investigator.
- The interviews are each scheduled for 60 minutes and will not last more than 75 minutes.
- The interview will happen online with video conference equipment.
- The Student Investigator, Sarah Pattison, will ask questions of you and you will engage in a conversation

Version Date: 11/23/2021
TEMPALTE VERSION DATE: 11/01/2021

- about your experiences interacting with faculty in the context of higher education internationalization activities.
- The conversations will be recorded, and the recordings will be transcribed.
- If there are questions emerging from the transcription that require clarification, you may be contacted via email to respond to additional questions.
- The Student Investigator will share interview memos with you and ask you to check for the accuracy of her initial interpretations.

What happens if I say "Yes", but I change my mind later?
You can leave the research study at any time, and no one will be upset by your decision.

If you decide to leave the research study, contact the investigator so that the investigator can ensure that your contributions are eliminated and will not be used in analyses. Your exit from the interview prior to its conclusion will not be considered a decision to end participation in the research, so please ensure that you have informed the Student Investigator that you are not interested in participating. You can contact the Student Investigator by phone +1 815-582-8047 or by email patti039@umn.edu should you decide to withdraw from the research after the conclusion of the interview.

Choosing not to be in this study or to stop being in this study will not result in any penalty to you or loss of benefit to which you are entitled. This means that your choice not to be in this study will not negatively affect your participation or involvement in any leadership initiatives at your higher education institution, or your present or future employment.

Will it cost me anything to participate in this research study?
There will be no cost to you for any of the study activities or procedures.

What happens to the information collected for the research?
Efforts will be made to limit the use and disclosure of your personal information, including research study and medical records, to people who have a need to review this information. We cannot promise complete confidentiality. Organizations that may inspect and copy your information include the Institutional Review Board (IRB), the committee that provides ethical and regulatory oversight of research, and other representatives of this institution, including those that have responsibilities for monitoring or ensuring compliance.

We may publish the results of this research. However, we will keep your name and other identifying information confidential.

What will be done with my data when this study is over?
Your data will not be used for any future research after this study is complete.

Will anyone besides the study team be at my consent meeting?
No.

Whom do I contact if I have questions, concerns or feedback about my experience?
This research has been reviewed and approved by an IRB within the Human Research Protections Program

Consent Form

(HRPP). To share feedback privately with the HRPP about your research experience, call the Research Participants' Advocate Line at 612-625-1650 (Toll Free: 1-888-224-8636) or go to z.umn.edu/participants. You are encouraged to contact the HRPP if:

- Your questions, concerns, or complaints are not being answered by the research team.
- You cannot reach the research team.
- You want to talk to someone besides the research team.
- You have questions about your rights as a research participant.
- You want to get information or provide input about this research.

Will I have a chance to provide feedback after the study is over?

The HRPP may ask you to complete a survey that asks about your experience as a research participant. You do not have to complete the survey if you do not want to. If you do choose to complete the survey, your responses will be anonymous.

If you are not asked to complete a survey, but you would like to share feedback, please contact the study team or the HRPP. See the "Investigator Contact Information" of this form for study team contact information and "Whom do I contact if I have questions, concerns or feedback about my experience?" of this form for HRPP contact information.

Will I be compensated for my participation?

If you agree to take part in this research study, we will give you a $50 gift card for your time and effort. If you participate in only one interview session, we will give you a $25 gift card for your time and effort.

Yes, I agree	**No, I disagree**	
_____	_____	The investigator may audio or video record me to aid with data analysis. The investigator will not share these recordings with anyone outside of the immediate study team.
_____	_____	The investigator may audio or video record me for use in scholarly presentations or publications. My identity may be shared as part of this activity, although the investigator will attempt to limit such identification. I understand the risks associated with such identification.
_____	_____	The investigator may contact me in the future to see whether I am interested in participating in other research studies by Sarah Pattison.

Version Date: 11/23/2021
TEMPALTE VERSION DATE: 11/01/2021