RESEARCH ARTICLE

Towards a Conscientious Internationalized Curriculum in Sustaining Future Education and Research in the Philippines: A Case Study of the Communication Arts Curriculum at the Philippine Women's University

Satwinder Rehal[1,*] **and Jairus Christian G. Obrique**[1]

[1] Department of Communication Arts, Philippine Women's University, Manila 1004, Philippines

Abstract

Multilayered processes of globalization have loosened higher education's nationalistic frameworks by embedding internationalization, a process deemed crucial for preparing students to become global citizens. The core thesis of the paper positions an internationalized curriculum as fostering a disposition toward critical thinking, agency, and empathy in a post-truth world. The argument leans toward developing a conscientious internationalization curriculum grounded in critical pedagogy. This can be achieved by intertwining the syllabus and pedagogy with the ideas of Paulo Freire and Sara Ahmed to cultivate a critical disposition in thinking, doing, and reflecting. The study explores this disposition through a qualitative analysis of student perceptions in the course "The Contemporary World" at the Philippine Women's University, which, according to the Commission on Higher Education (CHED), aims to inculcate a sense of global citizenship and ethical responsibility among learners. The findings call for incorporating pedagogical strategies that empower both students and teachers to develop self-actualization and critical thinking skills through a conscientious internationalized curriculum, helping to challenge orthodoxy, pro-Western bias, and falsehoods in a post-truth era marked by social injustice and the manipulation of facts. The implications of the findings point toward enhancing epistemic vigilance through such a curriculum, equipping learners to become better-informed global citizens.

Keywords: conscientious internationalized curriculum, critical pedagogy, post-truth, qualitative research, Philippine Women's University.

1 Introduction

1.1 Globalization and internationalization in higher education

Internationalization of education, according to Knight [1], is defined as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education" (p. 2). This phenomenon is in part

Submitted: 02 November 2025
Accepted: 12 February 2026
Published: 21 April 2026

Vol. 1, **No.** 2, 2026.
10.62762/JRIT.2025.875175

***Corresponding author:**
Satwinder Rehal
ssrehal@pwu.edu.ph

Citation
Rehal, S., & Obrique, J. C. G. (2026). Towards a Conscientious Internationalized Curriculum in Sustaining Future Education and Research in the Philippines: A Case Study of the Communication Arts Curriculum at the Philippine Women's University. *PWU Journal of Research, Innovation, and Transformation*, 1(2), 73–91.

© 2026 by the Authors. Published by Institute of Central Computation and Knowledge. This is an open access article under the CC BY license (https://creativecommons.org/licenses/by/4.0/).

driven by a need to respond to the nature of shared global issues related to economics, environment, political, academics, and international security, as well as social, communication, and demographic changes [2]. Higher education institutions (HEIs) are well positioned to lead internationalization of education efforts in the era of hyperglobalization through the development of global, international and intercultural competencies, argue Soria and Troisi [3]. In a hyperglobalized world, the higher education sector is characterized by a globally interconnected knowledge economy, increased student mobility, global rankings, and new global/intercultural competencies [4, 5].

Scholars highlight two key forces that drive for HEIs to internationalize, one academic and the other economic. The academic drive is driven by the belief that education and research have a world-wide scope and in fulfilling the institution's education mission to be globally recognized. This drive lends to HEIs attracting foreign faculty and international students [6]. Trends in international student mobility and the internationalization of higher education, de Wit [7] observes, has not only witnessed massive increase in international students, but also an increase in franchise operations, articulation programs, branch campuses, and online delivery of higher education. On the other hand, economic factors are driven by the need to find new sources of revenues and growth [8, 9]. This drive is characterized by the mobility of students, scholars, and programs, reputation and branding manifest by global and regional rankings, and a shift in paradigm from cooperation to competition [10]. Trends indicate that international students doubled from 1.3 million in 1995 to 3.0 million in 2007, rising to 5.3 million in 2017, and over 5.6 million in 2020 [11].

In the context of the Philippines estimates from 2021 indicate that there were 14,566 international students in the country, majority who are from India (8,973), followed by those from China (5,334), and Nigeria (838) [12]. Kenyans, Sudanese and even Somalis also comprise some of the students from Africa studying in the country [13–15]. The known pull factors for international student mobility to the Philippines include English as the medium of instruction, affordable tuition fees, relatively low cost of living, and the hospitality and friendliness of the local people [13, 15, 16]. The influx of international students in the Philippines aligns with the country's strategy to promote it as an educational hub in the Asia Pacific region, per Executive Order [EO] Number 285 of 2000 [17], by allowing accredited schools to admit foreign students. Partly intertwined with an economic motive, an Inter-Agency Committee on Foreign Students has been established to streamline procedures for the entry of foreign students, and monitoring the implementation of the EO. Complementing the directive is a Memorandum Order (CMO) Number 55 of 2016, by the Commission on Higher Education (CHED), which guides HEIs in the internationalization their programs [18]. The Memo seeks to aide HEIs in strengthening the country's role in the production of graduates with 21st century competencies who are able to live and work in diverse multicultural settings [19]. Reports indicate a large number of outbound Filipino students with Canada leading with a 436% increase from 2019 to 2023, followed by Australia (102% increase) [20]. In the argument of Hawawini [6], therefore, "an institution with a credible international strategy should find it easier to attract qualified foreign students and faculty because it is more likely to (1) know where outstanding foreign graduates and scholars are located; (2) have the required knowledge to properly evaluate the quality of potential recruits; and (3) be attractive to foreign students and academics given its commitment to be connected to the world" (p. 7).

The business of higher education in the contemporary world is driven by market forces and the lure of profit, which, according to Deepak Nayyar [21], is discernable "not simply in the national context, but also in the international context with a rapid expansion of cross border transactions in higher education" (p. 7). The logic of neoliberalism, note Bambergera [22], is therefore evident in the international higher education marker, "often employed when the rationales for internationalization are portrayed as moving away from humanistic motives, to those of a more commercial nature" (p. 205). This logic leads many HEIs to highlight their strategic advantages in terms of strengths and uniqueness of their study programs in terms of teaching and learning couched in what Putty [23] describes as "clichéd statements of producing "world-class leaders" or being a "world class university" (p. 111). In this regard, de Wit [7]) argues that "international education has become an industry, a source of revenue and a means for enhanced reputation" (p. i). A key aspect in the internationalization of education, Hauptman Komotar [24] notes, therefore includes the design and delivery of an internationalized curriculum in order for HEIs to strive "to become world-class institutions

[geared] to improve their position in the main global rankings" (p. 300).

1.2 Limitations in existing approaches in the internationalization of education

According to Leask [25], internationalization of curriculum (IoC) denotes the "incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study" (p. 9). Syllabi should in turn reflect internationalized nature of curriculum. A syllabus provides the objectives and expected learning outcome of a course, including the subjects to cover, method, and guidelines for the course instruction and assessment procedure [26]. The push towards curriculum internationalizing, and its syllabi, according to Scott [27], can be described as a hyperpragmatist ideal focusing on professional and utilitarian outcomes of engaged learning experiences. Hyperpragmatism is dependent upon conformity and efficiency that reinforces dominant power relations, best reflected in the global metrification of university rankings based on measurable outcomes such as research productivity, employability, and funding. This metrification phenomenon threatens traditional academic values like critical thinking and liberal arts education. As Lasco [28] notes, "the problem with these rankings is that they lionize research over the other equally important roles of universities, including teaching and mentoring, as well as their vital functions in civil society and nation-building." Lasco's argument aligns with that of Moustafa [29] who cautions over universities falling into the metrification system of ranking by "incentivizing competition and fostering a capitalistic mindset" (p. 6).

According to Scott [27], the hyperpragmatist ideal towards internationalizing curriculum however comes at the cost of self-growth, critical reflection, and genuine experiential learning. The focus of internationalized education should be on quality over quantity, argue Altbach and De Wit et al. [30]. This argument is made in response to the marketization of higher education which has been predominantly a Westernized approach marked by a single focus on the for-profit recruitment of foreign students, and transnational delivery of mostly western informed curriculum and medium of instruction to students in their home countries. This westernized approach to internationalization is, according to David Killick [31], a mono-dimensional engagement with globalization that "is leaving the university itself, and all members of its community, with a 'crisis of identity' (p. 7). In mitigation, a number of HEIs use various approaches to strategically respond to the imperative of integrating international and global perspectives into their curricula. Stein [32] delineated three approaches in the context of curriculum internationalization; liberal, critical, and decolonial.

A liberal approach involves incorporating content and perspectives to enhance intercultural engagement with focus on bolstering learner's self-actualization particularly in terms of global competency for the labor market, and fostering improved relations among diverse nations and peoples. Stein [32] however note that this approach overlooks the scrutiny of power relations that shape cross-cultural learning, and refrains from challenging universal claims in knowledge which a critical approach does. A critical approach to global ethics, according to Stein [32], therefore explores the lack of historical and political context in liberal global imaginary by denaturalizing the tradition of Western philosophy and Eurocentric perspectives. This deconstructionist approach aids in cultivating a more equitable way of conceiving and addressing diversity on a global scale. A decolonial approach, on the other hand, Liang [33] notes, engages in a "re-exploration and re-interpretation of non-Western, marginalized knowledge with humbleness at both epistemological and ontological levels" (p. 148). Both critical and decolonial approaches aide students to recognize the need to address systemic inequality and social injustice in a post-truth world. Lilleker [34] however cautions that in a post-truth environment, emotional or anecdotal appeals often take precedence over verifiable data or evidence when shaping public perception and influencing decision-making. It is indeed the contention of Ghosh [35] who warns of the threats posed to facts and truth in a post-truth society. Gosh argues that such threats include "falsification, manipulation, or deception to create false consciousness as means to colonize life, as it promotes social pathologies but also limits the democratic, secular, and plural spirits of multicultural nations" (p. 7).

1.3 The significance of a conscientious internationalized curriculum

Post-truth conditions pose threats to people's abilities to decipher what is accurate or truthful. In mitigation,

critical thinking and a conscientious education can aid in developing new or better ways of knowing. A focus of conscientious education should help students develop new or better ways of knowing in a post-truth world that reduces fallible thinking by increasing students' epistemic vigilance and coping with cognitive biases and limitations [36]. Scholars note that fallible thinking is attributed to 'lazy' reasoning attributed to intuitive, quick, and automatic thinking [37, 38]. On their part, Sinatra et al. [39] propose that students need to be taught how to metacognitively reappraise their plausibility judgments. Universities and colleges must therefore contend with teaching and learning in the post-truth climate of polarization, political division, and challenges to truth claims through epistemic vigilance [40, 41].

Promoting epistemic vigilance in a post-truth world necessitates internationalizing education which fosters critical thinking, media literacy, and global understanding which, according to Parker [42], would push institutions to integrate intercultural competence and global contexts into curricula. Incorporating epistemic vigilance into syllabi would aide in equipping students to navigate complex information landscapes and challenge biased narratives for informed global citizenship. Thus, in following the argument of Longden [43], Hawawini [6] note that a truly internationalized curriculum is grounded in the logic that a global academic institution should not be one "that teaches the world but to learn from the world in order to enhance the institution's capacity to create new knowledge and develop truly global citizens" (p. 6). Herein lies the call for conscientious internationalization, which Ledger et al. [44] note, shifts focus and practice "from quantity to quality of relationships, ethical practices, and pedagogically informed programmes" (p. 653). A conscientious internationalized curriculum is defined by Ledger et al. [44] as "values-informed practices, processes, and institutional/organizational structures guided by ethical principles that support equity in relationship formation and the provision of supports and resources within program development and delivery" (p. 653). A conscientious internationalized curriculum is therefore geared towards developing competencies among students by fostering critical thinking, empathy and agency on global challenges and social justice.

The design of a conscientious internationalized curriculum, according to Viswanath et al. [45], requires embedding critical reflection through the integration of insights from thinkers and critical refection literature. Doing this, the authors argue, may allow educators and students "to not only gain understanding and/or competency in other cultures but better address questions of privilege, power and colonization and thereby interrogate their own normative cultural understandings" (p. 354). This approach to internationalized education aligns with calls for dialogical pedagogy as a way of teaching that engages students reflexively. As Snauwaert [46] contends, "the moral capacity of thinking requires the ability of self-reflection" (p. 101). This approach to learning takes into consideration one's perspective, thoughts, values, ideals, etc. becoming challenged by the plurality of differing perspectives (be it that of the teacher or course material, or fellow students). The core thesis of the is to position an internationalized curriculum as a disposition towards thinking, doing and reflecting. The task therefore requires the incorporation of pedagogical strategies in taught courses that empower students to develop critical thinking skills which aides in challenging orthodoxy in a post-truth era marred by social injustice and manipulation of facts.

1.4 A case study of the Communication Arts curriculum at Philippine Women's University

The course on The Contemporary World is, according to the Commission on Higher Education (CHED), aimed at exposing students to the world outside the Philippines and inculcate a sense of global citizenship and global ethical responsibility. As a 3-unit General Education (GE) subject, the course aims to introduce students to globalization's impacts and fostering global citizenship. General Education (GE) aims to expose students to ways of comprehending social and natural realities through intellectual competencies as critical, analytical and creative thinking.

This paper grounds the course, The Contemporary World, within arguments for conscientious internationalization which "prioritizes ethics over markets" (p. 653), and draws in Sara Ahmed's [47] critical theory on the (re)production of knowledge as an imperative to design pedagogy that promotes a disposition towards contesting all knowledge frames through scrutinizing one's own and other's norms of interaction. Sarah's disposition is grounded in Freire's [48] critical pedagogy drawn from his seminal work, Pedagogy of the Oppressed (1970), where Freire argues for the need to employ a method of teaching which focuses on helping students develop skills of

critical analysis and social awareness. This paper theoretically situates in Sarah's and Freire's critical pedagogy in revealing student's dispositions of a taught course that helps mold their thoughts, analysis and understanding of the contemporary world based on a reflective critique of their self (one's situated position) in relationship with the 'other' (the global).

2 Related Literature

The discourse on the internationalization of HEIs has informed the literature in the West [49–54], and steadily growing in in the global South. In the latter, reference is made to Nguyen et al. [55] who critically examine the internationalization of Vietnamese higher education curricula through the implementation of Western informed Advanced Programmes (APs). It is acknowledged that APs improve students' employability and English proficiency, though at the cost of marginalizing Vietnamese cultural knowledge. Local academics emerged as pivotal agents in bridging these gaps, adapting curricula to incorporate local examples, using bilingual teaching methods, and modifying assessments to align with students' needs. This study finds that while such borrowing is intended to elevate Vietnamese education to global standards, the process often overlooks local socio-political and cultural nuances resulting in significant ideological and structural challenges. In this regard, Nguyen et al. [55] argue for a more sustainable and context-sensitive approach to IoC in Vietnam.

In the context of Mozambique, Ndaipa et al. [56] critically examine the internationalization of higher education curricula at a local university focusing on the interplay between global and local knowledge systems. Anchored in a decolonization framework [57, 58], the study challenges the dominance of Western paradigms and highlights the importance of integrating indigenous perspectives into the curriculum. The authors critique internationalized curriculum frameworks that prioritize Western epistemologies, and instead advocate for approaches that include local knowledge systems such as ethnoscience and ethnomathematics, as well as local languages, like Changana and Ronga. The study demonstrates how ethnoscience and ethnomathematics can contextualize education, thus bridging global and local perspectives in an internationalized curriculum. The authors [56] rationalize that inclusion of local languages alongside international ones enriches the learning environment, fostering intercultural competence and preparing students for a diverse and globalized world.

Another study by David [59], examining the transformative effects of internationalization on higher education curricula in the UAE, found challenges, such as limited contextualization of curricula, overreliance on Western pedagogical models, and insufficient institutional support, as barriers to effective internationalization. To address these challenges, David [59] proposes a balanced approach that integrates global and local dimensions. Recommendations include incorporating culturally diverse content, leveraging technology, and fostering cross-cultural collaborations. Active involvement of students and faculty in curriculum design is also highlighted as essential for creating inclusive and contextually relevant education systems. These strategies align with broader calls for equitable internationalization that addresses epistemic injustices and valuing local knowledge systems alongside global perspectives.

Several studies on the internationalization of education have been undertaken in the context of the Philippines. A qualitative study by Rosaroso et al. [60] found that current initiatives undertaken in preparation for internationalization were heavily focused around instruction which were internationally aligned due to initiatives including international study tours, alignment of curricula with international frameworks, and faculty exchanges. The less attention to research and even less to extension services attributed to lack of standard operating procedures, policies and strategies which does not sustain the motivation of faculty researchers. On their part, the study by Balagtas et al. [61] orients around the development of a rubric assessment tool for aide teacher Education Institutions (TEIs) gauge their level of internationalization as a basis towards improving their programs and processes to be at par with international standards. In a scoping review of the Philippine education curriculum's integration of global perspective in fostering global competence among students, Diano et al. [62] however note that despite achievements, several gaps that need filling specifically those "pertaining to teacher training, technology integration, and curriculum alignment [in order] to produce globally competent graduates equipped with the skills and knowledge necessary to address international challenges effectively" (p. 299).

The literature review highlights Putty's [23] argument that the globalization of higher education has led to an increased focus towards "goals of internationalization, especially those concerning student learning and development outcomes in notions of global citizenship"

(p. 101). Pedagogy should therefore focus on teaching and developing critical analysis and social awareness in a post-truth world, a task Vishwanath et al. [45] contend "is essential for productive IoC institutional practices" (p. 365). Pedagogical sstrategies, from a conscientious approach to IoC, should help reveal student's dispositions based on what Freire [48] suggests is done through a critical and creative approach. This study takes off from this point to assess perceptions of students taking the course, The Contemporary World, at the Philippine Women's University (PWU) Manila campus. The selection of this course given the CHED's intention of exposing students to become global citizens by ways of comprehending social and natural realities through critical, analytical and creative thinking [63] is well aligned with the purpose of this paper which seeks to answer the following research question:

How does a conscientious internationalized curriculum prepare students to become global ready citizens?

To answer the research question, the study aimed at revealing dispositions that helps mold student's critical thoughts, analysis and understanding of the contemporary world based on a reflective critique of their self in relationship with the 'other' (the global).

3 Methodology

This study employed a qualitative case study based on the Communication Arts curriculum for the General Education (GE) course, The Contemporary World, at the Philippine Women's University Manila campus. There were 6 streams that offered the course in the 1st Trimester of the 2024/2025 academic year handled by 4 faculty members.

Employing a purposive sampling strategy, emails were sent to students, via their respective course instructors, inviting them to provide qualitative feedback on the following 4 key questions: (i) How was the content of the syllabus internationally informed? (ii) What researches, assignments and or assessments were 'international in scope? (iii) In what manner did the course expose you to cultural and linguistic diversity? and (iv) How 'internationally informed' was the instructor?

A total of 11 responses were received, mostly from female students, as outlined in the participant profile in Table 1.

Table 1. Participant Profile.

Student identifier	Sex	Programme of study
AMA	F	BSBA Marketing
CD	F	ABCA Communication Arts
FFX	F	BSN Nursing
JEG	F	ABCA Communication Arts
JAM	F	BSBA Marketing
NDF	F	BSBA Marketing
SDR	F	BSBA Marketing
HEAM	F	BSBA Marketing
Sudan	F	BSBA Marketing
BSFIT	F	BSIT Information technology
JBT	M	BSIT Information Technology

Data was thematically analyzed guided by the framework of Braun et al. [64] whilst employing an inductive approach to qualitative data analysis. An inductive approach, according to Bryne [65] is data-driven where a researcher "may wish to produce codes that are solely reflective of the content of the data, free from any pre-conceived theory or conceptual framework" (p. 1396). Data was collected from responses received from student feedback when manually coded. The analysis did not incorporate the use of a specific qualitative research software, such as NVivo or Leximancer, due to a lack of licensed software. Codes and themes were manually derived from responses to the 4 prior mentioned key questions. Intercoder validity involved coding the data independently between the authors and then comparison made to ensure consistency in the thematic findings. Intercoder reliability was employed in order to ensure consistency in the findings [67]. O'Connor et al. [68] contend that while complete agreement is not always necessary in qualitative research, especially in reflexive thematic analysis, the process of discussing discrepancies can deepen the analysis and enhance its credibility.

A latent approach to thematic analysis was thereafter undertaken by going beyond their surface meanings to critically uncover underlying ideas and patterns. The latent thematic approach involved peer debriefing between the two authors as a shared space in order to enhance understanding of a phenomenon, including moving beyond surface level meanings [66]. Interpretation of the findings was undertaken reflexively on the basis of the positionalities of the authors who taught the course, The Contemporary World, and are variedly exposed to global issues from both lived experiences and through scholarly engagement.

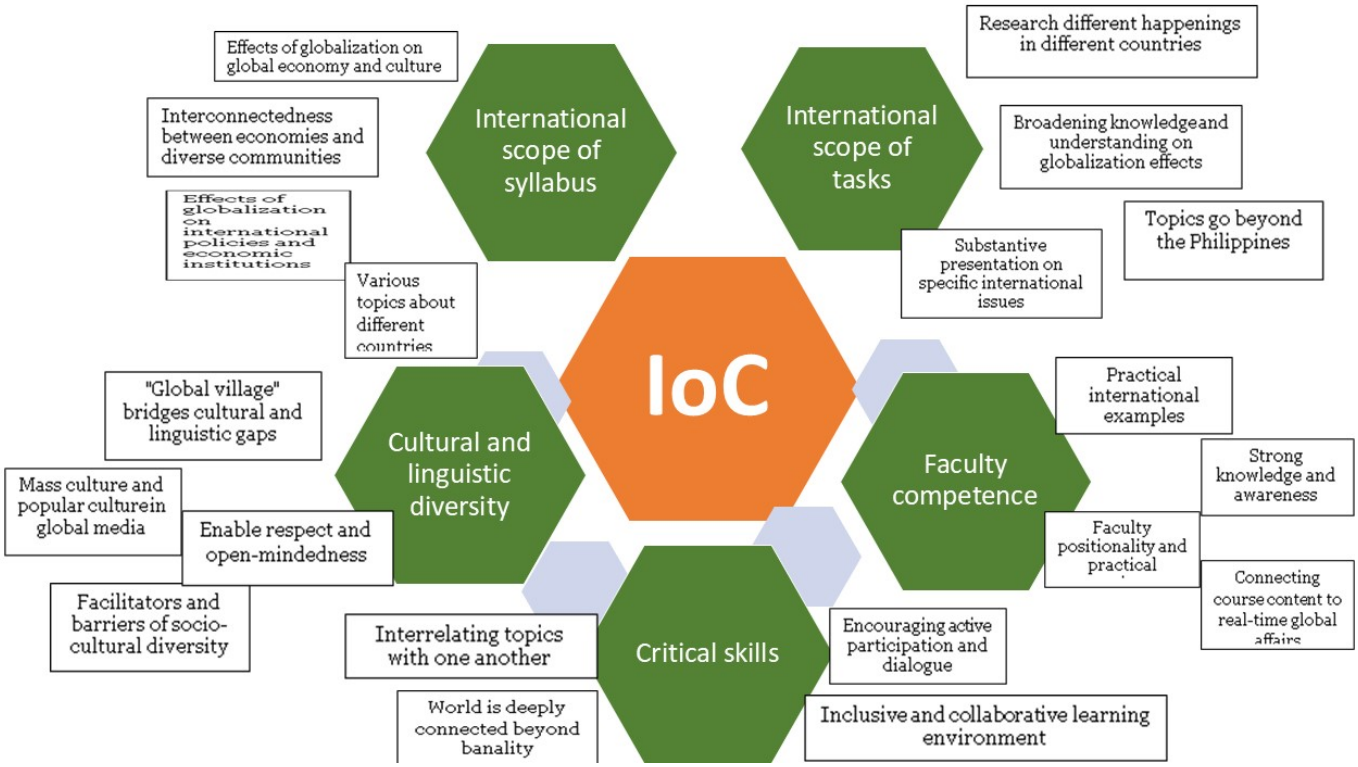

Figure 1. Thematic map.

The coding resulted in five key themes, namely: International scope of syllabus; International scope of tasks; Cultural and linguistic diversity; Faculty competence; Critical skills. The key themes and sub-themes are presented in the Index table (Table 2) and thematic map (Figure 1).

The results thematically outlined in Figure 1 show five intersecting factors intertwined in the course syllabus, pedagogy in instruction, and instructor competence which complement in building the critical skills of students. Students' outlined perceptions aligns with Leask's [69] outline of an internationalized curriculum that aims at developing students who can demonstrate critical thinking on contemporary international perspectives. As Leask [69] states:

> *An internationalized curriculum will engage students with internationally informed research and cultural and linguistic diversity and purposefully develop their international and intercultural perspectives as global professionals and citizens (p. 209).*

The theoretical interpretation of the thematic findings is made along Freire's [48] concept of 'conscientização' (critical consciousness) that critiques the 'banking model of education' in which students are passive consumers of information. Information that is 'banked' or 'deposited', by the teacher, Freier [48] warns, stifles creativity and critical thinking. Instead, Freire argues for the need to draw out knowledge from students through inquiry-based, dialogical and problem-based learning that connects classroom learning to local and global social, cultural, and political issues. Tores et al. [70], for instance, explore the utility of Freire's critical consciousness with global citizenship education in highlighting the role of education as a catalyst for change. Citing studies, such as that by Schugurensky et al. [71], Tores et al. [70] argue for the deployment of a Freirean critical conscious education aimed towards engendering lifelong learning in extending citizenship around the following 15 concepts: "citizenship, conscientization, cultural action for freedom, decolonialism, dialogue, empowerment, enlightenment, humanization, literacy, participation, praxis, transformation, utopia, and dialectics between the word and the world" (p. 653). Studies by Costa et al. [72] and Selwyn [73] take further Tan and Yan's [69] application of Freire's critical theory by exploring its incorporation into curriculum.

Costa et al. [72], for instance, explores the interplay between digital technology and pedagogy from a decolonial lens. Employing a critical stance, Costa et al. [72] make the argument for the facilitation of digital education by first critiquing the entrapment

Table 2. Index theme table.

Themes	Sub-themes
International scope of syllabus	Effects of globalization on global economy and culture
	Effects of globalization on international policies and economic institutions
	Interconnectedness between economies and diverse communities
	Various topics about different countries
International scope of tasks	Research different happenings in different countries
	Broadening knowledge and understanding on globalization effects
	Topics go beyond the Philippines
	Substantive presentation on specific international issues
	Daily news listening and reporting
Cultural and linguistic diversity	"Global village" bridges cultural and linguistic gaps
	Mass culture and popular culture in global media
	Facilitators and barriers of socio-cultural diversity
	Enable respect and open-mindedness
Faculty competence	Practical international examples
	Strong knowledge and awareness
	Faculty positionality and practical experiences
	Connecting course content to real-time global affairs
Critical skills	Encouraging active participation and dialogue
	Inclusive and collaborative learning environment
	Interrelating topics with one another
	World is deeply connected beyond banality

of digital education in digital capitalism subjugated to technological function. The authors thus aim to disrupt the instrumentalization of education through the creation of digital curriculum design that cater for a humanizing process rather than automation. The call is thus made "on the participative nature of digital technologies" (p. 3) as demonstrated in the work of Tavares [74] who distinguishes between 'learning wit technology' and 'learning through technology'. The former involves harnessing technology for the transformation of education experiences by creating or adding something new to what is existing. The latter refers to a mode of learning where technology serves as a mere conduit of enhancing what is already existing, such as replacing a book with a pdf document, or a classroom with an online one [74].

On the part of Tavares [74], the author offers a critique of TESOL (Teaching English to Speakers of Other Languages, an internationally recognized certification for teaching English to non-native speakers) is foregrounded, noting how it is traditionally dominated by the Global North and which exports language theories and methods for the Global South. Selwyn [73] provides an alternative approach in which TESOL in the Global South is diverse, critical, and subversive. In a review of Tavares' book, Andreotti [75] argue that the Global South made TESOL "creates a space for English language teachers from the Global South to question educational policies, language practices, research, and publication norms often rooted in coloniality" (p. 5). This decolonial approach to internationalizing curriculum provides, in Andreotti [75] contention, "a space to rethink and transform English teaching, advocating for a more diverse, contextualized, and emancipatory education" (p. 5).

From a Freirean critical consciousness lens, relevant to informing the discourse on a conscientious internationalized curriculum, the five themes align with call for focus on cosmopolitan learning [76], that is, learning "as an instrument of "critical understanding and moral improvement" (p. 263). When applied to conscientious international education and curriculum, a Freirean approach thus shifts

focus towards ethical, reflexive and transformative learning active knowledge creation discussed in the next section.

4 Results and Discussion

4.1 Student perceptions on the internationally informed content of the syllabus

A successful internationalized curriculum, according to Leask [69], vouches for a broad scope in the content of the syllabus, an aspect that students contended with as reflected in the three responses below around trends in the globalized contemporary world.

> *This content helped us gaining a deep understanding of how globalization affects different societies and its influence on the global economy through international policies and economic institutions. The comprehensive coverage of these topics provided us with a broader perspective on the factors shaping the contemporary world. Video clips and international reports were used to discuss how globalization impacts trade and culture globally, allowing me to gain a deeper understanding of the interconnectedness between economies and diverse communities.* (HEAM)

> *The content of the syllabus of the subject contemporary world was greatly internationally informed. It encompassed various topics that talked about different countries and how one affected the other.* (SDR)

> *Studying the contemporary world trains students to the urgent global issues that affect us all. It enables the tracing of roots showing how these issues begin in some part of the world and then go to many countries. This approach not only expands our understanding of international issues but also emphasizes how deeply countries are interconnected today. In this regard, by looking into the ways in which global events affect individual nations, the syllabus helps students to gain a more comprehensive view of how the world operates and how globalization shapes our daily lives.* (AMA)

4.2 The international scope of the researches, assignments and or assessments

There is consensus in the literature that an IoC should be broad in scope in terms of readings and topics which can form the basis of assessments to test the student's competence in being internationally aware. This notion was reflected in the following student responses:

> *All the assignments that were given throughout the semester were international in scope as they all brought us to explore and research more about different happenings in different countries. I was able to understand a series of stories or issues that have occurred in those countries.* (SDR)

> *For our assignments and exams, we were often tasked to conduct research and create a substantive presentation on specific international issues related to our current lesson. For example, we were assigned to watch at least a few minutes of the news (preferably on international news channels) every day and share what story we watched and what it was about to the class. Through that, the class was able to stay updated and become more exposed to events outside the Philippines.* (JEG)

Contrast is however made in the following two responses where one participant seeks broadening the scope of the syllabus while another acknowledges opportunities to learn from this broadened approach:

> *The instructor evidently had a good grasp on international matters. Teachers would frequently cite global journals, research papers, and share personal anecdotes about attending global seminars, and it made those lectures seem more real. I particularly liked the way they related global trends to local happenings — it made everything feel more relevant. That said, it would have been nice to see more from guest lecturers or examples coming from places like Africa or South America to offer some balance in focus.* (JBT)

> *The topics were not common knowledge to me so I appreciate it being given because I had to step outside the box of what I know. I did not know the issues that countries in Africa had to endure for centuries. I did not know about how the sweatshops in Bangladesh still ongoing until 2024. I believe the assignments given to us were needed.* (NDF)

The need for balanced perspectives in internationalization is needed when considering skewed examples provided by students from three sections, with 125 students handled by one faculty, on an assessed assignment which sought understanding on the social, economic, and cultural implications of globalization. The student's examples were narrowly focused on far and southeast Asia, Europe, Oceania, the Middle East, and the Americas. The least examples were from Latin America, South Asia, and Africa (Table 3).

The findings from Table 3 illustrate the influence of selective exposures in both traditional and new media that students engage with, as well as the influence of normative others in the case of Filipinos in the diaspora either as migrant workers or immigrants. The overtly

Table 3. Choice of countries and regions for assignment.

Global Region	Preference Level	Number of Students (out of 125 students)	Percentage (%)	Reasons for Preference
Southeast Asia (ASEAN: Thailand, Vietnam, Malaysia, Singapore, Indonesia, etc.)	High	40	32%	Affordable travel, cultural similarities, diverse food choices, education opportunities, regional cooperation (ASEAN scholarships)
East Asia (Japan, South Korea, China, Taiwan)	Very High	25	20%	K-pop, anime, advanced technology, quality education (scholarships in Japan/Korea), fashion trends, gaming, strong trade relations
North America (USA, Canada, Mexico)	Very High	20	16%	Study abroad programs, high-paying job opportunities, Hollywood influence, migration opportunities, high-quality education
Europe (UK, France, Germany, Italy, Norway, etc.)	Moderate to High	15	12%	Prestigious universities, historical and cultural richness, fashion and art influence, work opportunities in high-income countries
Middle East (UAE, Saudi Arabia, Qatar, Kuwait, etc.)	Moderate	10	8%	Job opportunities for OFWs (Overseas Filipino Workers), religious tourism (Hajj), business hubs (Dubai, Qatar)
Oceania (Australia, New Zealand, Pacific Islands)	High	8	6%	Study and work opportunities, high salaries, good quality of life, scenic nature, friendly immigration policies
South Asia (India, Pakistan, Bangladesh, Sri Lanka, Nepal, etc.)	Low to Moderate	4	3%	Some educational opportunities (medical and IT courses), affordable travel, spiritual tourism (Buddhism, Hinduism)
Africa (South Africa, Egypt, Nigeria, Kenya, etc.)	Low	2	1.6%	Less exposure in media, few migration opportunities, growing interest in cultural exchange and history
Latin America (Brazil, Argentina, Mexico, Peru, etc.)	Low	1	0.8%	Minimal cultural and economic connections, occasional interest in Spanish culture and telenovelas

western bias brings to light Vishwanath et al.'s [45] caution of western knowledge processes shaping a curriculum's epistemology and ontology and thus risk absolving "ourselves of the responsibility of critiquing the histories of domination that are present in western knowledge systems (p. 362).

In this regard, Breit et al. [77] advise that "in order to this persistent pitfall, there requires a new social imaginary about IoC around curriculum design and student learning" (p. 120). This shift in epistemology, such as critical de-Westernization, Breit et al. [77] argues, "does not mean replacing Western with non-Western ideas, practices, and values" argue (p. 131). Rather, such a shift requires the development of awareness of the diversity of approaches and understanding in the curriculum, as well as helping students to understand how their own understanding "affects what they do and how they feel" (p. 131). This systematic approach to curriculum design, Taylor [78] argues "will help us to promote lifelong learning through a process of critical reflections (p. 29).

Additional suggestions towards enhancing the broader learning of students were made around collaboration with students from other settings by taking advantage of the digitally networked world as reflected in one response:

> *There were certainly projects that challenged us to think globally. I read one research paper that asked us to analyze the impact of international trade policies on developing countries, and we looked at case studies from the Philippines as well as other regions, including Latin America — where we studied the impact of globalization on these respective regions. Another meaningful assignment included writing about the role of organizations like the UN in the global peacekeeping effort. Now, don't get me wrong, these assignments were fantastic, but having something to the likes of collaborating with students in other countries with virtual tools might have really brought the "international" experience to life.* (JBT)

The student's response aligns with the concept of 'virtual internationalization' (VI) which, according

to Bruhn-Zass [79], refers to systematizing the many possible uses of digital technology in the internationalization of higher education. VI is defined by Bruhn-Zass [79] as "the process of introducing an international, intercultural, or global dimension into the delivery, purpose or functions of higher education with the help of information and communications technology (ICT)" (p. 2). VI therefore offers the integration of informational and communication technologies (ICT) in curricula and, according to Bruhn-Zass [79], "promotes the internationalization of institutions beyond the classroom" (p. 13). For a truly international curriculum, technology accords instructors the opportunity to balance the scope of the curriculum in terms of geographical coverage. Participant responses indeed align with the use of VI in pedagogy in respect to what Liang [33] notes that "assessment is trying to look at what is going on globally…[and] is being focused on what is happening in the world…So, as a student, what can you think, what can you design, to…solve twenty-first-century situations" (pp. 749-750).

The task for instructors therefore, Fragouli [80] contends, is to create strategies promoting internationalization that should be broader that global case studies or international field work modules. This general approach, Fragouli [80] argues, "would embed internationalization by teaching students how to respond to and engage with any sort of difference (national, ethnic, different learning styles, diverse and conflicting opinions, working in groups), learning to listen to others" (p. 19).

4.3 Exposure of the course to cultural and linguistic diversity

In the interconnected globalized world, a well-informed internationalized curriculum and courses, argue Vishwanath et al. [45], should enable students "to gain a global awareness, as well as by using relevant local examples that permit a student to learn in the context of the culture in which the student is most familiar" (pp. 359-360). An internationalized curriculum enhances intercultural competence which, according to Whalley [81], is defined as an awareness of other cultures and perspectives, and awareness of their cultures and perspectives. This definition, according to Vishwanath et al. [45], focuses on "'studying other cultures, and gaining competency in other cultures and how people from diverse backgrounds' experience them" (p. 360). These notions of inter-cultural awareness in the delivery of the course in The Contemporary World were reflected in student's perceptions:

> *The course highlighted cultural and linguistic diversity through assignments and discussions that explored the relationship between media, technology, and globalization. By applying Toronto School of Communication Theory (Marshall McLuhan's "medium is the message" hypothesis), we analyzed how communication technologies have created a "global village" that helps bridge cultural and linguistic gaps. Furthermore, we applied John Fiske's theory on mass culture and popular culture in the age of global media, examining how mass media reflects and influences cultural norms across different societies. These activities provided us with opportunities to explore and appreciate cultural and linguistic diversity worldwide.* (HEAM)

> *I was definitely exposed to cultural and linguistic diversity through the reports that we all made during class. Those reports taught and exposed me to many cultural values, aspects, and learnings throughout the semester. I was even inspired to gather more research at times to learn the ways of other cultures.* (SDR)

> *The Contemporary World course opened my eyes to the rich cultural and linguistic diversity of the world and how deeply interconnected global societies are. The course also taught me that cultural and linguistic diversity brings both opportunities and challenges. On one hand, diversity enriches global relationships by allowing people to share ideas, traditions, and perspectives that make the world more vibrant and inclusive. On the other hand, it can lead to misunderstandings, communication barriers, or conflicts if not handled with respect and open-mindedness.* (JAM)

> *The course feels like exploring different countries or regions every time we have a discussion, which makes me feel exposed to various parts of the world, while also learning about their culture, identity, and history. The different lessons and case studies provided demonstrate these diversities.* (CD)

These responses align with Vishwanath et al. [45] argument that an internationalized curriculum should consider the role culture plays in the construction of knowledge that should be reflected in and integrated into the syllabus, learning outcomes, and assessment activities and teaching activity. Barnett [82] nonetheless contends that in as much student's need to be culturally prepared for a 'super

complex world', the frameworks used to orient oneself to this world needs to critically contested, reducing biases such as Western ones. This argument forms the basis for implementing a conscientious pedagogy in the design and implementation an internationalized curriculum which challenges orthodoxy and Western privileging.

4.4 The instructor being 'internationally informed

The study by David [59] on the transformative effects of internationalization on higher education curricula in the United Arab Emirates (UAE), reveal that global content and international faculty enrich curricula and pedagogy. Respondents reflected on this pertinent role of faculty in enriching their learning:

> *Our instructor demonstrated a strong knowledge and awareness in teaching the course. He consistently used diverse international examples to illustrate the concepts of globalization and media. He was able to link the subjects to contemporary global practices, allowing us students to develop a deeper understanding of this course.* (HEAM)

> *From my experience in the course, I can say that the instructor had a strong understanding of international topics. They made sure to include global perspectives in every lesson, assignment, and discussion, which helped us look beyond just local issues. For instance, they focused on how globalization connects countries through culture, language, economy, and politics. They also taught us about important topics like global migration, international cooperation, and the work of organizations such as the United Nations, showing their deep knowledge of global issues.* (JAM)

> *By connecting course content to real-time global affairs, the instructor effectively demonstrated an informed and comprehensive perspective on contemporary world issues.* (AMA)

The students' responses align with Schuerholz-Lehr et al. [83] who note that providing a transformative approach to curriculum internationalization requires the pivotal role of faculty engagement and reflective practice. As Brewer and Leask [84] note, faculty are stewards of internationalization across the teaching agenda, and an internationalized curriculum does not occur without their engagement. In instances where there are no international faculty, Fragouli [80] recommends the following strategies: the incorporation of international case studies, fostering structured intercultural interaction, and providing faculty development programs on intercultural competence that offer practical pathways for institutions to maximize the potential. Therefore, enhanced discussions with faculty members around an internationalized curriculum, according to Gal [85], serve to establish an institutional culture around curriculum work and making it less invisible and less solitary.

4.5 Critical learning and pedagogy of internationalized curriculum

According to Vishwanath et al. [45], whilst the discourse on an internationalized curriculum can be informed by the imperative of globalization and their impacts on HEI policies, a conscientious curriculum, on the other hand, requires "a need to critically interrogate the intellectual traditions that inform knowing (epistemology), doing(praxis) and self-identity (ontology)" (p. 362). Such a critical interrogation requires what Leask [86] suggests is a need for self-reflection through a critique of one's own learning and cultural assumptions. This process, Vishwanath et al. [45] note, "may keep student attention on learning about others; that is, on developing knowledge of other cultures, attitudes, values and ethics" (p. 356). This approach to critical learning was reflected in the following student's responses:

> *By encouraging active participation in discussions and activities, the instructor created an environment that fostered global awareness and critical thinking. This helped students understand the impact of globalization on various cultures and societies, promoting an international perspective throughout the course.* (HEAM)

> *By fostering discussions that included various perspectives, the instructor supported a collaborative learning environment where international students like myself could feel represented and heard. This inclusive approach reflects a strong commitment to preparing students to become globally minded citizens.* (Sudanese)

> *The instructor was highly internationally informed. He tackles many countries from all over the world to each topic ensuring we aren't focused on one. For example, the discussions on politics, he ensured that countries like Palestine, Afghanistan, China, America, and UK were interrelated with one another in many ways. He showcased how globalization happens in each country and continent. I believe the instructor was successful in emphasizing how the world is deeply connected even*

when we do not see it blatantly. (NDF)

The instructor also encouraged us to think about different cultural perspectives in our activities and assignments. This made me reflect on how the world is interconnected and pushed me to think critically about these connections. Their ability to make global concepts relatable and easy to understand showed how well-prepared they were to teach us about the complexities of globalization and international relationships. (JAM)

To further enhance their international approach, the instructor could integrate more activities and examples that explicitly connect different regions and cultures. This would provide a more comprehensive global perspective and allow students from diverse backgrounds to see the interconnectivity of their histories and experiences. Encouraging the inclusion of comparative analyses between regions, such as ASEAN and African nations, would offer greater depth to the curriculum. Additionally, fostering dialogue about shared challenges and achievements across cultures, as well as incorporating guest speakers or multimedia from various parts of the world, could enhance the richness of the course content. These would not only broaden the international scope of the material but also deepen the sense of inclusion and engagement for all students. (Sudanese)

The responses imply the need for a conscientious internationalized curriculum by incorporating pedagogical approaches that empower students to develop critical thinking so that they can, as Bourn [87] argues, challenge orthodoxy and promote different perspectives and approaches, among other outcomes. This approach to critical pedagogy aligns with the theoretical underpinnings of critical scholars like Sara Ahmed [48, 83, 84].

According to Ahmed [88, 89], having a conscientious internationalized curriculum should include broad global perspectives, enhance intercultural competencies, and help mold global citizenship. This approach in curriculum requires students, especially among those in the Global South, to develop both critical and decolonial lenses in understanding framers of discourse and global political economy and cultural products. Following Bourn and Shiel's [90] advise, a conscientious internationalized curriculum should enable students to understand the links between their own lives and those of people throughout the world, apart from understanding economic, social, and political forces that shape the contemporary world. These strategies are reflected in the two following responses:

In this subject, I realized that all the research, assignments, and assessments focus on topics that go beyond the Philippines and cover international and global issues. This approach allowed me to see the bigger picture of how different countries are interconnected and how global challenges affect everyone. Instead of just focusing on local issues, we examined problems, trends, and opportunities that involve the entire world, which gave me a broader understanding of how globalization works. (JAM)

Fostering dialogue about shared challenges and achievements across cultures would deepen understanding. (Sudanese)

These responses support the notion of Viswanath et al. [45] that a conscientious internationalized curriculum requires embedding critical reflection that may allow educators and students "to not only gain understanding and/or competency in other cultures but better address questions of privilege, power and colonization and thereby interrogate their own normative cultural understandings" (p. 354). This approach to learning and teaching aims to impart to students a disposition towards contesting all knowledge frames through scrutinizing one's own and other's norms of interaction. As Leask [25] contends, "students are educated to become graduates who have the knowledge, skills, and attitudes required to actively participate in creating a better future for others as well as themselves" (p. 55).

5 Discussion

Developing a conscientious internationalized curriculum, and syllabus, with global perspectives implies broadening the curriculum and incorporating pedagogical approaches that empower students to develop critical thinking which challenges orthodoxy and Western privileging. In a review of internationalization of higher education in non-Western contexts Tight [91] notes that many non-Western HEIs still adopt orthodoxy which are "seen as a contemporary trend driven by Western developed nations" (p. 239). Additionally, the continuing role of English language remains unchallenged as a medium of instruction. A notable finding from Tights' [91] study was the limited attention paid to the curriculum despite calls for inter-cultural competence development and global citizenship in the discourse on internationalization of

curriculum. As Leask [25] argues, this latter aspect of higher education can offer rich potential for critical approach to internationalization of curriculum which "requires careful attention to identifying appropriate skills, knowledge, and attitudes…" (p. 55). This argument brings to light the call for a conscientious curriculum that Rizvi and Lingard [92]refer to as 'a new imaginary', "a form of cosmopolitan citizenship that emphasizes collective well-being connected across local, national, and global dimensions (p. 202). Vishwanath et al. [45] align with this stance noting the need to prioritize student's competencies via the "development of critical dispositions towards their own culturally normative, and perhaps problematic, epistemologies (knowing), praxes (action) and ontologies (self-identity)" (p. 354).

A conscientious internationalized curriculum aligns with Paulo Freire's work on the Pedagogy of the Oppressed [48] where the method of teaching focuses on helping students critical thinking skills and social awareness with the hope that they can influence society for the better and beyond hypothetical wishing. As prior mentioned, Boun et al. [90] call for the embeddedness of global perspectives that should enable students to understand the links between their own lives and those of other people throughout the world through comprehending economic, social and political forces that shape life. On her part, Sara Ahmed's [88, 89] decolonial pedagogy that support examination of power, privilege and oppression, furthers those of other decolonial scholars [56–58] who critique traditional internationalized curriculum frameworks that often prioritize Western epistemologies. These scholars instead advocate for approaches that call for decolonizing higher education while maintaining global competencies.

Thus, moving towards a conscientious internationalized curriculum in the Philippines can borrow from the works of both critical and decolonial scholar's which, according to Vishwanath and Mummery [45], has two implications for critical pedagogy. First, that a conscientious internationalized curriculum employing critical pedagogy stresses the fact that knowing, doing, and reflecting is "about understanding that one is always implicated in discourses of power and privilege, and that these always inform the (re)production of knowledge throughout professional and everyday interactions" (p. 358). A second implication is that a conscientious internationalized curriculum should mandate HEIs to develop pedagogy that is reflexive which, according to Breit [77], "explicitly encourage students to develop skills in identifying how 'the very frameworks by which we orient ourselves to the world', both personally and professionally, need to be 'contested'" (p. 257). On this aspect, one should take into consideration Stohl's [2] argument for an approach where both "faculty and students (as well as administrators) learn about, learn from, and learn with others" (p. 369).

For instructors, on their part, they need to be critically conscious as well in terms of affirmative critique in order to cultivate critical consciousness among students in order to prepare students to think critically about real world issues, argue Ward-Seidel and Ward-Seidel [93]. This can be done through teacher preparation programs among preservice teachers, or through combination of school-based field experience in partnership with diverse schools and communities in and outside the country. Additional strategies suggested by Ward-Seidel and Ward-Seidel [93] include explicit instruction in pedagogy and critical reflection, inquiry-based problem-solving, and modeling critical consciousness through faculty-mentoring. In this regard, the challenge remains for HEIs on integrating opportunities in teacher training for critical reflection and social action which Ward-Seidel and Ward-Seidel [93] posit empowers teachers to "not only navigate the complexities of the classroom but also to contribute to broader societal transformation" (p. 7).

In summary, the discussion offers an argument that developing a conscientious internationalized curriculum requires incorporating pedagogic approaches that empower both students and teachers to develop critical thinking that challenges orthodoxy and bring about metacognitive change through the promotion of different embedded experiences, and theoretical perspectives. The aim of such a curriculum, according to Gacel-Ávila [94], is adopt a holistic approach in training students with the required skills and competencies towards broader international goals of sustainable development and creating an equitable and tolerant society. This approach to internationalized education aligns with Paulo Freire's [48] writing which argues that education should function as a 'practice of freedom', "the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (pp. 13-14). As an approach to promoting epistemic vigilance in a

post-truth world, a conscientious internationalizing education may foster critical thinking, media literacy, and global understanding, which, according to Parker [42] would push HIEs to integrate intercultural competence and global contexts into curricula, and equipping students to navigate complex information landscapes, as well as challenge biased narratives for informed global citizenship.

6 Conclusion

Multilayered processes of globalization have loosened higher education's predominantly nationalistic frameworks by embedding with internationalization deemed crucial in preparing students attain a global perspective and prepares them to become global citizens. However, post-truth conditions pose threats to people's abilities to decipher what is accurate or truthful. In mitigation, critical thinking and a conscientious education can aid in developing new or better ways of knowing. The concepts of post-truth, critical pedagogy, and conscientious internationalized education intersect as a response to a post-truth contemporary world by emphasizing a curriculum that fosters social justice and an awareness of unequal power relations in a complex global world. For internationalization to be effective, education systems must begin to conceptualize new pedagogical philosophies that redesign curricula to implement international learning opportunities that enhances epistemic vigilance. As curriculum internationalization becomes a core activity in the internationalization of HEIs, academics equally play a crucial role in terms of pedagogy in order to advance and innovate study programs which, form a conscientious approach. The findings of the study make an appeal for the incorporation of pedagogical strategies that empower both students and academics to develop critical thinking skills which aides in challenging orthodoxy in a post-truth era marred by social injustice and manipulation of facts. This can be done by intertwining taught programs with Paulo Freire's and Sara Ahmed's ideas of cultivating critical disposition in thinking, doing and reflecting. A critical need in the Philippine context, therefore, is to fill certain critical gaps notable of which are challenges in teacher training in critical pedagogy that may facilitate a conscientious internationalized curriculum relevant in the contemporary post-truth world.

A major limitation of the study was the low rate of responses with only 10 responses from a potential pool of 60 students across 3 streams handled by two faculty members. Attempts to reach out to foreign students via their student organization did not result in any substantial response save for one respondent. There were an estimated 1032 foreign students (677 females and 355 males) from various nationalities at PWU who were enrolled in the 2023-2024 academic year. Getting the perspectives from international students is critical to further inform the discourse. An additional limitation is the narrow scope of the study on one selected course. Widening to other courses with an international outlook aimed at preparing students to become global citizens is needed. These limitations render the study underexplored and provides a basis for an expanded study in the future.

Data Availability Statement

Data will be made available on request.

Funding

This work was supported without any funding.

Conflicts of Interest

The authors declare no conflicts of interest.

AI Use Statement

The authors declare that no generative AI was used in the preparation of this manuscript.

Ethical Approval and Consent to Participate

This study involved the collection of anonymous feedback from university students regarding their perceptions of course content and pedagogy for the purpose of curriculum improvement. According to institutional guidelines and national policies (e.g., Philippine Health Research Ethics Board guidelines on program evaluation), this project falls under the category of curriculum assessment and quality improvement involving minimal risk, and formal ethics committee review was therefore waived. All participants were informed of the purpose of the feedback collection, and completion of the questionnaires was voluntary and anonymous. All data were anonymized at the point of collection to protect participant identity.

References

[1] Knight, J. (2003). Updated Internationalization Definition. *International Higher Education*, (33), 2–3. [CrossRef]

[2] Stohl, M. (2007). We have met the enemy and he is us: The role of the faculty in the internationalization of higher education in the coming decade. *Journal of Studies in International Education, 11*(3-4), 359-372. [CrossRef]

[3] Soria, K. M., & Troisi, J. (2014). Internationalization at home alternatives to study abroad: Implications for students' development of global, international, and intercultural competencies. *Journal of studies in international education, 18*(3), 261-280. [CrossRef]

[4] Marginson, S. (2010). Higher education in the global knowledge economy. *Procedia-Social and Behavioral Sciences, 2*(5), 6962-6980. [CrossRef]

[5] Marginson, S., & van der Wende, M. (2007). *Globalisation and Higher Education* (No. 8). OECD Publishing. [CrossRef]

[6] Hawawini, G. The internationalization of higher education institutions: a critical review and a radical proposal. [CrossRef]

[7] De Wit, H. (2020). Internationalization of higher education: The need for a more ethical and qualitative approach. *Journal of International Students, 10*(1), i-iv. [CrossRef]

[8] Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of studies in international education, 8*(1), 5-31. [CrossRef]

[9] 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. [CrossRef]

[10] Van der Wende, M. C. (2001). Internationalisation policies: About new trends and contrasting paradigms. *Higher education policy, 14*(3), 249-259. [CrossRef]

[11] OECD. (2021). *Education at a Glance 2021: OECD Indicators*. OECD Publishing. [CrossRef]

[12] Institute of International Education (IIE). (2022, January 24). Republic of the Philippines. Project Atlas. Retrieved from https://www.iie.org/research-initiatives/project-atlas/explore-data/republic-of-the-philippines/

[13] Rehal, S. S. (2012). African student mobility in the Philippines: An explorative study in Metro Manila and Cavite. *OSSREA Bulletin, 9*(2), 29-39.

[14] Rehal, S. S. (2013). African student mobility in the Philippines: trends in opportunities towards global excellence in higher education. In *the proceedings of the International Research Conference in Higher Education* (pp. 3-4).

[15] Bayudan-Dacuycuy, C., Luzon, P. E. D., & Zambrano, S. J. (2024). *Cross-border student mobility and improvements in the philippine tertiary education program relevance and learning outcomes* (No. 2024-21). PIDS Discussion Paper Series. [CrossRef]

[16] Ramirez, V. E. (2016, November). *Migrant Education in Philippine Higher Education Institutions: Drivers, Experience and Challenges to Continuous Quality Improvement*. University of Asia and the Pacific. [CrossRef]

[17] Republic of the Philippines. (2000). Executive Order No. 285: Amending the guidelines governing the entry and stay of foreign students in the Philippines and the establishment of an inter-agency committee on foreign students for the purpose. Supreme Court E-Library. Retrieved from https://elibrary.judiciary.gov.ph/thebookshelf/showdocsfriendly/5/8612

[18] Commission on Higher Education. (2016). *CMO No. 55, series of 2016: Policy framework and strategies on the internationalization of Philippine higher education. Commission on Higher Education*. Quezon City, Philippines: Commission on Higher Education.

[19] Cinches, M. F. C., Russell, R. L. V., Borbon, M. L. F. C., & Chavez, J. C. (2017). Internationalization of higher education institutions: The Case of Four HEIs in the Philippines. *Liceo Journal of Higher Education Research, 12*(1). [CrossRef]

[20] Chan, S. J. (2012). Shifting patterns of student mobility in Asia. *Higher Education Policy, 25*(2), 207-224. [CrossRef]

[21] Nayyar, D. (2007). Globalisation: What Does It Mean for Higher Education?. *Economic and Political Weekly*, 30-35.

[22] Bambergera, A., Morrisa, P., & Yeminib, M. (2019). Neoliberalism, internationalization and higher education: connections, contradictions and alternatives. *Discourse: Studies in the Cultural Politics of Education, 40*(2), 2013-216. [CrossRef]

[23] Putty, R. (2025). Sustainability in Internationalization of Higher Education: Curriculum Internationalization as a Means to an End?. In *Internationalization of Higher Education* (pp. 102-115). Routledge.

[24] Hauptman Komotar, M. (2019). Global university rankings and their impact on the internationalisation of higher education. *European Journal of Education, 54*(2), 299-310. [CrossRef]

[25] Leask, B. (2015). *Internationalizing the Curriculum*. Routledge.

[26] Osakwe, N. N. (2017). Internationalizing Courses: A Faculty Development Process. *International Research and Review: Journal of Phi Beta Delta, 6*(2), 1-31.

[27] Scott, J. B. (2023). Rearticulating civic engagement through cultural studies and service-learning. In *Civic Engagement and Technical Communication* (pp. 289-306). Routledge. [CrossRef]

[28] Lasco, G. (2023, June 16). The trouble with university rankings. *Philippine Daily Inquirer*. Retrieved from https://opinion.inquirer.net/164083/the-trouble-with-university-ra

nkings-1

[29] Moustafa, K. (2024). University rankings: Time to reconsider. BioImpacts: BI, 15, 30290. [CrossRef]

[30] Altbach, P., & De Wit, H. (2018). Are we facing a fundamental challenge to higher education internationalization?. *International Higher Education*, (93), 2-4. [CrossRef]

[31] Killick, D. (2009). Curriculum internationalisation: Identity, graduate attributes and altermodernity. *Enhancing Learning in the Social Sciences, 2*(1), 1-33. [CrossRef]

[32] Stein, S. (2018). Rethinking Critical Approaches to Global and Developmental Education. *Policy & Practice: A Developmental Education Review, 27*(Autumn), 1-13.

[33] Liang, S. (2025). Curriculum Internationalization: Aligned with Equity and Social Justice? Considerations and Perceptions from International Graduate Students in Canada. *Journal of Comparative & International Higher Education, 17*(2), 143-158. [CrossRef]

[34] Lilleker, D. (2018). Politics in a post-truth era. *International Journal of Media & Cultural Politics, 14*(3), 277-282. [CrossRef]

[35] Ghosh, B. (2022). Politics of Manufacturing Consent in a Post-Truth Society. *Journal of Developing Societies, 38*(1), 7-26. [CrossRef]

[36] Greene, J. A., Cartiff, B. M., Duke, R. F., & Deekens, V. M. (2019). A nation of curators: Educating Students to be Critical Consumers and Users of Online Information. [CrossRef]

[37] Kahneman, D. (2011). Thinking, fast and slow. *Farrar, Straus and Giroux*.

[38] Stanovich, K. E. (2011). *Rationality and the reflective mind*. Oxford University Press. [CrossRef]

[39] Sinatra, G. M., & Lombardi, D. (2020). Evaluating sources of scientific evidence and claims in the post-truth era may require plausibility judgments. *Educational Psychologist, 55*(3), 120–131. [CrossRef]

[40] Gibbs, P. (2019). Why Academics Should Have a Duty of Truth Telling in an Epoch of Post-Truth? *Higher Education, 78*(3), 501–510. [CrossRef]

[41] Hopkin, J. & Rosamond, B. (2017). Post-Truth Politics, Bullshit and Bad Ideas: 'Deficit Fetishism' in the UK. *New Political Economy, 23*(6), 641–55. [CrossRef]

[42] Parker, J. (2024). The Role of Higher Education in the Post-Truth Era. *Journal of Political Science Education, 20*(3), 391–404. [CrossRef]

[43] Longden, B. (2008). Changing Identities in Higher Education: Voicing Perspectives-Edited by Ronald Barnett and Robert Di Napoli. [CrossRef]

[44] Ledger, S., & Kawalilak, C. (2020). Conscientious internationalisation in higher education: Contextual complexities and comparative tensions. *Asia Pacific Education Review, 21*(4), 653-665. [CrossRef]

[45] Vishwanath, T. & Mummery, J. (2019). Reflecting critically on the critical disposition within Internationalisation of the Curriculum (IoC): the developmental journey of a curriculum design team. *Higher Education Research & Development, 38*(2), 354–368. [CrossRef]

[46] Snauwaert, D. (2009). Human rights and cosmopolitan democratic education. *Philosophical Studies in Education, 40*(1), 94–103.

[47] Ahmed, S. (2006). The nonperformativity of antiracism. *Meridians, 7*(1), 104-126. [CrossRef]

[48] Freire, P. (2020). Pedagogy of the oppressed. In *Toward a sociology of education* (pp. 374-386). Routledge.

[49] Sperduti, V. R. (2017). Internationalization as westernization in higher education. *Journal of Comparative & International Higher Education, 9*(1), 4. [CrossRef]

[50] Arum, S., & Van de Water, J. (1992). The need for a definition of international education in US universities. *Bridges to the future: Strategies for internationalizing higher education*, 191-203.

[51] De Wit, H. (1995). *Strategies for internationalisation of higher education: A comparative study of Australia, Canada, Europe and the United States of America*. European Association for International Education.

[52] Leask, B. (2013). Internationalization of the curriculum and the disciplines: Current perspectives and directions for the future. *Journal of Studies in International Education, 17*(2), 99-102. [CrossRef]

[53] Leask, B. (2013b). Internationalizing the curriculum in the disciplines – imagining new possibilities. *Journal of Studies in International Education, 17*(2), 103–118. [CrossRef]

[54] Bamberger, A., Mulvey, B., & Yan, F. (2026). Internationalization in higher education beyond the Western horizon: critical perspectives. *Comparative Education, 62*(1), 1–17. [CrossRef]

[55] Nguyen, H. T., Phan, H. L. T., & Tran, L. T. (2023). Internationalisation of the curriculum in Vietnamese higher education: mediating between 'Western' and local imaginaries. *Compare: A Journal of Comparative and International Education, 53*(6), 1080-1097. [CrossRef]

[56] Ndaipa, C. J., Edström, K., Langa, P., & Geschwind, L. (2023). Internationalisation of the curriculum in higher education: A case from a Mozambican university. *Cogent Education, 10*(1), 2188773. [CrossRef]

[57] Le Grange, L. (2020). Decolonising the university curriculum: The what, why and how. In *Transnational education and curriculum studies* (pp. 216-233). Routledge. [CrossRef]

[58] Ndlovu-Gatsheni, S. J. (2021). Internationalisation of higher education for pluriversity: A decolonial reflection. *Journal of the British Academy, 9s1*(1), 77–98. [CrossRef]

[59] David, S. A. (2024). Dynamics and impacts of internationalisation on curriculum and instruction in higher education. *Journal of Further and Higher Education, 48*(5), 510-523. [CrossRef]

[60] Rosaroso, R. C., Yap, C., & Gador, S. (2015). Current Initiatives on Internationalization of Education in Selected Higher Education Institutions in the Philippines. *Asia Pacific Journal of Education, Arts and Sciences, 2*(4), 23-30.

[61] Balagtas, M. U., Papango, M. P., Reyes, Z. Q., Ubiña, M. M., & Atweh, B. (2012). Development of a Rubric on the Internationalization of Teacher Education Institutions in the Philippines and Beyond. *The Normal Lights, 6*(1). [CrossRef]

[62] Diano, Jr., F. M., Kilag, O. K. T., Buanoy, B., Malbas, M. H., Catacutan, A. B., Tiongzon, B. D., & Abendan, C. F. K. (2023). Towards Global Competence: Innovations in the Philippine Curriculum for Addressing International Challenges. *Excellencia: International Multi-Disciplinary Journal of Education, 1*(4), 295-307.

[63] Reich, J. C. (2012). Global learning as general education for the twenty-first century. *Educational Research and Reviews, 7*(21), 464. [CrossRef]

[64] Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. [CrossRef]

[65] Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & quantity, 56*(3), 1391-1412. [CrossRef]

[66] Leech, N. L., & Onwuegbuzie, A. J. (2008). Qualitative data analysis: A compendium of techniques and a framework for selection for school psychology research and beyond. *School Psychology Quarterly, 23*(4), 587–604. [CrossRef]

[67] Ahmed, S. K., Mohammed, R. A., Nashwan, A. J., Ibrahim, R. H., Abdalla, A. Q., Ameen, B. M. M., & Khdhir, R. M. (2025). Using thematic analysis in qualitative research. *Journal of Medicine, Surgery, and Public Health, 6*(100198). [CrossRef]

[68] O'Connor, C., & Joffe, H. (2020). Intercoder reliability in qualitative research: Debates and practical guidelines. *International journal of qualitative methods, 19*, 1609406919899220. [CrossRef]

[69] Leask, B. (2001). Bridging the Gap: Internationalizing University Curricula. *Journal of Studies in International Education, 5*(2), 100-115. [CrossRef]

[70] Torres, C. A., & Yan, L. (2022). Paulo Freire and the state-of-the-art of the international journal of lifelong education. Invited article in celebration of 40 years of IJLE. *International Journal of Lifelong Education, 41*(6), 651-665. [CrossRef]

[71] Schugurensky, D., & Myers, J. (2003). A framework to explore lifelong learning: The case of the civic education of civics teachers. *International Journal of Lifelong Education, 22*(4), 325–352. [CrossRef]

[72] Costa, C., Bhatia, P., Murphy, M., & Pereira, A. L. (2023). Digital education colonized by design: Curriculum reimagined. *Education Sciences, 13*(9), 895. [CrossRef]

[73] Selwyn, N. (2016). *Is technology good for education?*. Polity Press.

[74] Tavares, V. (Ed.). (2023). *Social justice, decoloniality, and southern epistemologies within language education: Theories, knowledge, and practices on TESOL from Brazil*. Routledge. [CrossRef]

[75] Andreotti, V. (2011). *Actionable postcolonial theory in education*. Palgrave Macmillan. [CrossRef]

[76] Rizvi, F. (2009). Towards cosmopolitan learning. *Studies in the Cultural Politics of Education, 30*(3), 253–268. [CrossRef]

[77] Breit, R., Obijiofor, L., & Fitzgerald, R. (2013). Internationalization as De-Westernization of the Curriculum: The case of Journalism at an Australian University. *Journal of Studies in International Education, 17*(2), 119–135. [CrossRef]

[78] Taylor, C. (2004). *Modern social imaginaries*. Duke University Press. [CrossRef]

[79] Bruhn-Zass, E. (2021). Virtual Internationalization to Support Comprehensive Internationalization in Higher Education. *Journal of Studies in International Education, 26*(2), 240-258. [CrossRef]

[80] Fragouli, E. (2020). Internationalizing the Curriculum. *International Journal of Higher Education Management, 6*(2), 18-30. [CrossRef]

[81] Whalley, T. R., Langley, L., & Villarreal, L. (1997). *Best practice guidelines for internationalizing the curriculum*. The Ministry.

[82] Barnett, R. (2000). University knowledge in an age of super complexity. *Higher Education, 40*(4), 409–422. [CrossRef]

[83] Schuerholz-Lehr, S., Caws, C., Van Gyn, G., & Preece, A. (2007). Internationalizing the Higher Education Curriculum: An Emerging Model for Transforming Faculty Perspectives. *Canadian Journal of Higher Education, 37*(1), 67-94. [CrossRef]

[84] Brewer, E., & Leask, B. (2023). Internationalizing the curriculum, teaching, and learning. In *The handbook of international higher education* (pp. 242-264). Routledge.

[85] Gal, A. M. (2020, January 18). The road less travelled to internationalisation of HE. *University World News*.

[86] Leask, B. (2010). "Beside me is an empty chair: The student experience of internationalization," in E. Jones (ed.), *Internationalization and the Student Voice: Higher Education Perspectives* (pp. 3–17). Routledge.

[87] Bourn, D. (2011). From internationalization to global perspectives. *Higher Education Research & Development, 30*(5), 559–571. [CrossRef]

[88] Ahmed, S. (2007a). You end up doing the document rather than doing the doing': Diversity, race equality and the politics of documentation. *Ethnic and Racial*

Studies, *30*(4), 590–609. [CrossRef]

[89] Ahmed, S. (2007b). The language of diversity. *Ethnic and Racial Studies*, *30*(2), 235–256. [CrossRef]

[90] Bourn, D., & Shiel, C. (2009). Global perspectives: aligning agendas?. *Environmental Education Research*, *15*(6), 661-677. [CrossRef]

[91] Tight, M. (2022). Internationalisation of higher education beyond the West: challenges and opportunities – the research evidence. *Educational Research and Evaluation*, *27*(3–4), 239–259. [CrossRef]

[92] Rizvi, F. & Lingard, B. (2010). *Globalizing Education Policy*. Routledge. [CrossRef]

[93] Ward-Seidel, A. R., & Bentley, L. (2025). Teacher preparation needs critical consciousness. *Social and Emotional Learning: Research, Practice, and Policy*, *5*, 100119. [CrossRef]

[94] Gacel-Ávila, J. (2005). The Internationalisation of Higher Education: A Paradigm for Global Citizenry. *Journal of Studies in International Education*, *9*(2), 121-136. [CrossRef]

Satwinder Rehal is an Associate Professor in the School of Arts and Sciences and the HZB School of International Relations and Diplomacy at the Philippine Women's University. He is a health and sport sociologist specializing in communication, sports, and decoloniality. (Email: dickush73@yahoo.com; ssrehal@pwu.edu.ph)

Jairus Christian G. Obrique is an Assistant Professor in the School of Arts and Sciences at the Philippine Women's University. He is a Licensed Professional Teacher and a graduate of the Bachelor of Secondary Education major in English, and has completed a Master of Arts in Communication Arts. (Email: Jairuschristian.3@gmail.com; jgobrique@pwu.edu.ph)