**A Pedagogical Stance on Internationalising Education An empirical study of Swedish nurse education from the perspectives of students and teachers**

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# A Pedagogical Stance on Internationalising Education.

An empirical study of Swedish nurse education from the perspectives of students and teachers.

Lund University
Department of Education
2005.

To

Ina Marlon Frederick

Abbreviations

| | |
|---|---|
| EEA | The European Economic Area |
| EES | European Evaluation Society |
| EEC | European Economic Communities |
| EC | European Community |
| ECTS (system) | European Credit Transfer System |
| ERASMUS | www.esn.org/index.php (22/4/2005) |
| EU | European Union |
| HsV | Högskoleverket [National Agency for Higher Education/in Sweden] |
| ICT | InformationComputerTechnology |
| OECD | Organisation for Economic Co-operation and Development |
| RN | Registered Nurse |
| SOU | Statens Offentliga Utredningar [Swedish Government Official Reports] |
| TEMPUS | www.etf.eu.int/tempus.nsf |
| UN | United Nations |
| UNESCO Cultural | United Nations Educational Scientific and Organization |

Composite framework     ERRATA

| Page | Paragraph | Line | Printed | Should be |
|------|-----------|------|---------|-----------|
| i | Abbreviations | | UNESCO... | UNESCO - United Nations Educational Scientific and Cultural Organization |
| ii | Article II | | | add: http://www.tandf.co.uk |
| ii | Article III | | | add: http://www.tandf.co.uk |
| iii | Acknowledgements | 14 | Thanks peter you for... | delete for |
| iii | Acknowledgements | 59 | Alexander Decourcy | Alexander DeCourcy |
| 3 | 4 | 3 | term | term(s) |
| 9 | note 10 | 3 | (and obsidians) | delete |
| 10 | note 12 | 1 | ITC | IT (Information Technology) |
| 13 | 3 | 1-3 | Friedman (2003) .... in keeping with the macro-economic | Friedman (1994, 2003) ... in keeping with "the macro-economic and political processes that shape our world," cultural...with the former (Friedman, 1994, vii). |
| 13 | note 16 | 5 | bracket sign | delete |
| 17 | note 23 | 2 | HsV 1993:100 | SFS 1993:100 |
| 21 | 2 | 7 | ...outcomes | add: quotation mark: ..outcomes" |
| 22 | last | 12 | Learning However | add full stop; Learning. However |
| 23 | 1 | 9 | traditions" Svensson (1998, p. 19)... | traditions". (Svensson, 1998, p. 19). Svensson says that... |
| 25 | 2 | 8 | "denote ...the thinker. | clarification: denote altered by author from denoting, also add quotation mark "denote...the thinker" |
| 29 | 1 | 18 | pedagogy, mono-cultural, multicultural, Carl (2003), | pedagogy should stand after; Multicultural pedagogy, Carl (2003), |
| 32 | note 44 | 3 | that denotes... | delete; that |
| 34 | 2nd quote | 3 | [and  ] | [and] |
| 35 | 4 | 7 | and learning is relevant | and learning are relevant |
| 38 | 2 | 2 | experience, and asserts... | delete and; experience, asserts... |
| 41-2 | note 53 | 12 | studying as Australian... | studying at Australian... |
| 41-2 | note 53 | 31 | relation to investigated | relation to the investigated... |
| 45 | 1 | 2 | 1970s (Marton... | 1970s. Marton (1981, 1986) states... |
| 45 | 1 | 4 | Marton (1994a) | Marton (1994a, p. 4425). |
| 45 | note 57 | 5 | "The world... | "The word... |
| 46 | 4 | 1 | (1997) say, | (1997) says, |
| 47 | note 59 | 1 | Marton, F. (1978, 1981), | Marton (1978, 1981), |
| 49 | last | 1 | as discussed above, ... | delete |
| 50 | note 60 | 2 | and contextualise... | delete |
| 52 | note 66 | 3 | (1988) and is not... | delete; and |
| 53 | note 67 | last | Wittgenstein (1958...) | shift place to line 9, after: (and language). Wittgenstein (1958...). |
| 75 | 2 | last | in category three. | in category three. (Study 1, p. 539). |
| 79 | last | 8 | throughout the in... | delete: the |
| 83 | note 100 | 2 | (HsV 1992:1434) | (SFS 1992:1434) |
| 86 | 1 | 1 | The three main areas | The four main areas |
| 87 | 2 | 4 | (study 535-540). | (Study III, p. 535-540). |
| 95 | 3 | 1-4 | Drawing on results...1998). | delete all |
| 97 | 1 | 3 | the internationalisation in | delete: the |
| 99 | note 119 | 5 | Weber 1964/1947). | close brackets: (1964/1947). |
| 103 | 2 | 11 | HsV 1993:1434; HsV 1993:100 | SFS 1992: 1434; SFS 1993:100 |
| 109 | 2 | 6 | Dahlin & Regim | Dahlin & Regmi (and in referenslist p. 145) |
| 110 | 1 | 25 | p. 442-443 | p. 442-444 |
| 117 | note 135 | 1 | (p. 11) | (p. 16) |
| 118 | last | last | Bennett | Bennet |

| 119 | 2 | 1 | Bennett | Bennet |
| 134 | last | 1 | studies, even though | delete: even though |
| 135 | quotation | 4 | in necessary | is necessary |
| 136 | 4 | 6 | A study... | Also, a study... |

Papers

| Paper | Paragraph | Line | Printed | Should be |
|---|---|---|---|---|
| I | Table 1 | | Student frequency: | 3 students (under student frequency) |
| | | | the results are displaced and | 4 students |
| | | | listed under main category | 9 students |
| | | | | 3 students |
| | | | | 6 students |

# Acknowledgements

It all began in the field of Philosophy, seeking meaning and understanding from the idea that *there is variation* and that divergent views raise questions concerning how one can experience something. Questions of epistemological and ontological character were on the study agenda from early morning to late night, something that made my head spin in the nicest way and opened up for thrilling journeys to different possible worlds.

A special thanks to *Professor Göran Hermerén* for asking the thought-provoking question: "How is it that humans can—or can they?—experience forms of music, art and poetry in a similar way (meaning to be stunned with delight in a qualitatively similar sense), without sharing the same cultural norms and standards"!? Another great thanks to *Professor Peter Gärdenfors* for inspiring and encouraging me to participate in PhD-courses in the field of artificial intelligence and philosophy at the Department of Philosophy and cognitive science. Thanks Peter you for your cheerful and encouraging positive attitude.

My fist meeting with phenomenography and the idea of qualitative variation in ways of experiencing something determined my focus ahead. The basic assumption that there are various ways to experience a phenomenon, and not determining one way to be 'the right one', had a very tolerant sound to it. My next mission was to find a supervisor who would support this kind of research. A very special thanks to *Professor Lennart Svensson* at the Department of Education at Lund University, who has been my mentor throughout the writing of this thesis. Lennart you did your very best to understand me in my search for the phenomenon of internationalisation. You have supported me in my research approach on my own terms, something that takes skills and sometimes leads to frustration, both of which are crucial components in a learning process. *A sincere & warm thanks, Lennart!*

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As time passed, I had many opportunities to participate in interesting conferences, workshops and discussions with *prominent researchers from all over the world,* with great help from the Department of Education at Lund University. In my opinion it is extremely important, when entering as a novice into the academy, that it becomes a 'habit' to explore research with others

and every PhD student should have this opportunity and experience the support of their department. I would like to send a grateful thought to all the extremely dedicated researchers out there whom I have met at conferences all over the world, discussing and debating teaching and learning and the internationalisation of higher education from several angels, in workshops and through further correspondence. Thanks to *Professor Jan Bengtsson* from Göteborg University for encouraging me. My meeting with *Professor Bronwyn Davies* from Sydney Western University and our continuing collaboration has had a major impact on my ways of understanding gender-aspects in teaching and learning, and the 'constitution of subjectivity'. *I thank you* Bronwyn, *and all the talented female researchers with whom I participated in a 'collective biography writing session'* in a thrilling, enlightening, and not to forget, joyful and intellectually challenging workshop in Sydney in 2003. *All of my co-workers and friends at the Department of Education in Lund,* thanks for your support and a special thanks to *Anders Sjöö* for helping with the layout casting my text in its final form and PhD student *Anders Olsson* for proofreading references. Gratefulness to *Catta Torhell, The Library of Social and behavioral Sciences*, for expert advice and great help. For excellent linguistic revision and advice concerning the 'known and unknown traps' of the English language, and your encouraging attitude, I want to send great and sincere thanks to *Alexander Decourcy* in Göteborg. Another grateful thanks goes to *Professor Shirley Booth, at the Centre for Learning Lund,* at Lund University*, for interesting comments on my attempt to sort out the depth of phenomenography.

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# The four published papers included in the thesis;

## Article I,

Wihlborg, M. (1999). Student nurses' conceptions of internationalisation: A phenomenographic study. *Nurse education Today*, 19, 533-542.

## Article II,

Wihlborg, M. (2004a). Student nurses' conceptions of internationalisation in general and as an essential part of Swedish nurses' education. *Higher Education Research & Development, 23*, 4, 433-453.

## Article III,

Wihlborg, M. (2004b). Teachers' understanding of internationalisation as an essential part of nursing education in Sweden. *Scandinavian Journal of Educational research, 48*, 5, 529-546.

## Article IV,

Svensson, L & Wihlborg, M. (accepted). Internationalisation in The Swedish Nurse education from the perspective of teachers involved. An interview study. *Higher Education.*

# PART I Backdrop and Approach

## 1. Introduction

### 1.1. Aim and empirical studies

The overall aim of the research to be described and discussed in this thesis is to investigate, analyse and describe, students' and teachers' ways of experiencing internationalisation in higher education, with a special example of nursing education in Sweden.

In particular, what they experienced as an internationalised teaching and learning context and what content within the Swedish nursing education context comes to the fore, when thinking of and talking about internationalisation has been studied. The content and parts of the educational context that are referred to as representing internationalisation have been analysed and described in four studies, based on an interview approach in three studies (studies I, II and IV) and one survey study (III).

The relation between crucial aspects of meaning and understanding of internationalisation has been described in categories of description (studies I and II), and in themes (study III) and as cases (study IV). Each category, theme and case contains key aspects that are related to each other within the category, theme and case. The categories, themes and cases, in each of the respective studies are logically related, and show a description of various ways of experiencing internationalization arranged in an outcome space (studies I and II), as themes described in two main perspectives (study III), and as cases representing crucial themes across cases (study IV). The four studies are also related to each other at a meta-level. The first two studies (I and II) investigated the phenomenon of internationalisation from the students' perspective, and the latter two studies (III and IV) from the teachers' perspective.

The four different studies and articles included in the thesis had the following aims:

I         to analyse and describe, through a qualitative interview investigation, how student nurses conceptualised and understood the phenomenon of internationalisation in general in relation to Swedish

nursing education.

**II**        to elucidate, identify and describe, through a qualitative interview study, students' conceptions of how objectives concerned with internationalisation were being met through the content in their nursing education program as taught.

**III**        to analyse and describe, through a survey study, teachers' experiences, understandings and meanings of features (or aspects) of internationalisation and their awareness of and views on didactic aspects of internationalised teaching and learning in nursing education.

**IV**        to analyse and describe, through qualitative interviews, teachers' various understandings of internationalisation of higher education and their awareness of the pedagogical/didactical dimension of internationalised teaching and learning in the context of the Swedish nursing education. The research concerned what content was focused on by teachers, how the educational content was taught and how teachers viewed the learning outcomes concerning aspects of internationalisation.

Professor Lennart Svensson was co-author in article IV. The present author organised the recruitments of participants, designed and conducted the interviews, and analysed the data. Lennart Svensson was responsible for writing the final draft of the article, an ongoing dialogue between the two authors have made the whole a mutual collaboration.

In the first **(I)** and second study **(II),** interviews were conducted and a phenomenographic approach was used in the analysis. In the third study **(III),** a survey was conducted and a qualitative approach manly inspired by phenomenography, was performed. In the forth study **(IV),** an interactive dialogue interview was conducted and a phenomenographic approach was used when analysing data. The data collection and analysis methods, and the use of an empirical explorative approach, were chosen in order to obtain data to describe understandings of the phenomenon of internationalisation as interpreted and concretized both by students and teachers in the educational context in nursing education in Sweden.

## 1.2 Disposition

**In Part I** a broad overview is given of the numerous perspectives that have been applied to internationalisation of higher education, each with its own theoretical framework. Research from perspectives other than the pedagogical/educational sphere are presented in order to problematise the issue and to argue in favour of viewing internationalisation and globalisation of higher education and an internationalised education in terms of teaching and learning from a pedagogical perceptive. It is argued that a pedagogical approach and a didactical approach are inadequately applied, if at all, to the issues of internationalisation, and do not therefore contribute to the conceptualisation of the phenomenon of internationalising higher education.

**Part II:s** main purpose, besides describing the data collection and analysis phases, is to describe the results at a meta-level comprising four major areas as constituting the phenomenon of internationalisation of higher education. A main result is to acknowledge the lack of a didactical awareness and to argue in favour of its necessity in order to view the development of internationalised teaching and learning from a didactical point of view. The four described areas are all substantially underpinned by the data and results from the empirical studies.

**In Part III** the lack of didactical awareness is further problematised. Arguments are given for the importance of developing a curriculum theory, that include a didactical approach to internationalising higher education in general and in the nursing education in particular.

The author of this thesis aimed from the start at an explorative and rather open approach in investigating the phenomenon of internationalisation. The standpoint was taken that the results of the thesis must be open for debate and further dialogue on policy and curricular development with policy makers, and with the expertise present in practice, namely, the teachers who are teaching and developing internationalisation and features of internationalisation in teaching and learning contexts.

The thesis concludes that there is a great need for a pedagogical and didactical perspective on and awareness of the phenomenon of internationalisation of higher education. The term *pedagogical/didactical* will be used to express the need of both a general pedagogical thinking about aims and conditions for studying and learning and a didactical thinking about specific contents and forms of teaching.

# 2. Internationalisation of Higher Education – research and policy in a broad perspective.

## 2.1 Some perspectives on internationalisation - an overview of the field

Waters says "that globalisation has been in process and progress since the dawn of history, that it has increased in its effects since that time, but that there has been a sudden and recent acceleration" (Waters, 2001, p. 6). Waters, drawing on August Comte and Émile Durkheim and their reflections on modern industrialization, describes societies and cultures in terms of differentiation where, on the one hand, societies become more or more specialized and, on the other, cultures become progressively- "more weak and abstract in order to encompass intra-societal diversity/.../this implies that industrialization tends to weaken collective commitments and to open the way for dismantling the boundaries between societies." (Waters, 2001, p. 8). The positioning of education and educational systems in a globalisation (and internationalisation) of the world is a highly and increasingly important issue.

In the International Handbook of Educational Change, it is emphasized in the chapter on "Globalization and Educational Change" (Wells *et al.,* 1998) that few researchers have attempted to make an integrating connection between the economic, political and cultural dimensions of globalization and the policies and practices of education. On a meta-level, as stated by, among others, Peters & Marshall (1996), Robertson (1992) and Waters (2001), internationalization can also be related to a broader post-industrial worldwide development, related to technological, economic and political forces that are changing today's social conditions in many countries. Increased collective action (e.g. unions, market-based economic agreements, organisations and various consumer groups) have emerged in all trade areas and social fields. This cross-cultural development takes place on individual, interpersonal and societal levels, depending on forces and patterns of relationships between life forms, and could be pictured and compared in terms of both forms of individualism and collectivism, involving various socio-cultural levels and multicultural societies in co-existence (Uichol, 1995)**.** For instance, as Uichol (1995) discusses in his report *Individualism and Collectivism*, focusing on critical features for survival, and ecological issues, is something that would

unite people at an individual level and at a collective level and this, according to him, would be of a cross-cultural character.

Concerning globalisation, Robertson[1] (1992, p. 25-31) says "In its peculiar, twentieth-century manifestation of a holistic consciousness, globalisation involves the relativisation of individual and national reference points to general and supranational ones. It therefore involves the establishment of cultural, social and phenomenological linkages between four elements: 1, the individual self; 2, the national society; 3, the international system of societies; and 4, humanity in general." (Waters, 1995, p. 42). John Urry (2000, 2003) discusses global flows and scapes (or forms of networks) of the development of technologies (such as digital TV, computer networks, satellites, portable phones, electronic stock exchanges, and others), and that these scapes can become organised on the global level (as the EU[2], UN and UNESCO, The World Bank, etc.). He also talks in terms of inhuman globalisation, creating "new inequalities of access/non-access which do not map into the jurisdictions of particular societies" (Urry, 1998, pp. 6). From these scapes, it follows that they give people new opportunities and risks, possibilities and desires.[3]

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[1] Drawing on Robertson (1992, 1995), Waters (2001) summarises and discusses a Multi-dimensional theory concerning the idea that "globalisation involves a collapse of universalism and particularism. The earlier phase of gradual globalization was characterized by the differentiation between arenas in which general and rational standards could apply and others in which the particularities of relationships and the qualities of individual persons were paramount" (Waters, 2001, p. 16). This differentiation, he says, "is registered in the well-known distinctions between life-chances and lifestyles, gesellshaft and gemeinschaft, public and private spheres, work and home, and system and lifeworld" (Waters, 2001, p. 16). And he claims that "the inhabitants of the planet self-consciously orient themselves to the world as a whole" and, "that globalisation involves systematic interrelationship of all the individual social ties that are established on the planet. In a fully globalized context, no given relationship or set of relationships can remain isolated or bounded. Each is linked to all the others and is systematically affected by them" (Waters, 2001, p. 15). One could describe this as a relational and holistic approach to globalisation, and as a "complex relationship developed between local activities and interaction across distance" (Waters, 2001, p. 14).

[2] See for instance: European Commission (EU) Brussels, Eurydice (The information network on education in Europe).
http://www.eurydice.org/accueil_menu/en/frameset_menu.html.

[3] Examples on risks and possibilities are outlined in 'The Globalisation of Higher Education', in chapter 1, "Contemporary Transformations of Time and Space", Urry (1998).

For many decades, social and cultural changes in Western Europe have been based on rapid developments in technology, science and industrialisation (among others). A generally held assumption is that the liberal humanist tradition[4] has influenced our Western culture[5]. Concerning higher education, there is a vision that developments will make possible political, economical, social, and cultural managements[6] and agreements supporting a higher education that will foster coexistence and cooperation on a worldwide basis (Lewis, 2000a, 2000b). The European Union focuses on a number of aspects of the internationalisation of higher education. Callan (1998) and Tiechler (1998) describe students' mobility and (for example) the exchange programs ERASMUS and SOCRATES, as a support in curricular changes in higher education and Tiechler (1998) also draws attention to the risk of a narrow form of *Europeanization* and claims that the importance of internationalization of higher education and the targets for it must be made clear and understood. Callan (1998), in her discussion about internationalisation in Europe, talks about internationalisation as policy, as a process, and in terms of educational value in relation to a future development of higher education. Some

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[4] The tradition of modern humanism and the principles of democracy and equality, broadening the possibilities for humans participating in general education and in higher education, have been seen as an ongoing progress in Western culture over many decades. New social and political changes of today, which in a thorough way problematise the postmodern conditions in the western world, has been excluded due to the overall aim of this thesis. What can be established is that a liberal humanist(ic) education, built on democratic values, has been a concern in Swedish higher education for many decades.

[5] The term culture can be viewed from various perspectives in terms of for instance cultural capital (often with references to Pierre Bourdieu and his work 'Cultural Reproduction and Social Reproduction') and political culture (comparing political systems) and global culture (mostly as globalisation of economic-political forces in an global market, that is, underpinned by ideas of economic development) and in terms of cultural identity (often discussed as to belong to a certain social or ethnic group), for to mentioned some. This thesis take an explorative stance, and the aim was to describe teachers and students experience of internationalisation related to their educational context and their experience of aspects of internationalisation also in a wider since. A predefinition has therefore been avoided due to be faithful to an explorative research approach.

[6] Lewis (2000a; 2000b) outlines the theme of intercultural management and discusses aspects of modern management in a cross-cultural environment, and, global trends from the perspective of an intercultural expert. Lewis takes both a historical perspective on the subjects of cultures and civilizations, while attempting to forecast critical trends.

of the challenges for the future in internationalization of higher education are, according to Callan, "the need for universities and governments to find ways of 'carrying the torch' of international commitment in face of diminished funding and competing priorities"/.../, and "the need to articulate a strong set of specifically educational and intellectual rationales for internationalisation" (Callan,1998, p. 56).

Most authors concerned with higher education agree that closer cooperation between policy-makers, administrators on different organization levels and teachers[7] and students is needed. Some authors focus more specifically on that policy-makers, between countries, must enhance their cooperation concerning internationalisation in higher education. Other authors focus on the many influences on higher education from people, media images, ideologies, norms and symbols, habits and historical interpretations, claming that this has become a rapidly mixed and complex worldwide situation (Bartell, 2003; Giddens, 1990, 1991, 1999; Knight, 1997, 1999; Reid, 1998; Roberstson, 1992; Stier, 2004; Uichol, 1995; Waks, 2003; Waters, 1995; Wells *et al.,* 1998, among others). Appadurai, discusses the idea of social exchanges between cultures also by referring to *scapes* as a form of global cultural flows, claiming that "the world we live in today is characterized by a new role for imagination in social life" (Appadurai, 1996, p. 31) and by referring to Durkheim's collective representations, suggests that we:

> ..."need to bring together the old idea of images, especially mechanically produced images (in the Frankfurt School sense); the idea of the imagined community (in Anderson's sense); and the French idea of the imaginary (imaginaire) as a constructed landscape of collective aspirations/.../the image, the imagined, the imaginary-these are all terms that direct us to something critical and new in global cultural processes: *the imagination as a social practice."* (Appadurai, 1996, p. 31).

Maintaining that the "...elementary framework for exploring such disjunctures [or scapes] is to look at the relationship among five dimensions of global cultural flows that can be termed (a) ethnoscapes, (b) mediascapes, (c) technoscapes, (d) financescapes, (and (e) ideoscapes..."(Appadurai, 1996, p 33)[8].

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[7] By teachers means, lectures teaching at university and college level, with a Master degree (not necessarily in nursing Science) or more.

[8] Appadurai, (1996) draws on a social constructivism, when characterizing on the meaning of these scapes, and therefore his ontological view differ form the view

Wells *et al.,* (1998)[9] says that describing the context of educational change and trying to conceptualise what educational change is about are some of the future's great challenges concerning globalisation and education. Waks (2003) discusses the impact of globalization on the curricular change in relation to constraints. He claims that by identifying some major constraints to fundamental change and also by specifying the conditions for fundamental curricular change, we might induce innovative patterns already in use, or held as visions, to emerge and become more consistent, in order to guide a convergence of the recent innovations towards a desirable new institutional pattern.

Barnett (2004) poses an interesting question concerning the purpose of higher education and the changing face of academia. He claims that changes across the world such as: "globalisation; the revolution brought by the arrival of digital technologies; the understandings of higher education within the wider society; agendas for participation, access and equal opportunities; marketisation of higher education, institutions identifying their knowledge services for potential customers; competition; the development of systematic and nationwide state-sponsored quality evaluation mechanisms," (Barnett, 2004, p. 62-63) are all important influencing factors, that are more or less intertwined. The change also again raises the classical question, which has been an ongoing struggle over time, whether the underpinning of curricular content should be *knowledge* or *practice* oriented, or both and further it raises questions concerning the nature of an interaction between theory and practice.

An example of a practice-oriented curriculum would be that of a capabilities-driven curriculum design, where the outcome of learning builds on questions concerned with what the learner is suppose to be capable of doing at the end of the education and with what and how the educational context should support students, in order to put the demands into realization. A practice-oriented approach is one way of emphasing support for students' learning outcome in terms of capabilities to meet the complexity in society, if

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taken in this thesis, which is a relational one. His discussion is also focusing on disjuncture and difference in the global cultural economy, however, Appadurais' ideas of *scapes* have been refereed to by researchers concerned with internationalisation of higher education (Stier, 2004, among others.).

[9] Several authors have contributed on the issue of educational changes and teaching, in Hargreaveas, *et al.,* (1998*).* And concerning the claim that higher education institutions have undergone considerable changes in their relationship with the state which have impacted on the ways in which they interact with academic members of faculty, is another frequently discussed theme, see Kogan, *et al.,* (2000).

intercultural competencies and capabilities were asked for. Bowdens' (2004) reasoning of a capabilities-driven curriculum design has some interesting points. He makes a distinction between a capabilities-focused versus a content-focused curriculum design, and claims that "students should be encouraged to speculate about real situations in which aspects of content/.../are present or absent in different ways, depending on the situation dealt with". He maintains that the students should be encouraged to engage in discussions about these crucial aspects. However, Bowden does not relate becoming capable as an outcome of learning in higher education to the phenomenon of internationalization. A capabilities-driven curriculum somewhat actualizes Dewey's view posed in *Democracy and Education* and the idea of societal growth, and democratic arrangements built basically on pragmatic values, or in terms of instrumentalism, Dewey (1959/1916), and also the notion of creating citizens involved in liberal democracy and education (Callan, 1997), and will briefly be addressed further ahead.

Bartell (2003) argues in favour of the importance of a culture-based framework for understanding internationalisation of universities. Bartell (2003) draws on Gumport & Sporn (1999), and Adler (1997) and Lapiner, by "applying the metaphor of the industrial/commercial world to higher education" (Lapiner, 1994, p. 47.) and in describing a development in four phases, a domestic phase, a multidomestic phase, a multinational phase, and the fourth and succeeding phase is "the global or transnational phase"(Lapiner, 1994, p. 47). The last phase is assumed to involve transactions beyond the universities' domestic origin, and he maintains that students in the centuries to come "require global competence to understand the world they live in and to function effectively as citizens and in their work lives" (Lapiner, 1994, p. 66)[10]. Universities must therefore be outward looking and reward creative innovation, according to Bartell (2003). Such a framework may be expected to be especially important when we focus on curricular change even though Bartell's description concerns organizational culture in a rather general sense including curricula.

An interesting notion is hold by Marginson and Rhodes (2002) who assert that globalisation processes in higher education are under-studied and under-theorized since the focus has been mainly on governmental policies of the

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[10] On citizenship, in short, citizenship is related to some major elements, a sense of identity, the enjoyment of rights and the fulfilment of corresponding obligations, a degree of involvement and interest in public affairs, and acceptance (and obsidians) of basic societal values. This thesis does not focus on these matters, and are only briefly referred to, see further: Cogan & Derricott (1998).

nation-state and on national systems of higher education, rather than on an understanding of intersections, interactions and mutual determinations of the global, national and local policy systems**.** Many authors draw attention to questions concerned with equal possibilities, worldwide, for having access to higher education and equal opportunities for the learner, and claim that this issue must be re-raised in relation to internationalisation of higher education. Marginson (2004) talks about national and global competition in higher education and global markets in higher education. Marketisation policies in higher education are a political and — economical reality for most countries, and an apparently strong influential force in the shaping of higher education. Marginson talks about a global university hierarchy[11] that will have great influence. He draws attention to the dichotomy between trade and aid as well as to the production of global common goods in education or global educational flows and, as seen from Marginson's' Australian perspective, the risk of "selling itself as 'America on the cheap'"(Marginson, 2004, p. 25), because most students preferred to study in the USA and the UK, since in Australia there are "few educational aid dollars to finance international research degrees"(Marginson, 2004, p. 25)[12]. He asserts, "the production of global common goods in education is more effectively addressed by forms of internationalisation other than market exchange, such as scholarship programs, non-commercial student exchange, and cooperative research projects." (Marginson, 2004, p. 25).

As previously mentioned, the fact that higher education has an international dimension is not a new phenomenon. However, the latest concern has led to clearly expressed aims of internationalisation in higher education policy documents. Researchers concerned with higher education have been discussing the effects of globalisation[13] and transnational activities and forces on

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[11] Marginson is referring to the Shanghai Jiao Tong University Institute on Higher Education, in 2003, showing the world's top 101 universities ranked on research and publications merits. See recent update on University ranking: http://www.duke.edu/~myhan/feng.pdf

[12] The example refers to education in business and ITC.

[13] The term globalism is in the literature made distinct from the term globalisation, and since these terms are not defined from a pedagogical perspective, one might lean towards a sociological definition (in a wide sense) in order to grasp some of the differences. As described in Cohen and Kennedy's (2000) Global Sociology, the distinction rests in globalization viewed as a process of objective external elements (not necessarily planned in terms of a product/an outcome, the authors remark) that are changing our world, as compared to globalism defined as a subjective awareness of these changes (freely from p. 38). Globalism is reflected in "values which take the

higher education (Higher Education, 1996, 32 (4); 2001, 41 (4); 2002, 43 (3)). What is interesting is why the phenomenon, despite decades of being highly emphasised in higher education, still remains vague and ambiguous? Stier's (2004) assertion that we must take a critical stance toward internationalisation ideologies, in higher education, such as idealism, instrumentalism and educationalism, raises another question, that is, from what perspective should such a critical stance be taken?

In the book *Reforming the Higher Education Curriculum* edited by Mestenhauser and Ellingboe (1998)[14], several authors give their contributions on the subject of internationalisation for the 21st century, portraying an international curriculum, by debating ideas of culture in curricula (Freedman, 1998), cultural visions (Sarles, 1998), internationalisation through networking and curricular infusion, which involves infusion of material into courses of multicultural, cross-cultural and international nature (Cogan, 1998)[15], to

real world of 5 billion people as the object of concern . . . everyone living as world citizens . . . with a common interest in collective action to solve global problems" (p. 34). The authors emphasis that our "consciousness of the world as a single space" (p. 34), is an important approach taken by humans in the globalization process. This suggests a certain we are the world sensibility and attitude. What also should be made distinct is that both terms, globalism and globalisation is by the authors discussed in relation to a global market and also according to Beck (2000), there is an increasing risk of a dominance of the global capitalist and neo-liberal market and the meaning and consequences of global capitalist domination and its dangers must be considered (freely paraphrased from Beck (2000) and Cohen & Kennedy (2000). Focus on economical-political matters in relation to internationalisation was not the aim of this thesis (even though such influences are always of importance in relation with any social activity). Again, the aim has been to emphasis the research questions from a pedagogical and didactical view, and not predetermined since an empirical explorative approach was adopted. The theme globalisation and education is debated as a continuum in the Journal globalisation, societies and education, where different issues and themes are addressed.

[14] It should be pointed out that this is viewed mainly from the American perspective (published by the American Council on Education and The Oryx Press).

[15] Cogan (1998) relates to comparative education courses, where issues, topics and variables with global implications can be analysed. Comparative education research is conducted primarily by scholars interested in explaining why educational systems and processes vary and how education relates to wider social factors and forces. This is not the focus of this thesis, mainly because the methods used such studies employ empirical quantitative positivistic methods, seeking correlation, risking that qualitative national differences do not become distinct in data. It is not being disputed that the results of comparative studies could be of interest when discussing

mention just a few. The contributions have a wide range and address the complex nature of internationalisation in higher education with arguments asserting the impossibility of internationalisation on the one hand and, on the other, arguments asserting that internationalisation is outdated and has been replaced by the framework of the technological future (another framework that seem difficult to grasp the meaning of according to my view). One point that can be raised is that internationalisation in higher education is only talked about from a pre-defined policy perspective rather than from the perspectives of those involved and their experiences of teaching and learning in higher education in trying to implement, through interpretations of curricular intentions, internationalisation of higher education. Of course, this should not be understood as opposing positions excluding each other, but there are different research stances and different research approaches associated with the two perspectives. And the latter perspective is clearly under-investigated.

What also should be paid attention to, concerning curricular development over time, is the curricular revolution in the 1990s, which involved a shift from a teacher-oriented focus to a learner-oriented focus. Drawing on Adler (1988) and Freire (1971) and Bevis (1989a, 1989b), Tanner (1990) highlighted what was focused on, and said: "interestingly a common theme across most of the non-behavioural theoretical perspectives has been the primacy of the teacher-student relationship" (Tanner, 1990, p. 298). Drawing further on Diekelmann (1987), Tanner asserted that what is required is;

> "a transformed relationship between teacher and student, to open up for the possibility for learning from one another through meaningful dialogue/…/nothing could be more challenging to the traditional paradigm, specifically the teacher student relationship, than the notion of teachers as learners. This notion was offered by Freire (1971) in his provocative critique of traditional power relationship between students and teachers in what he termed the banking concept of education"(Tanners, 1990, p. 298).

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an internationalised educational development, comparative education in relation to globalisation has lately, been concerned with cross-national analysis and steps have been taken to develop comparative education to fit a role in the era of globalisation, becoming more open for differences, Bray (2003) and Held *et al.,* (1999) and Delanty (2002). The World Council of Comparative Education Societies (WCCES) developed in the 1970ties, outline the major features of the discourse in discussing comparative research issues continuously: http://www.hku.hk/cerc/wcces.

Overall, it was claimed that the teacher-student relationship was central to the revolution in a more fundamental way, leading to the teachers' perspective being challenged by emphasising the learners' perspective in teaching.

My conclusion is that, despite internationalisation of higher education being highly emphasized by writers in the educational sphere, no discourse has yet been established which investigates the phenomenon rom a pedagogical stance, raising questions of a didactical character when constituting knowledge and an understanding of the phenomenon in relation to curricular objectives stated for higher education.

## 2.2 Internationalisation and Swedish higher education

Most researchers agree with Friedman (2003)[16] and Friedman & Randeria (2004), who asserted that a global perspective involves, in keeping with the macro-economic and political processes that shape our world, cultural processes, which are intimately linked with and intertwined with the former. As an example, the Swedish Linnaeus-Palme program emphasizes communication between students from different countries, mostly based on the idea that developing countries should have access to knowledge and professional competencies from industrial countries. Swedish policies in higher education outlined in Kälvemark (1997a, 1997b)[17] and Kälvemark *et al.,* (1999), particularly as regards further developments in the European Union, are examples of strategies based on humanism[18], democracy and equality. It is

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[16] The theme on cultural identity is not a part of this thesis aim. Cultural identity is mostly discussed from a sociological perspective (Friedman, 1990). Being in the world: globalization and localisation, in Featherstone, M. (Ed.) *Global Cultures.* London. Sage, and Friedman, J. (1994). *Cultural identity and global process.* London. Sage).  Identity, in phenomenographic/pedagogic terms, could be assumed to be intertwined in the subjects' lifeworld experience and part of the persons self-awareness (and subjectivity) experience, in relation to learning of a phenomenon, and not predetermined. This need to be further discussed and clarified.

[17] The reference HsV 1997:8 S. Kälvemark, T, & Van der Wende, M. C. (Edt) 1997a, and Kälvemark, T. (1997a, 1997b) and HsV 1997:8 S is the same reference and will be used synonymous (see list of publication), 1997a and 1997b however refers to different sections (chapters) in the document.

[18] The issue concerning liberal humanism/democracy and the relation: higher education objectives - learning - society, will not be discussed in a thorough way in this thesis; however, some reflections are made concerning cultural/contextual influ-

proposed that various society levels should be involved when dealing with internationalisation in higher education.

In a report by the Eurydice European Unit[19], named "Two Decades of Reform in Higher Education in Europe: 1980 onwards: SWEDEN National Description", it is emphasized that higher education in Sweden, as also stipulated in the Higher Education Act (SFS 1992:1434) should rest on a scientific ground and tested experience and that universities and university colleges "are to promote understanding of other countries and international matters in their activities"(SFS 1992:1434, p. 485). Overall, the report asserts that, "internationalisation of education and research is regarded as an important element in the quality work of universities and university colleges" (SFS 1992:1434, p. 485). The report emphasizes students and teachers exchange programs as the most common aspect of internationalisation in higher education.

In Sweden, the government has intensified its emphasis on the international dimension of higher education, encouraging all university and college units to develop in line with international and global change. Swedish higher education has been continuously reformed and evaluated in order to be able to take part in this social process known as internationalisation and, in a wider sense, globalisation (Jarvis, 2000; Knight, 1999; Kälvemark & Van der Wende, 1997a; Van der Wende, 1996, 1997/HsV 1997:8 S; Waters, 1995). Looking back, the trend concerned with internationalisation in various curricula for Swedish higher education has increased (SOU 1959:45; SOU 1973:2 U68; Strömholm, 1994) and is well anchored in the present government's policy on higher education (SFS 1993:100; HsV 1997:8 S). In a report (HsV 1998:16) published by the National Agency for Higher Education in Sweden on education and research, it was stressed that a shift in perspective towards viewing Sweden in relation to the rest of the world should be emphasised. A need to strengthen international competence to meet future demands from the

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ences that somehow unavoidably touch upon the nature of the relation between humans and society, Wenger (1998) and Hirst (1993) and McLaughlin (2003).

[19] The aim is not to describe internationalisation in higher education in Sweden in a historical sense and this will therefore not be outlined in this thesis. However, the overall assertion rests on the notion of the democratisation process in Swedish society and the liberal education process that has been in progress since World War II. In English see: Eurydice European Unit. (2000). "Two decades of reform in higher education in Europe: 1980 onwards, Sweden - National description". Brussels/ Sweden: http://www.eurydice.org/Documents/ref20/en/ND/20Rpart2Sweden.pdf
On lifelong Learning the contribution of education systems in the member State of the European Union: http://www.eurydice.org/Documents/LLL/EN/cover.pdf

changing surroundings and to promote increased international collaboration in order to solve global issues was emphasized as an overall crucial concern.

The curricular objectives of internationalisation stated by The National Agency for Higher Education in Sweden are also related to an emphasis on the importance of lifelong learning[20]. Lifelong learning is aimed at in terms of influencing the learners' perspective[21] and *personal gain* in terms of a deep understanding in relation to what is focused on in any learning context in higher education in Sweden. It is important that each individual learner (meaning a 'learner' within any formal educational context in higher education) becomes involved, and is an active participant in his or her own learning. The view held in this study is that such an approach to teaching and learning, in combination with internationalization of (any) formal learning contexts, makes possible an intercultural approach to learning. What is collectively important is, to a large extent, based on peoples' individual experiences and understandings and meanings related to learning objects focused on in learning in a higher education context. Expressed somewhat metaphorically, one could speak of the relation between the individual and the collective learning structure as *a relational mutual-regulating companionship*.

To conclude, the debate on globalisation and internationalisation has been and still is primarily connected with political and economical matters and goals as well as various exchange programs, whereas this thesis emphasises a pedagogical perspective as a point of departure for the empirical investigations carried out. As the world at large has become more and more internationalised and global, Swedish society has gone through changes and moved towards an international approach involving new demands on higher educa-

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[20] Drawing on the term *Bildung*, lifelong learning should be seen as a process. Lifelong learning could be viewed as both a product and a process, involving education that is related to a formal educational context and limited in time, and also possible as some kind of recurring event as well involving knowledge and learning over time as a continuum. Both product and process are assumed to be both informal and formal in character. On Lifelong Learning: Ideas and practice in Higher Education (HsV 2001:1 R):
http://wwweng.hsv.se/en/CollectionServlet?page_id=130

[21] The term lifelong learning, was debated in the 1960s and 1970s in connection with higher education, when UNESCO suggested that educational systems should be developed based on the idea of and in terms of people and a lifelong education: Furter, P. (1977). *The Planner and Lifelong Education*. Paris: UNESCO, and, Faure, E. (1972). Learning to be. *The World of Education Today and Tomorrow*. Paris: UNESCO.

tion in general in the face of global demands and interaction worldwide (SFS 1977:263; SFS 1992:1434; Kälvemark & van der Wende, 1997/HsV 1997:8 S). Internationalising higher education in Sweden thus clearly involves many aspects. What is of interest in this thesis is how intentions of internationalisation can be described and made explicit in terms of knowledge content and teaching and learning. Intentions have been outlined in various documents and curricula described by drawing on Kälvemark (1997a, 1997b) and a report published by the National Agency for Higher Education entitled *National Policies for the Internationalisation of Higher education in Europe*. Kälvemark expresses the fundamental ideas concerning internationalisation and states "the goal to internationalise higher education has been very prominent on the agenda in Sweden for the last two decades" (Kälvemark, 1997b, p. 174). The intentions for these decades, (which also underpin the research interest in this thesis):

> "stemmed from the following premises: "An internationalised education should prepare students to view the priorities of other cultures from the perspectives of those cultures. With a perspective broadened in this way, students engulfed in Western cultures should be able to analyse their own value structures and habits more critically, as well as pinpoint problem areas in international relations. To communicate successfully across cultures demands proficiency in languages and other skills which must become a greater part of Swedish university training." (Kälvemark, 1997b, p. 174).

## 2.3 Internationalisation and Swedish nursing education.

The overall goal of the internationalisation of the Swedish higher education emphasises an increased understanding of other countries and of international conditions in general (SFS 1992:1434) and that higher education has as an essential goal – to broaden students' knowledge and understanding of other societies and cultures in addition to Swedish society. (HsV 1997:8 S, p. 175). In Sweden, different reforms have been carried out in the health care system and in the internationalisation of Swedish nursing education (UKÄ74:21; SOU 1978:50 VÅRD-77; UHÄ 1982:44; HsV 2001:10 R).

Since beginning of the 1970s[22] there has been an emphasis on intentions of internationalisation. In the case of nursing education, it is said that it is important for the students to be able to place nursing in a wider social and cultural context during their studies, and the development of their understanding and reflections should involve a multi-cultural perspective.

In 1993, an effort was made to increase internationalisation in nursing education; students were to "develop their self-knowledge and empathic ability/capability and thereby, from an ethical approach and holistic view of humans, develop their ability to establish good relations with patients and those nearest to the patient [author's translation]" (SFS 1993:100) [23]. Holistic meaning, that the nurse, in her nurse caring actions possesses a capability to involve relevant parts of the whole: concerning the patient and his/her lifeworld and the specific care situation. In addition to the previous objective, it was asserted, "the institutions of higher education should furthermore in their activities promote understanding of other countries and of international conditions" (SFS1992:1434)[24]. Furthermore, it was decided, as described in a report from the National Agency for Higher Education (HsV 2000:16 R), that the "Application of the EC directives in nursing and midwifery training [hold that] the basic principle laid down in the directives is that a person who is qualified to exercise a profession in his home country is also qualified to do so in all the other EU/EEA member States."[25]

As a result of the 1977 reform of higher education (SFS 1977:218), nursing education was given the status of college education. It also became more democratic and decentralised in character. At that time the nursing education comprised 80 credit points (UHÄ Reg. nr 211-2099-81). In 1988, the Swe-

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[22] Internationalisation in higher education in Sweden, in general, as well as in the Swedish nursing education was also an important issue prior to the 1970s, but this is not discussed in this thesis. In Europe, the ERASMUS and TEMPUS programs among others, have been developed and established in order to facilitate the international academic mobility of students and between faculties and Sweden has been a participating country in the formation of these networks concerned with student mobility.

[23] National Agency for Higher Education in Sweden and The Swedish Higher Education ordinance. (see Appendix 2, point 33). HsV 1993:100
http://wwweng.hsv.se/en/CollectionServlet?select_tree=138&page_id=518&view=0
Appendix 2 http://wwweng.hsv.se/en/CollectionServlet?view=0&page_id=461

[24] National Agency for Higher Education in Sweden. Higher Education Act Law 1992:1434 http://wwweng.hsv.se/en/FileServlet/doc/51/9708S.pdf

[25] Application of the EC directives in nursing and midwife training:
http://wwweng.hsv.se/en/CollectionServlet/11/19/182.html,

dish government decided that the new nursing education program would comprise three years of fulltime studies (120 credit points) and the first 3-year program was offered in 1992 (UHÄ 1992:7). One of the major issues was that students should become more focused on critical thinking and that they should become aware of and take responsibility for their own learning to a larger extent; a student-oriented focus was aimed at. The major object of learning was nursing and the caring sciences. This learning includes an understanding of other countries, cultures, life ethos and conditions. In addition, as mentioned above, it is stated that in all higher education in Sweden students should develop abilities of critical thinking and reflection related to learning objects. In spring, 1992, the government decided, based on an evaluation of the new nursing education program, which had been on trial (UHÄ 1992:7), to make the new three-year education program permanent[26] (SFS 1993:100). Since the late 1990s, all colleges of health science in Sweden have gradually been integrated in the universities within the faculty of medicine and have been achieving university standards.

Curricular changes involving Swedish nursing education, with the objective of increasing internationalisation, have been introduced over the last 25-30 years. Looking back, in the *Journal of Nursing Education* from 1990 (Volume, 29. No 7), a theme on curricular changes was presented by several authors' reflections on the curriculum revolution and radical visions of nursing education in the future, and the intentions to change the practice in order to be able to meet future demands. Christine Tanner, for instance, argues for the promotion of an interpretative stance and says;

> "by an interpretative stance, I mean the intent to unveil, understand and criticize beliefs and assumptions that guide our practices, but which may be covered over by formal theories, rules, or procedures. It is through interpretation that the good in our practice is uncovered and that new possibilities are opened up" (Tanner, 1990, p. 297).

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[26] The UHÄ 1992:7 report is an evaluation of the three-year new nurse education in Sweden, that was made on behalf of the national Swedish Board for Universities and Colleges and is only available in Swedish. A Bachelor of Science in Nursing shall be obtained after completion of course requirements of 120 university/college credit points in total. An general overview see *The Changing Face of Higher education in Sweden*:
http://wwweng.hsv.se/en/FileServlet/doc/83/the_changing_face_2003.pdf

Globalisation of nurse education within higher education has previously been pointed out by authors mentioned in this thesis to be important, and in some case with a focus on the importance to discuss *the changing nature of knowledge*, and that globalisation of the nurse education involves a challenge, for instance as viewed by Jarvis (1996,), who describes a risk that "nurse education becomes a marketable commodity"(Jarvis, 1996, p. 30), and points to some of the differences between cultures of the West, and the influencing force of the European market (Union), and the development of the growing technological communications network worldwide. Jarvis discuss "modernity, a cultural phenomenon of Western society that emerged with the Enlightenment, is typified by an emphasis on scientific knowledge, empiricism, rationality, universality, individualism, secularism and progress." (Jarvis, 1996, p. 23) and maintains that these values have dominated the view of the nature of knowledge. He problematises on that "late modern society has lost some of its emphasis on some of those values/.../knowledge is now regarded as relative (almost narrative); its rational basis has changed; its modes of transmission have altered; it has become a marketable commodity."(Jarvis, 1996, p. 23). In a later study by Holt *et al.,* (2000), with the title *The globalization of nursing knowledge*, the authors put attention to the differences in the view on knowledge, between cultures, the Western world and others and says that there are great "difficulties in demonstrating an identifiable body of knowledge" (Holt *et al.,* 2000, p. 430) and that "while there does not appear to be an agreed, unified body of nursing knowledge, critical and scholarly debate is essential to generate knowledge, but this is now an activity in which the majority of nurses can effectively participate"(Holt *et al.,* 2000, p. 426). He concludes by urging that we must "challenge nurses to examine the implications of globalization and suggests that the continuing debate on the nature of nursing knowledge should be updated to include consideration of both a change in philosophical stance and the far reaching effects of global dissemination of information"(Holt *et al.,* p. 426). The opening up for debating the issue concerning internationalisation and globalisation of the Swedish nurse education is in progress, and questions concerned with the nature of knowledge, seem to be important, and so are, as emphasised in this thesis, questions concerned with approaches in an internationalised teaching and learning to subject matters and content of an intercultural character. Thus, ideas about teaching and about learning of educational content (i.e., *what*) in an internationalised education seem to be equally important and relevant to investigate and explore, in order to comprehend what is meant by internationalisation and globalisation of the Swedish nurse education within higher education.

Recently, the Swedish Council for the Renewal of Higher education published a report, in the form of an evaluation of *Internationalisation of higher education in Sweden*, by Annerblom (2002). The evaluation concerns the long-term effects and the outcome of the reforms introduced in 1992/3, when the Council for the Renewal of Higher Education allocated SEK 15 million in order to extend internationalisation in higher education. The report focuses on exchange programs and aspects of teaching and learning related to internationalisation linked to specific learning/educational contexts. One of the results in the report, as stated in the summary, concerning exchange programs, was that "study programs in which women predominate, such as nursing and education, report problems concerning the possibilities for students to be able to follow-up on their exchange experiences in terms of research and development work" (Annerblom, 2002, p. 3)[27].

In another report, also from the national Agency for Higher Education (HsV 1999:10R)[28], with the title Studies abroad – to what gain?[29], an evaluation of what effects the studies abroad have had on students was presented. The report focuses on the pattern of exchanges between other countries and Sweden, and how employers assess the value of Swedish students' studies abroad and whether such studies should be considered profitable from a national perspective. One section in the evaluation concerns the impact of studies abroad on Swedish education. The report concludes, "internationalisation in the form of studies abroad is positive for the state and for development of society. Studying abroad offers an excellent way for students to get to know themselves and the world they live in". (HsV 1999:10R, p. 35). In other words, it is more or less assumed that internationalisation is per se good. What is also lacking is any analysis of what pedagogical content (in the nurse education) that was addressed and considered to be in line with the overall curricular aims of higher education in Sweden. This ought to have been an important issue[30].

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[27] The author's translation from Swedish: Report in Swedish: Marie-Louise Annerblom see:

http://www.hgur.se/activities/evaluation_papers_reports/council_publications.htm

[28] The report: http://www.hsv.se/sv/CollectionServlet?page_id=129

[29] The author's translation from Swedish.

[30] It is not this thesis aim to conduct an analysis of the present educational material that seems to be in use in the Swedish nurse education. However this could also to be a relevant issue to address. It should be mentioned that discourses and theories concerned with culture care diversity, for instance transcultural nursing, have been discussed since the 1970-ties and ahead in nurse education in Sweden, Leininger (2001, 2002, 2003, among others), yet in data, such subject content was not related to

# 3. Internationalisation of Higher Education from an Educational Perspective.

In the research literature, internationalisation[31] and globalisation[32] are discussed in relation to a wider background where political and economic factors, and organizational developments are considered to be forces exerting an influence. This author, of course, acknowledges the relevance of studying the influences of various forces. In order to understand the phenomenon of internationalisation from a pedagogical perspective, however, several approaches are possible, and some delimitations are called for.

To begin with, what is known in terms of academic cultures and climates, faculty cultures and faculty values and organizational climates and cultures is not explicitly included in this thesis (Tierney, 1990). However, this investigation can relate with what is discussed in terms of assessing student culture. Kuh (1990) asserts that: "assessments of student culture are essential for determining the effects of college and university life on students and the sources of variation related to higher education outcomes (Kuh, 1990, p.52). It is suggested that a qualitative approach such as the use of interviews, helps to discover student cultures including students' visions and beliefs connected with their learning context. This thesis focuses on students' thinking about what internationalisation meant to them and what they recognized as aspects of internationalisation in their learning context and what they believed and hoped to learn in an internationalised educational context, what elements

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any learning of aspects of internationalisation, in any distinct way. The aim in this thesis was to investigate the teachers' and students' ways of experience and understand internationalisation of higher education, and describing the outcome in terms of how they experienced internationalisation and whatever meaning it had to them, in relation to content they put forward as important.

[31] For an overview see chapter 1 (p. 13-28) and note 17, second paragraph: Knight, J. (1999). Internationalisation of higher education. (Eds.) Knight, j. & De Wit, H: in *Quality and Internationalisation in Higher Education.* Paris, France: OECD Publications.

[32] In addition to what has been mentioned earlier, further reading on the term Globalisation, see in Roberston (1998) who in chapter 1, discuss Globalisation as a problem and also in terms of global consciousness and as a twofold process in terms of objective and subjective globalisation. This thesis takes as its starting point empirically conducted studies, and the meaning and understanding of internationalisation and globalisation will be discussed from the perspectives of the students' and lectures/teachers'.

they regarded as qualities of internationalisation in their educational context and what content of an intercultural character they regarded as being present in their education, as well as content they experienced was not present, which they considered important even though it was not included in their educational program (studies I and II).

Knight (1994) asserts that internationalisation of higher education is the dynamic process of integrating an international and/or intercultural dimension into the teaching, research and service functions of an institution. This author agrees with Knight (1999), Woodhouse (1999) and Knight & Wit (1999), among others, that cultural and scientific and educational content is a highly important part of internationalisation in general. The concern of higher education should be mutual cultural agreements about cultural impact, as opposed to the view of higher education as an export product. In Knight's (1999) words, this should "ensure that improving quality of higher education is the primary goal of internationalisation, not the development of international export markets" (Knight, 1999, p. 19).

The studies in this investigation have not primarily been concerned with policy developments at an organisational level. The focus has been on investigating the phenomenon of internationalisation and making it appear/stand out from the perspective of students' and teachers' experiences in an educational context. Formal rules aiming to simplify student and teacher mobility in higher education between countries has not been a main focus. However, the studies (I, II and III) present results that address the development of international formal and valid rules between countries. The analysis has not included any text (i.e., documents) analysis of curricular objectives, but has focused on students' and teachers' experiences and their understanding of curricular objectives of internationalisation.

The starting point of the investigation presented in this thesis has not been how the curricular directions and objectives are concretised in local curricular documents and in text documents in the contexts of the investigation *per se*. It is important to stress that it is the participants' delimitations of the investigated phenomenon and its context, and how they (students in studies I-II) and teachers (in studies III-IV) have interpreted the curricular intentions and objectives of the internationalisation that is investigated: how they experienced that the intentions had been concretised (by the organization and others) and how they themselves concretised the intentions of internationalisation (teachers) or wanted them to become concretised (students and teachers), how they think the intentions ought to be put into practice in terms of internationalised teaching and learning However, it is important to point out that the curricular intentions of internationalisation referred to concern all

higher education in Sweden, including Swedish nursing education and, accordingly, in some sense, the studies have implications that can be related to a wider and more general background comprising higher education in Sweden.

## 3.1 Cultural influences on variations in meaning - a central concern in internationalising teaching and learning

Questions concerning *the social and cultural influences* on experience and the constitution of meaning, understanding and knowledge in learning are an important issue in the present context. Svensson (1998) says: "to deal with the flow of culture, there is a need for a meaning of culture, that is focusing more on the elements of culture, their constitution, nature and relations." (Svensson, 1998, p. 15). The concern in this thesis is how to grasp the influences of culture viewed from a pedagogical perspective. Cultural flows are seen as an "exchange of culture between people representing different cultural traditions". Svensson (1998, p. 19) says that "the combination of a focus on cultural elements and cultural flows is fundamental to an educational perspective and an educational perspective is fundamental to a deeper understanding of the creation and flow of cultural units."(Svensson, 1998, p. 19).

According to Vygotskij[33], an obviously significant pedagogical perspective is the sociocultural, with the emphasis on learning of cultural phenomenon (Vygotskij, 1962, 1978, 1997), the social interaction between humans is an important influence to consider in all learning situations. In Vygotskij's "theory of mind", he proposes three forms of mediation as important, tools, signs and symbols, and social interaction (Vygotskij, 1962, 1978, 1987). Multiculturalism[34] and culture and learning have been issues for centuries.

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[33] In Vygotskij's theory and the Zone of Proximal Development (ZPD), and the relation between ZPD and mediation.

[34] For an orientation on: traditional multiculturalism and modern multiculturalism and post-multiculturalism, see chapter five, in Delanty (2003), and his critique pointing out the limits of multiculturalism, claiming a stance beyond multiculturalism and the need to recover the social/society as a ground, rather than accept ideologies favouring an ethnic diversity as a basis for multiculturalism. He asserts, referring also

Vygotskij's sociocultural theory represents an orientation away from an individualistic approach to learning to a sociocultural approach. Symbolic artifacts as mental tools orientate the learner, and these kinds of tools [signs, symbols, texts, formulae etc.,] differ in each culture, which has its own set of tools and situations [in which the tools are meaningful and appropriated]. When these tools are internalized they become the individual's help in coping with the world through perception, memory, attention and in the construction of meaning(s). Vygotskij also discusses mediation and the agents of mediation but moves away from the idea that the learner is merely a container to be filled with knowledge. Vygotskij, as is also the case with the phenomenographic approach, opposed the idea that knowledge is merely transferred explications.

What is particularly interesting is what Vygotskij & Luria (1993/1930), and also outlined by Kozulin *et. al.,* (2003), call symbolic mediators and the "distinction between experiences produced by the immediate contact of the individual with the environmental stimuli and experiences shaped by interactions mediated by symbolic tools." (Kozulin *et al.,* 2003, p. 23). When conceptualizing cultural influences on experience and learning situations it is relevant to make a distinction between on the one hand social constructivism focusing on language and discourse patterns and cognitive research focusing on representations and mental processes and on the other, a phenomenographic approach focusing on meaning, awareness and intentionality. As expressed by Marton & Booth (1997) "cognitivism puts emphasis on explaining the outer (acts, behavior) in terms of the inner (mental representation) (Marton & Booth, 1997, p.12). The social constructivistic approach is surrounding related, and places "emphasis on what surrounds the individual, focusing on relations between individuals, groups, communities, situations, practices, language, culture, and society", Marton & Booth (1997, p. 11), and the object of research is how these surrounding factors have an impact on and form individuals' acting and ways of thinking.

*The phenomenographic approach* that has been used throughout this study differs in contrast to the other approaches mentioned here. The phenomenographic approach focuses on subjective knowledge as the object of research in terms of peoples' experiences and conceptions, Svensson (1994), whereas the other approaches mentioned build on an objectivistic view of knowledge as a research object (whether focusing on either an internal or external dimension). This is something that is important to the methodologi-

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to Fischer (1999) that "it is increasingly difficult to say what is a cultural identity and what is a political identity" (Delanty, 2003, p. 109).

cal approach as well as to assumptions and arguments about the contextual delimitation regarded as relevant to the investigation.

In phenomenography, the object of research is variations in peoples' experiences of a phenomenon, described as a space of variation[35]. What, according to Svensson (1994), is important to stress is that:

> "The most apparent difference in comparison with the dominant tradition was the turning away from results in the form of variable-based quantitative descriptions. Instead the kind of knowledge aimed at was qualitative descriptions and it was emphasized that qualitative descriptions of a special kind were the main results of the research" (Svensson, 1994, p. 13)

The phenomenographic view of learning focuses on the learner's experience. Compared to a cognitive and psychological approach that focuses on an inner dimension, and a social constructivistic approach that focuses on an outer dimension, phenomenography acknowledges both dimensions as equally important. In phenomenography "there are not two things, and one is not held to explain the other. There is not a real world out there and a subjective world in here. The world is not constructed by the learner, nor is it imposed upon her; it is constituted as an internal relation between them."(Marton & Booth, 1997, p. 13).

What phenomenography and social constructivism have in common is an emphasis on the learner to be cognitive active in his/hers learning approach, and emphasize on the importance of experiences, the cultural context/practices, the relation with other people and language as important in achieving knowledge. People's mutual sharing of thoughts, ideas, values and habitus[36] in a society may be described in phenomenographic terms as the collective mind described in terms of categories of description, which, as Marton (1981) asserts, "denote forms of thoughts, which we bring together in order to characterize the perceived world (or at least fragments of it), [and] arrived at by separating forms of thoughts both from the thinking and from the thinker. (Marton, 1981, p. 196).

> "This collective intellect can thus be seen as a structured pool of ideas, conceptions, and beliefs underlying the possible inter-

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[35] Methodological assumptions in phenomenography, discussed fro instance by Marton & Booth (1997) and, Bowden & Marton (1998).

[36] Drawing of Bourdieu, the term Habitus as outlined by Bouveresse, J. (1999). Rules, dispositions, and the Habitus. *Bourdieu; a critical reader.* (Ed.). Richard Shusterman, 45-63. Oxford: Blackwell.

pretations (or possible constructions) of reality and it is enhanced steadily, as new possibilities are continually added to those previously available. The superindividual system of forms of thought, this perceived world, is, we believe, description of human thought in two ways. It can be used as an instrument for description of the way people think in concrete situations and, from the collective perspective, it can be seen as a description of thinking. (Marton, 1981, p. 198).

Säljö (1997) takes a critical look at phenomenographic inquiry and in his book *Learning in practice*, Säljö (2000) he also discusses a socio-cultural perspective on learning and that the variation between practices and the use of various tools (artifacts) are supportive and crucial in people's development of knowledge. He points out and raises critical questions related to phenomenography, saying that:

"one of these concerns the relationship between discourse and experience, and this issue I consider central in terms of the constitution of an object of inquiry in phenomenography (or any other kind of) research on human development and learning, but it is also critical when we evaluate the validity of phenomenographic research endeavors and the methods used./.../I find that many of the concepts and phenomena studied in phenomenographic research were developed and work precisely because they were drained of reference to experience" (Säljö, 1997, p. 174).

Säljös point of view became a concern during the investigation. I partly agree and partly disagree with the critique. I agree about a need to consider people's unique life experiences. This can be done when collecting data, that is, when interviewing people about their experience of something. The questions about their experience must include social-cultural features related to the experience. I disagree about that phenomenographic research is 'drained of reference to experience', since the point in my opinion is that the phenomenographic approach gives several possibilities to relate data 'back into context' and discuss the outcome in terms of what cultural influences that have an impact on learning, understanding and meaning, an impact that in turn can be questioned and changed, as suggested in poststructuralist and deconstruction approaches where the very idea is to make a socio-structural impact visible and distinct, in order to accomplish conceptual changes (individually and collectively).

Bowden & Marton (1998) and Marton (2000a)[37], in describing the nature of the relation between the individual and collective level, provide a further underpinning of the rationale of this thesis:

> "Humans have an awareness and they act in accordance with the practice which they are parts of and aware of. But the way in which they are aware of that practice derives from things outside the practice, their biographies namely. Their acts and behavior are constrained, and not determined, by the practice in which they participate. What happens within those constraints/…/has to be dealt with in research at a semi-autonomous level of explanation within the constraints given. This means that we have to focus on individual consciousness entailing the experienced world, and not as an epiphenomenon of organic matter, nor of societal practice." (Marton, 2000a, p. 236)

Säljös' respectively Martons' position points out that the relation between the individual and the collective can thus be discussed in many ways. The relation could be described as a matter of belonging to and being alienated from a context, culture and society, ranging from a cognitive to an existential perspective comprising personal and social identity. Generally speaking, it is a question, which runs through, and is relevant to all domains within the social sciences. This very complex relation, between the individual and the collective, could be seen in a historical and international context focusing, for instance, on differences such as the one between the developing and industrialised countries and in terms of Western and Eastern countries. It is a question that concerns: context, community and society on a local, national, international and global level, and identity and cultural inheritance (Carr, 2003; Roberts, 1998; Waters, 2001, among others).

In higher education, this relation between the individual and the collective could be discussed in terms of an educational development taking place within a society discourse on a national and/or international and/or global level, and from the perspective of being primarily a question of education (and competence[38]) ranging from the various levels, that is, from a non-

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[37] Ference Martons response to Roger Säljös claim about *the practice of learning* as going beyond socio-culturalism, see: Marton, F. (2000a). The practice of Learning. *Pedagogisk Forskning*, *20*, 4. p. 230-236.

[38] The meaning of and the concept of competence are not discussed exhaustively in this thesis. However, competencies and capabilities will to some extent be dis-

internationalised to an internationalised teaching and learning.

We can also draw on Robertson's (1992, p. 25-31) concept of *emergent holistic consciousness*, where he asserts that globalisation involves relating individual and national reference points to general and supranational ones, which thus involves linkages between the individual self and the national society as well as between the international system of societies and humanity in general.

Intercultural and multicultural education[39] should obviously be considered in relation to internationalising teaching and learning in higher education. When it comes to teaching, internationalisation is more or less a question of making the higher educational environment an intercultural learning context. Emphasising an intercultural educational content in higher education is essential, but not sufficient. The main problem with intercultural pedagogy is that even though it is ideologically interesting (in its intentions), it is rather vague when it comes to the actual approaches in teaching and learning, and it also differs in the ontological claims compared with a phenomenographic approach. Intercultural education should involve *inter* and *culture* and stress the interaction between people in the interhuman sphere. However, intercul-

cussed in relation to the results, mainly because the nursing education program leads to a diploma in nursing and involves knowledge that is practiced continuously through clinical practice training during the three-year education program. For further reading, see Bernstein (1996, 1997) who discusses education as a product of some kind of competence, and Bowden & Marton (1998) and Bowden (2004) who discuss the product of education in terms of capabilities or the ability to perform in a more specific way. The former term, capabilities, will be placed in relation to aspects of the results of this thesis. For further readings on competence related to a phenomenographic approach, see Dall'Alba, G & Sandberg, J. (1996). Educating for competence in professional practice. *Instructional Science, 24,* 6. p. 411-437; and, Sandberg, J. (1994). 'Human Competence at Work'. An interpretative approach. Göteborg: BAS. Sandberg discusses on the one hand an interpretative approach in order to understand competence in developing phenomenography for identifying human competence, and on the other, the abandoning of a rationalistic (understanding) and approach to competence. The study involves a group of 20 engine optimisers at Volvo Car Company in Sweden and aims to describe workers' conceptions of their work and the constitution of competence.

[39] It is not the ambition of this thesis to explore these discourse traditions. However, the idea of an internationalised teaching and learning educational context, drawing on the intentions of internationalisation as curricular objectives for higher education in general, asserts, for instance, that higher education should be in agreement with a multicultural society and promote democratic values, support equality and oppose prejudice.

tural pedagogy tends to rest on social-constructivism and support the view of a dualistic approach to learning and understanding and a constructivist view of knowledge, which is criticized in the phenomenographic discourse in favour of a relational and constitutive view of knowledge and learning. Lahdenperä (2004), drawing on Appadurai (1997)[40] and Burr (1995) among others, refers to social- constructivism as the ontological ground for intercultural teaching and learning, where learning is understood as a processes focusing on social constructed features, problematised from a multicultural perspective. Major parts to consider emphasising intercultural communication in learning contexts are that of prejudices, stereotypes, discrimination, social inequality, ethnicity and inequality between the sexes. However, this kind of comparison tends to maintain a dualism and the dividing into dichotomies. Another issue related to internationalisation has been (and still is) how to teach according to intentions of internationalisation (in higher education). If there is confusion and vagueness about the intentions of internationalisation in higher education, then the very same problem is likely to be mirrored in all teaching linked to forms of intercultural pedagogy. Intercultural pedagogy, mono-cultural, multicultural, Carl (2003), makes assumptions about teaching and learning, which are close to the qualitative and holistic approach in teaching and learning hold as important in this thesis.

My concern is that intercultural pedagogy of today, by mainly resting on social constructivism and ontological dualism, risks having teaching explicate various cultures in an enumerating way, thus lacking the intercultural holistic stance that ought to be taken to develop a deep approach in understanding (of objects of knowledge). In other words, learning is focused on different cultural practices and languages, the focus is on the outer and learning is concerned with what surrounds the individual as a way of gaining knowledge of our world, Marton & Booth (1997, pp. 8-13), rather than stressing that knowledge is constituted as an relation between the learner and the world. In line with this latter view of knowledge, there is a need to focus on underpinning theoretical rationales, which represent ontological and epistemological tools in order to achieve intercultural learning and/or intercultural competence and internationalised teaching and learning. Also the rejecting of dualism is fundamental. The view, held as important, is that learning of aspects of a phenomenon through the experiences of various constituted understandings and meanings involves an internal-external relation where the constitution of knowledge takes place and "stays" in the relation.

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[40] See references on Appadurai (1996), which is the same reference only different year of printing.

What is important in terms of the constitution of intercultural knowledge is learning that acknowledges variations in meaning and understanding in order to open the way for changes and possibilities in order to constitute an understanding and meaning in a new way.

## 3.2 Rejecting Cartesian dualism in favour of a relational approach to learners' experiences - an historical overview

The aim of this section focus on the ideas related to knowledge that has had a major impact on educational development over time. The importance when establishing a discourse for a future development on internationalisation of higher education and an internationalised teaching and learning is of course vital. Two major discourses can be identified through history [41], which are concerned with knowledge and peoples' relation to their surrounding world, emphasizing either the inner (the mind/soul) or the outer (reality/the world around us). The question to raise from a pedagogical perspective would be, how do we gain or develop knowledge or, as a phenomenographer would put it, *how do we learn by developing or gaining knowledge through experience?* (Marton & Booth, 1997). The most fundamental question in phenomenography concerns the relational view of knowledge, and the position in this thesis is described by Svensson (1994) as:

> "...dependent both on human activity and the world or reality external to any individual. The position taken differs from empiristic and positivistic assumptions about observations as facts, and knowledge as inductively based on facts. It also differs from rationalistic, mentalistic and constructivistic assump-

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[41] It was not the aim of this thesis to outline and discuss various scientific discourses in a thorough way, and no such claims are made; rather, it has been a question of positioning the phenomenographic research tradition, including the methodological approach, in order to make this tradition/approach comprehensive. (Historical overview, with references to several sources used in this thesis, see list of references). The philosophical influence of Karl Marx (1818-1883) and Frederich Engels (1820-1895) and Marxism and its historical influences on social sciences, has been omitted in this historical overview (without disputing the fact that Marxist theory has influenced society), but left out mainly because it was important firstly as a socio-economical theoretical stance rather than a pedagogical one.

tions about knowledge as rational or mental constructions within a more or less closed rational and/or mental system. Thus the view of knowledge is that it is relational, not only empirical or rational, but created through thinking about external reality." (Svensson, 1994, p. 14-15).

So, on one hand we have rationalism, drawing on the inheritance from Plato, according to the Cartesian René Descartes tradition stressing ratio, rationality, and the power of mind and that research should be conducted deductively. And on the other hand, empiricism, drawing on the inheritance from Aristotle, stressing *empeiria*, experience, and that research should be conducted inductively. In stressing an inductive methodological approach when conducting research, John Locke and Frances Bacon emphasised the need to tie knowledge to experiences of sensory content in consciousness or what can be observed by the use of the senses. In emphasising the importance of empirical studies, and logical reasoning, August Comte founded the tradition of positivism, developed further by Carl Popper, claiming that the only form of knowledge is the description of sensory phenomena. The tradition argued in favour of objective observations of reality in order to seek general laws and the principle of verification and falsification became crucial tools for claiming validity.

In comparison with (traditional) rationalism, realism, empiricism and positivism, and in drawing more on the inheritance from Immanuel Kant and followers, a third discourse was developed that tried to unify rationalism and empiricism and argued for the importance of both in terms of contrasting between a priori and posteriori propositions; the former, described as a proposition knowable without experience and the latter, described as a proposition based on experience (through senses) and observation. Kant (1996) asserted that humans also construct knowledge of their lifeworld and developed a constructivistic view. However, Kant argued in favour of the unity of the two, and that the unity of consciousness itself presupposed experience in accordance with universal laws. He outlined the relation as the relation between *das Ding an sich,* as the relation between the reality and an object and the relation between *das Ding fur mich*, as the relation between human consciousness and awareness of an experienced object (Kant, 1996). The phenomenographic research tradition draws on Kant and the gestalt physiologist (discussed further in section 4.1).

Piaget (1973) and Piaget & Garcia (1991), drawing on Kant, developed modern (individual) constructivism, asserting that humans construct their knowledge (and understanding) about the world around them, which he

claimed to be constructions made by their own consciousness. Adaptation, assimilation and accommodation related to a cognitive self-regulation were central in the construction of knowledge, according to Piaget. Returning once more to Vygotskij and others that focused on the influences of the individual's surrounding world involving culture, society, language and relations between individuals, and between groups, in terms of social constructivism, developed from the tradition of the socio-historical school of psychology (Vygotskij, 1962, 1978, 1987, 1997). Both traditions claim that the construction of knowledge is an active process, and self-regulated (cognitive), and have elements of a figurative as well as an operative character, unified in the created structure of knowledge. Another important discourse tradition is psychologically based educational research, where cognitivism has been the mainstream discourse for several decades, in emphasising the inner sphere (Gardner, 1987)[42]. The position of either social constructivism or cognitivism, are rejected by the phenomenographic tradition in that sense that either is emphasised on behalf on the other, (holding both as equal important in an analytic sense) in emphasising a relational view on the constitution of knowledge.

Another way to view the historical influences on research is to consider the influence of Humanism, in large, as claimed to be one of the main influential paradigms in the ongoing social discourse in society, framing most educational research in Western Europe. It could be contrasted with the post-structuralist discourse, drawing on Nietzsche, Heidegger, Foucault and Derrida[43], and developed particularly within gender and feminist research traditions by authors such as Butler (1990, 1997), Davies (2000, 2004) and St Pierre & Pillow (2000) and Henriques *et al.,* (1984). In research on organisational phenomena and when construing the subject and subjectivity, and experience and learning, post-structuralism offers a different research paradigm by rejecting a Cartesian dualism, in favour of a relational view (in line with the phenomenographic approach) compared with the liberal humanistic[44] and Cartesian dualistic view, when trying to understand the phenomena

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[42] Cognitive science is often related to forms of mental representations and with learning and artificial intelligence in computer science, this discourse will not be addressed further in this thesis.

[43] The tradition of deconstruction: Derrida, J. (1981, 1991, 1995, 1997, 2001, 2002a, 2002b, 2004). Heidegger (1987).

[44] Liberal humanism, as discussed and criticised in feminist research tradition, where LH (as an offspring from the second half of the seventeenth century and the Enlightenment) that denotes the ruling assumptions and values asserting claim to be universal, rational and natural (norm given). Belsey (1980, 2002).

investigated. The phenomenographic approach equal in respect of rejecting dualism when investigating peoples' experiences and when conducting studies about teaching and learning.

Yet another way of looking at the differences, from a historical perspective, is that of dividing research into an analytic versus a hermeneutic and phenomenological approach. In contrast to the analytic tradition and its quantitative approaches (Frege, 1984, 1977; Russell, 1912; Chomsky, 1965, 1982; Ryle, 1949, among others), the hermeneutic (Apel, 1967, 1980; Gadamar, 1976, 1993, 1994; Heidegger, 1962, 1971,1999) among others) and phenomenological (Husserl, 2001a, 2001b, 1976; Merleau-Ponty, 1962/1945; among others) discourse(s) opened the way for qualitative and dialectical approaches in research, where the phenomenographic approach and method can be placed and considered to be qualitative in its approach.

## 3.3 Teaching and learning according to the phenomenographic tradition - the importance of the context and an active learner

According to the phenomenographic tradition, students as learners by necessity need to be the active creators of their own learning and understanding and of constituting meaning within a context. In all phenomenographic research, as in this thesis, the overall aim is to explore the variation in what experiences and meanings are related to a phenomenon, as in this case, internationalisation in higher education and, more specifically, within the context of nursing education in Sweden. According to the phenomenographic approach, students' learning is described in terms of experience, understanding and meaning. A number of phenomenographic studies have discussed learners' approaches in terms of a surface and deep approach in learning (Marton & Pang, submitted; Marton & Säljö, 1976b, 1976c, 1984, 1986; Entwistle & Ramsden, 1983; Marton & Booth, 1997; Prosser & Trigwell, 1998, Marton *et al.,* 1984). In the deep approach there is a focus on the content of the task, and in the surface approach there is a focus on the signs on the word level or the text (that has to be understood by the learner)(Marton, 1988a, p. 66).

The deep and surface approaches to learning have been frequently discussed by phenomenographers. The distinction between holistic and atomistic approaches (Svensson, 1976, 1977) has been related to "deep" and "surface" approaches to learning, Marton *et. al.,* (1977) and Marton (1988a) and Mar-

ton & Säljö (1986). In the holistic approach there is a focus on the whole in relation to the parts and vice versa, and in the atomistic approach, there is a focus on the parts (of some object). Approaches to learning could be of deep or surface approach, and Biggs (1999) says that:

> "A surface approach refers to activities of an inappropriately low cognitive level, which yields fragmented outcomes that do not convey the meaning of the encounter. The deep approach refers to activities that are appropriate to handling the task so that an appropriate outcome is achieved. The surface approach is therefore to be discouraged, the deep approach encouraged – and that is my working definition of good teaching." (Biggs, 1999, p. 60).

Biggs, hold the position that students, in education must be supported, encouraged, in their learning approaches and says, "thus, education is about conceptual change, not just the acquisition of information" (Biggs, 1999, p. 60). He describes four pointers for how to achieve this in teaching, which in short is, clear objectives "where these objectives are buried in the assessment tasks [and that] students experience the felt need to get there. The art of good teaching is to communicate that need where it is initially lacking. Motivation is a product of good teaching, not its prerequisite" (Biggs, 1999, p. 60-61). He also asserts that students must get the opportunities to feel free to focus on a task in their own doing, and work collaboratively and in dialogue with others, in order to deepen their understandings (Biggs, 1999, p. 61).

In Bowden's (2000) view, a pedagogical awareness and approach in teaching and learning, in accordance with the phenomenographic research approach, involve several parts, as for instance the following:

> "students' ways of understanding particular aspects of the world may differ even when they give identical answers to, say, quantitative questions about its characteristics [and ]/…/ teachers need to listen closely to what a student is saying across a number of aspects to the problem at hand if they are to comprehend the understanding that the student has of a particular phenomenon or concept" (Bowden, 2000, p. 59)

Bowden (2000), referring to Marton (1986, p. 30), asserts that "in phenomenographic studies it has been found, repeatedly, that each phenomenon, concept or principle can be understood in a limited number of qualitatively different ways." (Bowden, 2000, p. 50).

Qualitative variations in the understanding and meaning of a phenomenon

exist within an educational context, and this should be taken into consideration in teaching and learning when supporting the students' constitution of knowledge and making use of the constituted variations of conceptualised wholes in relation to an object of knowledge as describing possible ways of understanding a phenomenon. And as Marton & Booth (1997) assert, learning is an experience between the learner and the world, and learning "is *constituted* as an internal relation between them" (Marton & Booth, 1997, p. 13). If the constitution of knowledge is to experience something in a certain way, and learning rests on discernment of crucial features of the object of learning, then teaching and education are a question of constituting a space of variation and make learners become aware of variation through discernment in relation to the object of learning.

Kember (1997) carried out an interesting meta-analysis of the results presented in 13 articles based on phenomenographic studies concerned with university studies and conceptions of teaching. He found a variation in the categories of conceptions of teaching in terms of teaching support of teacher-centred or student-centred learning. Kember (1997) asserts that the results can be portrayed as a spectrum, going from, imparting information, transmitting structured knowledge, being teacher-centred and content-centred, at one end, to being focused on a student-teacher interaction/apprenticeship, facilitating understanding, conceptual change and intellectual development and to being student-centred and deep learning-oriented, at the other end.

Biggs (1999) writes about *teaching for qualitative learning at university* and claims that a deep approach focusing on the learner's learning is essential in teaching combined with a teacher awareness of what approaches that are used (deep/surface) in learning situations. According to Biggs, the teacher must maximize the chances, and opportunities, that the students will use a deep approach in their learning.

One of the overall aims of this thesis is to describe the phenomenon of internationalising in higher education in Swedish nursing education related to teaching and learning. In order to investigate, by exploring students' and teachers' ways of experiencing internationalisation, questions concerning the didactical what and how aspects related to teaching and learning became relevant. Therefore questions concerned with a deep and surface approach in teaching and learning is relevant in this thesis, as well as questions of what is meant by holistic and atomistic/fragmentary approaches. Deep and surface approach in relation to teaching and learning are outlined and discussed in the various empirical studies. The meaning of holistic and atomistic/fragmentary are more ambiguous and need to be addressed.

Holistic in this thesis is related with two different meanings. For one, holistic is related to the nurse program's educational structure. The program[45] is divided into separate areas (cross nation wise, even though not identically it is asserted that the same structure in large is at work, mainly ranging from medical-technical to behavioural sciences) and in some major course areas (some examples; medicine, public health, nursing science, human biomedicine and behavioural science). The dividing into areas does not invite teachers to plan from a holistic perspective, and calls for a distinct awareness in order to avoid an atomistic/fragmentary view when interpretation of curricular objectives is called for. For another, holistic in this thesis also relates to teachers ways of teaching, involving teaching methods in use when teaching about aspects of internationalisation. Holistic refers to if an approach involves several parts that as a whole aim at teaching aspects of internationalisation supporting an deep approach in students learning (i.e., lectures, story-telling, essay writings, group collaborations/focus group(s), seminars) where the learning context through teaching methods opens up to students be confronted with variations of meaning and understanding in relation to the object of learning. Thus, a holistic educational approach aims at understanding and learning an object as a whole, implying a learners' perspective in teaching. An atomistic/fragmentary, teaching approach would then be the opposite, where the students interpretations of the object of learning, will not be considered in terms of the object as a whole and become elaborated on in terms of variations.

## 3.4 The experience of teaching and learning in phenomenographic didactical terms

In a historical sense, the development of Swedish education in general has been influenced by German reform pedagogy drawing on Johann Heinrich Pestalozzi, and Johann Friedrich Herbart, and Fredrik Fröbel. However, the development of curriculum theory and research in Sweden, have also been influenced by John Dewey's (among others) philosophy of education, adop-

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[45] As one example of a Swedish nurse program see Linköping University Nurse program, 120 credits:
http://www.hu.liu.se/kurs-_och_utbildningsplan_050124_engelsk.pdf?node=287956

ting a pragmatic stance[46]. Both traditions, the German versus the Anglo-Saxon tradition have influenced the Swedish development of curriculum theory, and Gundhem & Hopman (1998) say that there are "two sets of attitudes representing ideals that pose major problems in intercultural communication: the Anglo-Saxon tradition of *curriculum studies* and the Central and North European tradition of *Didaktik*" (Gundhem & Hopman, 1998, p. 1), and referring to Gundem (1992, 1995) and Kansanen (1995), the authors maintains that *"in Scandinavia and a few other European countries both variants have co-existed for many years* (Gundhem & Hopman, 1998, p.1). Terhart (1998), referring to the development of curricular rationales in Germany from the 1960s to the 1990s, reflects on today's ongoing debate on the changing concepts of curricula, going from *bildung* to learning and further to experience (Terhart, 1998, p. 107). The curricula traditions were, according to Terhart, curricula aimed at bildung[47], curricula aimed at learning, and curricula emphasising experience, where the latter had a rise in the 1980s and has been referred to as a didactical turn away from curricula back to didactics. The changes began in the 1970s with the decline of the technocratic curricular movement through a process that redefined curricula, "*from curriculum -as-a-plan-for-teaching-and-learning* [towards a] *curriculum-as-an-enacted-experience-in-situations*" (Terhart, 1998, p. 117). In Sweden this became a part in the development (from the 1960s and earlier) an onwards, profiling the Swedish education as a modern project that was taking place in the development of the Swedish welfare state [folkhemmet] (Wallin, 1998). Terhart (1998), when discussing curricula and experience in the 1980s points to a: "broader tendency to look at the social reality, the everyday worlds of education and teaching, to look at the microstructure of school and classrooms/.../this was a conceptual change in several respects: from centralized

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[46] Deweys' philosophical influence in theoretical curricular development (on all educational levels including higher education), concerned mostly that of a social equality aspect should become involved, and was in line with the development of social democracy in Sweden. The fact that the learners' socialisation in pragmatic terms became rather un-critical and inconsistent with general principles considered important for higher education, was criticised. See: Dewey, J. (1963). *Experience and education.* New York: Collier Books.

[47] Further on the concept of *Bildung* and *Bildungsideale* and the nature of meaning related to these concepts are not thoroughly discussed in this thesis. As implied earlier, the aim here is only to make some overall distinctions and describe the overall discourse development concerning curricula and didactics in order to relate (in a wide sense) to the phenomenographic tradition.

top-down thinking to decentralized, grass-roots-or bottom-up-thinking and in research from psychometric and/or survey research (quantitative) to ethnographic, qualitative, hermeneutical strategies; and concerning the view of teaching and learning as "from a technological view of organizing and evaluation learning to a concept of experimental teaching and learning (*erfarungsorientierter Unterricht*)" (Terhart, 1998, p. 118). According to Terhart, this was in the 1980ties a didactical turn, in favour for didaktik and away from curriculum, which became a conceptual change in many ways. There is a risk in this turning back and return to somewhat an old tradition, according to Terhart, and that:

> "'curriculum' is what teachers and students do/experience in (and out of) classrooms/.../This leads to a new role definition of the teacher—which, in fact, is in a new rhetoric a return to the old tradition. This/.../concept of curriculum is basically a re-invention of tradition, the tradition we call Reformpädagogik (from the beginning of the century), and what is called 'progressive education' in the English-speaking world." (Terhart, 1998, p. 118).

Terhart, in his reasoning about the changing concepts of curricular, from *bildung* to learning to experience, and asserts five major pointers that he claim to be of importance, where one is that:

> "The process of curriculum enactment (that means realizing and experiencing curricula in the classroom) must be studied in a more intensive way-instead of investing energy in and developing new normative or analytic models for curriculum revision (the ideas of the traditionalists concerning the 'dignity of ongoing, living educational practice' are still alive!), we need more knowledge about what teachers do with (old or new) curricula, how they use them, how they incorporate them into their professional culture and their everyday activities." (Terhart, 1998, p. 119-120).

So when emphasising experience in learning, it should be made clear that in this thesis, experience is connected with the concept of intentionality and related to the learner's perspective (Marton & Booth, 1997; Bowden & Marton, 1998). It is not a social constructivist perspective, but rather an approach that asserts that knowledge is constituted, and the question that should be raised is what curriculum (theory) development would then support a learner's perspective, experience and deep approach in learning?

When outlining future curricular development, many overlapping aspects should be considered, from an international/global perspective in order to be able to meet the challenges ahead. One example is as asserted by Pinar *et al.,* (1998) that "curriculum theory must not be collapsed into discourse. To understand educational experience requires being in the political, racial, aesthetic, spiritual, gendered, global, and lived world." (p. 273), and hold that discourses may be understood as overlapping ideas, and by referring to Lee Schulman, and pedagogical content knowledge giving examples on "curriculum research, especially the phenomenological and theological", considering content (Pinar *et al.,* 1998, p. 278), are illustrative example of possibilities of overlapping across discourses. And by referring to Madeleine Grumet (among others), and the poststructural approach, Pinar *et al.,* is saying that:

> "post structuralism may function like a virus for political scholarship, undermining its present structure and function. Radical scholarship may well become an integrative sector in which political, feminist, phenomenological, poststructuralist, aesthetic, theological, and international elements are recombined and synthesized into a sophisticated, autonomous theory of curriculum" (Pinar *et al.,* 1998, p. 278).

Within the phenomenographic tradition, drawing on Alexandersson (1994), Bengtsson (1997, 2001), Kroksmark (1987, 1993, 1997) and Uljens (1996a, 1997), the didactic focus is on the teacher's understanding of the learning object, as well as the teacher's awareness of learning being relational in character, comprising a relation between the learner as subject and the learning object. Marton (1983, 1994a, 1994c,) holds that phenomenographic *didactics*[48] should be concerned with focusing on the educational content in terms of how the students experience and understand the knowledge content and how they deal with it, and that subject didactics as a specialty should always have an educational content as a starting point. However, in both cases, it is the learners' ways of thinking of and understanding and experiencing that is the research focus.

The present author agrees with the phenomenographic approach that emphasizes the importance of subject didactic research taking its starting

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[48] In Swedish: Fackdidaktik, and in German: Fachdidaktiken, as compeered to general didactics (Allgemeine didaktik/Allmän didaktik) and with domain didactics (Bereichsdidaktken). The phenomenographic didactics, see: Kroksmark (1987, 1993).

point from the learner's perspective. It is the learner's (student's) approach to learning and his/hers experience of what and how to understand the learning objectives, and the learning objects, that constitute a valid ground for didactics in a phenomenographic research tradition. The phenomenographic position emphasizes the teacher's role in supporting the student's learning activity aiming at making it possible for the students to become aware of the meaning of the educational content (learning objects) through a deep approach in their learning. Teachers' teaching should be based on their understanding of how the learners understand the learning object/content. This involves an awareness supported also by reflection on their (the teacher's) own understanding of the learning object and, furthermore, on how aware the teachers are of what is learnt and how the *what* is learnt by the students (e.g. Bengtsson & Kroksmark, 1994[49]). What becomes important is also how they, as teachers, deal with qualitatively different ways of experiencing the learning object. In didactical studies in phenomenography, the investigations are almost always empirical in their approach and are carried out by using explorative qualitative interviews in order to gain data concerned with peoples' ways of experiencing an object. Kroksmark (1987) emphasized the distinction between content of thought, and object of thought. What is important in this thesis is ideas about *what the mind is directed to when learning something* in terms of what objects, and variations in experiences and meaning of the objects, and how these experiences and meanings are constituted. The underpinning philosophical and theoretical rationale asserts that intentionality is a crucial characteristic of experiences and meaning.[50] The general idea is that consciousness should be understood in terms of being directed and what a subject is aware of, an awareness of something, and how this awareness is structured.

## 3.4.1 Learning and cultural influences concerning the formal and informal sphere

The research results in the phenomenographic tradition embrace both an individual as well as a collective level of description concerning the nature of the relation between people and their lifeworld (Svensson, 1989). As described by Åkerlind (2002), the outcomes of the results:

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[49] Freely paraphrased by the author.
[50] Intentionality is a crucial key aspect in phenomenography and in a didactical sense, and will therefore be further discussed in the running text.

"are presented as a hypothetical 'outcome space'[51], developed from the researcher(s) analysis and interpretation of the collective experience amongst a sample group, (typically based on interview data). This is regarded as a 'space of variation', ideally representing the full range of possible ways of experiencing the phenomenon in question, at a particular point in time, for the population represented by the sample group. It constitutes a description of the phenomenon, as experienced." (Åkerlind, 2002, p. 2).

On the one hand, phenomenography emphasises peoples' somewhat unique[52] experiences as important in learning, and on the other, there is an emphasis on descriptions at an abstract level in terms of categories of description, describing peoples' experiences and conceptions of a phenomenon as a collective. Svensson (1989) on conceptualization of cases of physical motion, emphasized that the explorative character of phenomenographic research also involves the identification of certain commonalities.

The position taken in this thesis is that pedagogy should be seen/experienced as a human activity, an activity that occurs in all societies, worldwide. Usually, a division between formal and informal education is made. A human activity, however, is sometimes difficult, impossible or not relevant to divide in terms of formal and informal learning/education[53]. The

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[51] On the term outcome-space according to Marton (1986) and Marton & Pang (1999) referring to Marton & Fazey (1997): "the different aspects of the phenomenon discerned and held simultaneously in focal awareness constitute an outcome space of variation. A way of experiencing something is seen as an internal relationship between the person (the experiencer) and the world (the experienced). It is a space defined by the dimensions of variation as experienced, i.e. a space of experiential variation."(Marton & Pang, 1999, p. 8).

[52] Specifically emphasised in this thesis as a reflection made concerning the outcome of the results and need to be further investigated. This is discussed (from various angles) throughout this thesis according to relevance.

[53] The argument for one or the other, overlapping dimension/areas/situations and so forth concerning the relation of/between formal - informal learning or the meanings of tacit versus explicit and informal versus formal knowledge and learning are not explored in a thorough way here since this kind of meaning are judged to fall outside the scope of this thesis. It is not claimed to be irrelevant in relation to learning of aspects of internationalisation, rather the contrary. Cultural influences on learning is assumed, and some phenomenographic studies have considered this such as Boulton-Lewis *et al.,* (2000), that investigate learning in formal and informal contexts, among a group of Aboriginal and Torres Strait Islander university students'.

position in this thesis is that all (formal) pedagogical activity has the purpose of impacting on the learner in some sense and in line with overall norms and ideals, and more specifically, with curricula objectives in education. Formal education is established within educational institutions/organization and involves a formalized registration. Another difference often discussed is that between being a knowledgeable person and an educated person in relation to formal education, which has been addressed over time by several researchers in the field of philosophy of education (Cropley, 2001; Hirst, 1974, 1983; Knapper, 1999; Parsons, 1949; Rorty, 2001, and others). The phenomeno-graphic view, as held in this thesis, of formal learning and education and pedagogy is, as expressed by Marton & Booth (1997), that:

> "the institutions of education, schools, nurseries, universities, and colleges, have been constructed by society to formalise the human pedagogical project, the effort to transmit one genera-tions' experience, knowledge, and values to the next genera-tion, and teaching is the instrument that has been developed to bring it about." (Marton & Booth, 1997, p. 167).

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Informal (cultural) influences on/in formal learning in phenomenographic studies, see studies by: Boulton-Lewis *et al.,* (2000), and Burke, Burden & Moore (1996), concerning Factors affecting performance of Aboriginal students studying as Austra-lian universities, and Ninnes (1996), about informal learning strategies in the Solo-mon Islands, and Hatano & Miyake (1991) who elaborate on the question what a culture approach offer to research in learning. The relevance of the informal and/or tacit flows of knowledge and know-how between cultures, supported by the expand-ing use of ICT, worldwide, is considered to be an essential part in lifewide learning (often discussed in the areas concerning management and organisation knowledge). The connection with e-learning, Ellström (2001) and Svensson, Ellström & Åberg (2004), in connection with lifelong learning and the lifelong process where the indi-vidual acquires and achieves knowledge, skills, capabilities, attitudes, and insights, leading to the changes as a person over time, Dale (2000) and Dale & Bell (1999), is an ongoing issue of today. What should be paid attention to is that the term non-formal/informal invites dualism by reason of the dichotomy in the comparison between non-formal with formal, rather than focusing on the situation/context of learning. Also in feminist research, tacit and informal knowledge and experiences have become more and more evident and important parts/features of research in order to understand and describe women's unique life experiences. In relation to education and this thesis, the meaning of cultural influences on learning is assumed to be of importance but this has not made explicit and need to become further investigated in relation to investigated phenomenon.

Another important part in education and pedagogy is that the concept of education involves a relationship between an educational context and the learners, as subjects/recipients of education (Carr, 2003). Another closely related concept is *schooling* and Carr (2003) discusses the relation between education, schooling and curriculum, contrasting educational non-instrumentalism and educational instrumentalism, noting that education/knowledge is an end in itself (for the individual), versus the individual being publicly and politically accountable in relation to society's demands. He claims that there exists confusion between education and schooling saying:

> "but education thus constructed is not a social institution or a process like schooling that we undergo for a period of time in a particular location. Thus, in one sense, education is *more* than schooling: we can speak meaningfully of lifelong education or learning, but not so sensibly of lifelong schooling. From this viewpoint, the relationship between education and schooling is comparable to that between religion and church/…/But in another sense, education (even schools) is rather *less* than schooling. It can only be *part* of the business of the institution of schooling to initiate young people into an appreciation of the flower of worthwhile human literary, artistic and other achievements for its own sake."(Carr, 2003, p. 16).

Arguments are raised for education for life, through *lifelong learning* as *lifewide*,[54] where informal and formal learning are seen together as parts of the same whole, rather than as separate units. This claim, concerning the relation between informal and formal learning contexts could be viewed, by Marton & Booth's (1997) arguments, as rejecting Cartesian dualism in favour of a relational view on learning and the constitution of knowledge argued for in phenomenography. Thus, could Cartesian dualism, be used as an argument for not separating an informal context from a formal context, in terms of being important when constitution of meaning and understanding take place, rather then, it would be fruitful to focusing on the experiences related to any object/phenomenon that is dealt with in a formal learning context when investigating the meaning and understanding of the object. The phenomenon, in relation to whatever formal learning contexts emphasised in terms of relevant educational content, would then be dealt with from the *learner's perspective*, involving both an informal and a formal experience

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[54] Concerning the term *lifewide*, in an historical perspective see Gruntvig (1991) and the perspective held by Vygotskij, (1962, 1978, 1979).

grounded context (i.e., experienced in a relational way within relevance for the educational context).

Educationalism for instance implies according to Stier, who draws from a conducted literature review:

> "a wider and deeper view on education—vividly expressed in the German distinction between *Ausbildung* and *Bildung*. In short, *Ausbildung* is typically what most of us presumably think of when we hear the expression higher education. It is organized, limited in time, and its purpose may be professional or academic—typically with the intent of obtaining a given set of skills. By contrast, *Bildung* refers to life-long learning, beyond organized education, with a strong emphasis on the value of learning itself." (Stier, 2004, p. 91-92).

If emphasising the phenomenographic research tradition's view of experience, understanding and meaning, lifelong learning could be related to *lifelong education*[55], and to today's *educational* (in terms of citizens as discussed by Dahlin, 2004, for instance) aim to prepare to become actors on a global market, a role that could be assumed to be in constant change. However, if conclusively making a distinction, generally speaking, the distinction is that, *formal education* would be education within a specific educational system directed by curricular objectives on various levels. *Informal education* (learning) would be education that is offered to the learner within the societal context as a whole, such as through libraries, television and various media, or as offered by various organisations, which have their own aims (i.e. outside the formal school/educational systems).

From an evaluation made by the National Agency for higher education in Sweden (HsV 2002:35 R)[56] concerned with liberal education in higher education in Sweden [Bildning i Svensk Högre Utbildning], one conclusion is that, higher education in Sweden is likely to undergo changes in the development of educational content and structure, in order to enable greater achi-

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[55] In *The International Journal of Lifelong Education* (Ed.). Jarvis, P & Parker, S: Taylor & Francis Ltd, the ongoing discourse description concerned with this focus is provided. Also, various international collaboration agencies such as EU, OECD and UNESCO, which all support a political-economical educational policy, based on the idea of lifelong and lifewide learning and education, are concrete examples.

[56] Bildning I svensk högre utbildning (HsV 2002: 35 R). Liberal education in higher education in Sweden has been evaluated at 34 seats of learning involved in higher education; http://wwweng.hsv.se/en/CollectionServlet/11/17/369.html

evement of the five aims that characterise offerings of liberal studies, which are: to broaden the content of programs; to contribute to the personal development of students; to intensify the links between theory and practice/life experience; to make higher education and research more accessible; to create the conditions in which liberal studies can be pursued (Hsv 2002:35 R).

# 4. Research on Students' and Teachers' Experiences - a qualitative and empirical approach

## 4.1 Phenomenography

Phenomenography[57], has been developed as a research tradition in Sweden since the 1970s (Marton (1981; 1986) states that variation in peoples' constitution of meaning, understanding and conceptions is the object of study in phenomenographic research and, as outlined by Marton (1994a) "phenomenography is the empirical study of the differing ways in which people experience, perceive, apprehend, understand, conceptualise various phenomena in and aspects of the world around us". Phenomenography has been used in research concerned with teaching and learning, and Marton (2000b) says that what we aim at is "the learners' ways of experiencing the learning task and the learning situation—their approaches to learning" (Marton, 2000b, p. 103) and "that there is practically always an object of our focal awareness, what Gurwitsch (1982/1964) calls a theme. This theme is experienced against the background of the thematic field to which it belongs" (Marton, 2000b, p. 113.). The methodological procedures involved in phenomenographic research have been constantly developing, and the ontological as

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[57] Phenomenography has also been outlined as a discussion theme in Reflections on Phenomenography in six volumes between 1993 and 1995, in the Journal *Nordisk Pedagogik*. Contributing authors, for instance: Uljens, Hasselgren, Säljö, Bowden and Sandberg & Dall'Alba. In drawings from early work in phenomenography in the 70-ties, Marton & Pang (1999), explains the term as follows, "The world phenomenography was coined in 1979 and it was first appeared in Martons' (1981) work. Etymologically, it is derived from Greek words phainemenon and graphein, which mean appearance and description, and phenomenography is thus about the description of things as they appear to us." (Marton & Pang. p. 1).

well as epistemological grounds have been debated[58]. In the last decade, the approach was taken a step further by emphasizing ways of experiencing a phenomenon (or object) as parts of awareness, and the structure of awareness underlying the various ways of experiencing the phenomena, with a focus on crucial or key aspects, which are described as the most figural in awareness, compared with those which are less figural (Marton, 1994a, 2000b; Marton & Booth,1997).

Marton (1981) and Svensson (1997) emphasised some fundamental ontological and epistemological assumptions concerning the relation between people and reality, or lifeworld, that distinguished phenomenographic research from positivistic, pragmatic, constructivistic and cognitivistic views. Whereas all the other views mentioned acknowledge a Cartesian dualism underpinning, concepts such as cognitive structures, schemas and mental representations, the phenomenographic view of meaning, understanding and knowledge is relational, as discussed earlier.

Marton (1981) asserts that a main distinction is the one between reality and perception of reality. By referring to Säljö (1981), Marton (1981) clarifies that what is frequently asked in, for instance, educational psychology, is "why do some children succeed better than others in school"(Marton, 1981, p. 178) and claims that "any answer to this question is a statement about reality" (Marton, 1981, p. 178). An alternative question is, as asked by Säljö (1981), says Marton: "What do people think about why some children succeed better than others? Any answer to this second kind of question is a statement about people's conception of reality" (Marton, 1981, p.178). Marton argues in favour of what in phenomenographic research is called "the second-order perspective of statements-about-perceived-reality, which are considered to have a complementary relationship to the first-order perspective of statements-about-reality."(Marton, 1981, p. 188). A distinction is made between these two perspectives and as in the first-order perspective, the aim is to describe various aspects of the world compared with the second-order perspective, where the aim is to describe people's experiences of various aspects of the world. (Marton, 1981, p. 177).

Marton and Booth (1997) say, "In the research context, the distinction between the first- and second-order perspectives is primarily a distinction between two kinds of objects of research"(Marton & Booth, 1997, p.119).

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[58] Uljens (1996b) and Säljö (1996) among others provide critical reflections on phenomenography in Dall'Alba, G. & Hasslegren, B. (Eds.). (1996). *Reflections on phenomenography: toward a methodology?* Göteborg studies in educational sciences. Göteborg: Acta Universitatis Gothoburgensis.

Research on learning is a question of focusing on the learners' experience of the learning object, which is dealt with in the second-order perspective. However, there is also a need for knowledge about teaching in a first order perspective. The difference between taking one or the other perspective can be outlined as follows:

> " On the one hand, we have to find out the extent to which learners have progressed toward the competence that the teaching aims to develop. On the other hand, to be better able to develop that competence through teaching, we have to find out why some learners have been more successful than others in making such progress."(Marton & Booth, 1997, p.119).

This thesis uses a second-order perspective oriented toward various ways in which students and teachers experience crucial aspects related to the phenomenon of internationalisation in nursing education within higher education. In a "second-order perspective we orient ourselves towards people's experience of the world and we make statements about people's experience of the world (Marton, 1981, p. 178). As an attempt in a second step, the experiences of students and teachers are seen/viewed in relation to the educational context of the nursing education in a first order perspective in order to clarify the situation within the nursing program.

The view in phenomenography is in line with the Gestalt psychologists' view of figure and ground as *what* is in focus or in the centre or at the fore, compared with or in contrast to *what* is in the background or in the periphery of our instant awareness in relation to a phenomenon thought of (Gurwitsch, 1982/1964; Wertheimer, 1968/1945). When we conduct phenomenographic research we focus on the meaning of what comes to the foreground for the collective of people (group of people) we are interested in. The object of focal awareness according to Gurwitsch (1982/1964) is described as the theme, and the aspects that are related to this theme (concerned with the object of our focal awareness) are, according to Gurwitsch, (1982/1964) the thematic field (in which the object is embedded) and the context of interest. In other words, we focus on something and not on other things, even though these might co-exist in space and time.

The phenomenographic research tradition can be placed in relation to phenomenology[59] since there are some similarities and some major differen-

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[59] Marton, F. (1978, 1981), outlined the methodological framework of phenomenography and its relation to phenomenological psychology in the 1970s and the beginning of the 1980s. The relations between phenomenology and phenomeno-

ces. Uljens (1992a) discusses phenomenological features of phenomeno-graphy thoroughly, starting by raising the question "why is a discussion on the relation between phenomenology and phenomenography interesting?" (Uljens, 1996b, p.1)[60]. The main reason for asking this question has to do with phenomenography originally draws greatly on phenomenological philo-sophy, especially as regards the view of the human mind (Uljens, 1996b). Compared with the phenomenological tradition, the phenomenographic theo-retical framework draws on the Gestalt-psychological tradition (Gurwitsch, 1982/1964; Koffka, 1963; Wertheimer, 1968/1945).

Some of the terminology used in phenomenography draws on the phe-nomenological tradition, but in phenomenography it is in part used differ-ently. An external as well as an internal horizon are seen as being of impor-tance when experiencing a phenomenon (Marton & Booth, 1997). The authors describe them as follows "That which surrounds the phenomenon experienced, including its contours, we call its external horizon. The parts and their relationships, together with the contours of the phenomenon, we call its internal horizon (Marton & Booth, 1997, p. 87).

Shared between phenomenology and phenomenography is the idea of intentionality and the view that people, through experience constitute an awareness, meaning and understanding. In short, a "phenomenologist wishes to describe the person's lifeworld, the world in which he or she is immersed" (Marton & Booth, 1997). There are several differences between the approa-ches in the view of the relation between essence/experience and lifeworld (Dall'Alba, 1996; Uljens, 1996b). What can be outlined here is that the approach in phenomenography is empirical in the sense of being concerned with the experiences of persons other than the investigator herself/himself, as would be the case in phenomenology in terms of bracketing (Bowden & Marton, 1998). In phenomenology the main aim is to focus on and describe some richness and essence in data related to how a person experiences her or

graphy have been discussed since the beginning of the 1980s by several other authors: Alexandersson (1981), Dahlin (1991, 1994), Dall'Alba & Hasselgren (Eds.).(1996), Dahlgren (1975), Kroksmark (1987), Marton (1988b, 1992a), Svens-son (1994) and Theman (1983). However, it should be made clear that phenomeno-graphy as an approach has not emerged or been deduced from phenomenology (Uljens, 1992a, 1993, 1996b, among others).

[60] First published as a report: Uljens (1992a) Phenomenological features of phe-nomenography: Report no. 1993:03, Gothenburg, University of Gothenburg, Department of Education and Educational Research. Now available on: http://www.ped.gu.se/biorn/phgraph/misc/constr/phlo.phgr.html and/or http://www.ped.gu.se/biorn/phgraph/welcome.html The Land of Phenomenography.

his lifeworld. In Husserlian (2001a, 2001b, 1976) terms, it would be a union of both quality and matter as a form of intentional essence. In phenomenography, the aim is to reveal peoples' different ways of experiencing something (an object), as expressed by Marton & Booth (1997):

> The aim is, however not to find the singular essence, but the variation and the architecture of this variation in terms of the different aspects that define the phenomena. The simultaneous awareness of all the critical aspects comes close to the phenomenological notion of essence, although in our case it is temporary and transitional. The set of qualitatively different ways of experiencing a phenomenon is finite but not closed; in particular, scientific discoveries frequently introduce new ways of seeing the phenomenon in question." (Marton & Booth, 1997, p. 117).

## 4.2 Methodological assumptions in phenomenographic research.

Marton (1986) outlines some of the major differences between phenomenography and a psychological approach and says:

> "Phenomenography is more interested in the content of thinking than is traditional psychology/…/their focus is usually on the act of perception or conceptualisation itself./…/Within phenomenography, thinking is described in terms of what is perceived and thought about; the researcher is never separated from the object of perception or the content of thought/…/An effort is made to uncover all the understandings people have of specific phenomena and sort them into conceptual categories/…/Phenomenographers do not make statements about the world as such, but about people's conceptions of the world"(Marton, 1986, p. 32).

An important distinction, as discussed above, is the difference between a first-order and a second-order perspective and description (as discussed earlier). The aim is to describe peoples' qualitatively different ways of experiencing a phenomenon, in terms of categories of description, and the relation between such categories in an outcome space. The most frequently used

method for collecting data in phenomenography is by interviewing people about a given event or situation. An opening question, focusing on the phenomenon experienced, and follow-up questions asked by the researcher, is the basic principle underpinning a phenomenographic interview. The questions are open-ended, meaning that the interviewee chooses the dimension of the questions they want to answer and delimit the contextual frames in terms of both structure and content (Bowden *et al.,* 1992; Kvale, 1983). However, it is possible to engage in a more extensive dialogue during the interview to achieve richness in data, mostly enhanced by asking for exemplifications and encouraging the interviewee to problematise the question asked, and the responses given. Data are then analysed and, according to Marton (1986), this involves the following:

> "the first phase of the analysis is a kind of selection procedure based on criteria of relevance. Utterances found to be of interest for the questions being investigated/…/The phenomenon in question is narrowed down to and interpreted in terms of selected quotes for all of the interviews/…/the selected quotes make up the data pool which forms the basis for the next and crucial step in the analysis/…/A step by step differentiation is made within the pool of meanings/…/utterances are brought together into categories on the basis of their similarities. Categories are differentiated from one another in terms of their differences. In concrete terms, the process looks like this: quotes are sorted into piles, borderline cases are examined, and eventually criterion attributes for each group are made explicit.(Marton, 1986, p. 42-43).

What is made is a form of de-contextualisation[61] of meanings, and there has been criticism as to whether this procedure is in conflict with the underlying relational nature of phenomenography (Sandberg, 1995; Säljö, 1994). One way of avoiding such conflict would be to deal with the whole transcript all

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[61] In general, terms such as context, contextualise, de-contextualise, recontextualise and contextualise are important in phenomenography and are discussed in relation to/with relevance in the ongoing text, above and below. In brief, de-contextualise means/signifies that people's concepts are abstract meaning entities, constitutions of people's ways of understanding something, and through analysing data, and in exploring the meaning of the what-aspect in interview data, an abstract description level is reached. (Re-)contextualise means/signifies that the identified abstractions, in terms of categories of conceptions, are re-understood in accordance with a contextual background, Marton & Booth (1997), Theman (1983) and Uljens (1988, 1992b).

of the time, rather than with pools of meanings with the risk of losing track of the context from where the utterances come or, rather, are embedded. In this thesis, both sides of the arguments have been attend to, the software program NVivo has been used in the analysis process in order to support and facilitate a contextual closeness (i.e. to the communicative context) with the interview transcripts in order to maintain a background for the researcher to grasp the meaning of the interviewee's expressed experience and understanding of the phenomenon talked about.

Even though at some stage, the data were divided into piles or pools of meaning in the analysis, the de-construction[62] phase, when constructing and developing categories of description by selecting meaning units from data, simultaneously allowed the researcher at any time over and over again to compare the categories' conceptual meaning with the original data transcripts. Going back and forth, from data (interviews) and the emerging deconstructed category system, was an ongoing procedure.

Another important question raised in connection with phenomenographic analyses is the differences compared with content analysis. As asserted by Marton (1986), among others, the main difference is that in traditional content analysis the categories into which the utterances are sorted are determined beforehand, and in phenomenography, the process is interactive and explorative, where the constitution of categories emerges through the analysis, and where the categories are tested, compared and mirrored towards the background of the origin in data (the interview transcripts)[63], and then accordingly changed and adjusted over and over again until the whole system of meanings is stabilised (Marton, 1986, p. 42).[64] Drawing on Bowden and Walsh (1994, 2000), Dall'Alba & Hasselgren (1996) and Marton (1986) among others, some main characteristics can be summarised in the words of Åkerlind (2002) as:

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[62] This could also be described as to constitute categories, emerging from data, through the analysis. The notion concerned with constructing categories and discovering categories is discussed by Walsh (2000), in the chapter Phenomenographic analysis of interview transcripts, and is discussed more thoroughly in relation with this thesis in PART II.

[63] It should be noted that in this thesis the responses in the questionnaires, in the survey study (III), were dealt with as text data.

[64] This part of the text is partly summarised and partly quoted by the author.

"focusing on the referential or structural component[65] of the categories; focusing on the 'how' and 'what' aspects of the phenomenon; focusing on similarities and differences within and between categories and transcripts associated with particular categories; an attempt[ing] to resolve or understand mismatches or inconsistencies between the interpretations of different researchers[66] involved in the project; focusing on borderline transcripts and those transcripts in which there are aspects that do not fit the proposed categories of description; and looking for the implications for all of the categories of descriptions of a change in any one category" (Åkerlind, 2002, p. 9).

Conclusively, criticism of methodological characteristics of phenomenography has been concerned with the data collection stage and the stage of analysis of transcripts. The analyses performed in this thesis and what counter actions that have been taken in order to eliminate and reduce problems, in the stages of gathering data and in the research analysis procedure are discussed in a more thorough way in relation to each of the studies included.

## 4.2.1 The question of language and the constitution of conceptions

The role of language in the constitution and communication of a conception is another essential (and somewhat critical) matter in phenomenographic research (Anderberg, 1999; Svensson, 1998; Theman, 1983; Uljens, 1996b). What can be said, taking into consideration what was mentioned earlier, is that this thesis rests on the presupposition that experiences are embedded in the social and cultural context of human beings. Language is an important aspect in all social sciences. As a basis for dealing with data gathered by means of qualitative interviews with participants in a study (as in studies I, II

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[65] Referential component: "the referential aspect/…/denotes the overall meaning assigned to a phenomenon" (Marton & Pang, 1999, p. 6). Structural component: "the structural aspect of a way of experiencing a phenomenon/…/denotes the relationship between the different aspects of the phenomenon which constitutes its overall meaning." (Marton & Pang, 1999, p. 5).

[66] The question of establishing reliability in order to achieve replicability of the results, by the use of interjudged agreements, between more than one researcher, as discussed by Alexandersson (1994), Marton (1986) and Säljö (1988) and is not elaborated on in this thesis.

& IV) or by means of a survey study (as in study III), it is important to consider a main distinction concerning language. The distinction is whether language units have a fixed meaning, and in positions postulated by drawing from various inheritances, from Aristotle (realism), Plato (rationalism) and Kant (constructivism) and developed in various discourses by followers, language can be viewed for one, in terms of externalism (holding the position that what is thought or said, or experienced, is essentially dependent on aspects of the world external to the mind of the subject), or for another, in terms of internalism (holding the position that what is thought or said, or experienced, is essentially dependent on the mind/soul/consciousness of the subject, in relation to aspects of the external world around us). Or whether to reject such a standpoint both[67] in the form of externalism and internalism and instead agree with the assumption (that also underpins this thesis) that language, especially in relation to learning, is better understood as having a relational, intentional-expressive character. Such an assumption means that peoples' use of language meaning, when learning and constituting (their) understanding, *does not presuppose any fixed* content or meaning or understanding or knowledge. Instead, it is assumed that the constituting of knowledge is a continuum, since people, existing in dynamic surroundings are assumed to be active and creative in their act of constituting knowledge and, furthermore, that thought expressed in language is context dependent (Svensson, 1978, 1994, 1997). In language, expressed meanings are dependent both on experience in a present both an internal and external context as well as previous experiences related to contextual frames. This is in line with a rela-

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[67] Wittgenstein holds a different position, and will not be investigated in this thesis since this would lead to a linguistic clarification, which would be far too encompassing in this thesis. Wittgenstein's (1958, 1973) assertions, which he discussed in The Blue and The Brown Book, and in 'Philosophical Investigation' in elaborating on language and the concepts of *family resemblance* and *language game*, points to the problem. In his later contribution concerning epistemological assumptions related to teaching and learning, meaning and understanding are related to a form of contextual dynamism. In this latter case, the turn taken by Wittgenstein asserts flexibility and openness and a flow in ways humans understand and use words (and language). This thesis agrees with the importance of asserting the language-meaning problem, when conduction phenomenographic research. Language is in this thesis put in relation to culture, and with the nature of experiences and unique meaning-aspects embedded in an experience, Wittgenstein (1958, 1973, 1998).

tional view, claimed both in phenomenography as in post-structuralism[68].

Anderberg (1999) asserts that an intentional-expressive character of language is involved in the constituting of meaning and understanding through language. This author agrees with the importance of language use in learning being treated from an intentional-expressive perspective. What is also in line with the theoretical underpinning of this thesis is Anderberg's claim of the importance of problematising the relation between the two contexts, the socio-cultural language context and the individual knowledge context. In this thesis, however, the underlying emphasis concerning the nature of the relationship between the collective (culture, language and knowledge) and the individual (knowledge, meaning, language use and understanding), has been on grasping the intertwining nature, rather than "to differentiate between the understanding of language meaning and understanding of objects of knowledge" (Anderberg, 1999, p. I:1). The idea[69] that global/international flows offer opportunities for both deconstructing and reconstituting relational meaning, involving the relationship between people and their lifeworld, is stressed.

Sandberg (1995) says that the claim for the reliability of phenomenographic results is that the categories of description should be hold to be as faithful as possible to individuals' conceptions but not necessarily be equivalent to them. This author agrees with Sandberg's (1995) remark that the analysis of data involves the researchers' awareness of the analysis procedure and the aim of achieving fidelity to the individuals' conceptions as being the fundamental aim of the investigation.

The data in phenomenographic research are usually, as in this thesis (in studies I, II and IV) based on qualitative interview transcripts. This thesis rests on the assumption outlined in phenomenography concerning the aim of describing conceptions, formulated by Svensson (1994) as:

> "The basis for differentiating thought and language, and conceptions and formulations in the interview, is to be found in the content of what is said in the interview. The content is, then, not primarily considered in terms of meanings of linguistic units, but from the point of view of expressing a relation to parts of the world. Furthermore, fundamental characteristics of

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[68] This will be discussed and problematised more thoroughly, in a paper put into process, preliminary title: A gender aspect in phenomenographic studies, as a distinct part of the result - drawing on poststructuralism.

[69] This needs to be addressed in greater detail, and is made here as an assumption for further investigation.

this relation are focused on. This makes the specific forms of language used, although the basis for the analysis, subordinate to their expressed content. What counts as the 'same' conception may be expressed in many linguistically very different ways and what counts as different conceptions may be expressed in a very similar language."(Svensson, 1994, p. 19).

This author also agrees with the view held by Svensson and Theman (1983) that the very same utterance takes on different meanings when it appears in different contexts. Drawing (further) on Svensson & Theman (1983), it is claimed that *some* experiences more than others can be claimed to be more crucial in relation to the constituting of meaning and understanding of a phenomenon (or aspects of the world around us). The awareness of some aspects rather than others, at that moment in time, might come to the fore in a context when forming the meaning and understanding of a phenomenon.

It is reasonable to assume that some *life* experiences have been more outstanding and significant and have had a greater and more unique and existential impact on the individual's constitution of understanding and meaning compared to others, in relation to a phenomenon. Based on the person's life experience, when constituting a meaning and understanding in the form of a conception of a phenomenon, some unique life experiences come to the fore rather than other co-existing experiences at a certain time and in a certain context. That is, some life experiences have a greater impact on the individual than others. Also, at a more collective level, it is likely that some experiences will be more in time than others, depending on cultural conditions (as well as gender influences[70]).

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[70] This needs to be explored further, and will be a forthcoming issue and research task, drawing partly on the results from this thesis and further investigated in a research project.

# PART II Empirical Investigation

## 5. Aim and Empirical Studies

### 5.1 The four studies

As stated in PART I, the content and parts of the educational context that were referred to as representing internationalisation were analysed and described in four studies, based on an interview approach in three studies (studies I, II and IV) and one survey study (III). The relation between crucial aspect of meaning and understanding of internationalisation has been described in categories of description (studies I and II), and in themes (study III) and as cases (study IV). Each category and theme and case contains key aspects that are related to each other within the category and theme and case. An integrated description is here given of the studies' data collection and analysis phases as well as the results from the four studies.

The purpose of Part II is, by drawing on the results from the empirical studies, to elaborate further on the features of an internationalised education and to lift forward the areas/parts that came to the foreground in all four studies. The four major areas can be described as forms of meta-areas, or descriptions on a meta-level. The analysis is taken one step further in the synthesizing of the four studies' results in the four major areas. However, admittedly this need to be further developed. Also there are some risks involved if elaborating *too far* from the descriptive level of the results. The original investigations did not focus on didactical awareness, since the aims were teachers' and students' ways of experiencing the phenomenon of internationalisation in higher education. The lack of *didactical awareness* of an internationalised education (in Swedish nurse education) should be considered to be the major finding in the meta-analysis, even though was shown in the separate studies, mostly in studies III and IV. By showing the lack of didactical awareness in the development of an internationalised teaching and learning this, is assumed to open the way for *didactical awareness.* It is argued, that a pedagogical theoretical ground inclusive of a didactical awareness should be essential and necessary for to internationalise an education, such as for example the Swedish nurse education program. Such an awareness should be developed in coherence with a curriculum theory sensitive to

a didactical approach concerning the rationale for developing an internation-alised education and teaching and learning in Swedish nurse education as well as in higher education in general.

## 5.2 Participants

It was judged to be adequate to include experiences from both students and teachers. Starting with the investigation concerning the students' experiences was considered an advantage in that the researcher would not be influenced by the teachers' experiences and views. In 1991, interviews were carried out with 25 student nurses, who were attending the new nursing program (SFS 1993:100) [71], which was made permanent in 1993 during the time the investi-gation was conducted. The students were in their first and second years of study at the Department of Nursing at the College of Health Science in Lund-Helsingborg in Sweden. Of the 25 students, 20 were female and five male (study I). The same group is used in both study I and study II. At a later stage, one interview was excluded (study II), due to lack of richness in data, and the number of participants was thus reduced to 24 (n=24) in study II. The students all participated in the *new program*, which was initiated to corre-spond to international requirements, especially in comparison with nursing education in other countries in the European Union (EU).

In studies III and IV, involving teachers, an active and positive selection was used in order to identify and include participants who all considered themselves to be interested and involved in what they experienced as inter-nationalisation of Swedish nursing education. The main principle was that the data were collected from the experts, those most concerned with (aspects of) internationalisation in the education program and therefore representing the best informants for a description of the phenomenon (Kvale, 1996; Seid-man, 1991, among others).

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[71] Higher Education Ordinance in Appendix 2 (Sweden) Degree Ordinanceat point: 33. Bachelor of Science in Nursing (in Swedish: Sjuksköterskeexamen). Scope: A Bachelor of Science in Nursing shall be obtained after completion of course requirements of 120 credit points in total, (in addition to the general objectives set out in chapter 1, section 9 of the Higher Education Act), compared with previous two-year full-time studies, the new education comprised three-year full-time studies.
See also: HsV 1998:28 R on New vocational university degree's in health care: http://wwweng.hsv.se/en/CollectionServlet?page_id=146

From May to August, 1999, a 28-page self-administered questionnaire was answered by 60 teachers teaching at nine universities and colleges of nursing, health and caring sciences in Sweden, ranging from the north, centre and south of Sweden (study III). The 28-page questionnaires were distributed and collected at the colleges of health sciences between May and August, 1999 (study III). The distribution of the questionnaire (study III) was carried out as follows. Several colleges of health sciences, located in the north, central and south of Sweden were contacted. Each college approved participation in the study and at the same time selected a coordinator judged to be the most suitable to hand out the questionnaires to the participants. Some criteria for selection of participants were given by the author:

(1) that the participant had been or was engaged in development work, which involved matters of internationalization;

(2) that the participant was prepared to answer the survey questions, which would take approximately three to four hours;

(3) that the participant was prepared to answer questions in a more thorough way, if the investigator required clarification.

The coordinator at each college then sent the questionnaires to the researcher. Each coordinator made an active selection of participants for the study, based on the researcher's criteria as mentioned above. All this was done in order to provide data that could be assumed, at a later stage of the explorative analysis, to elucidate the issue of internationalisation investigated. In all, 100 teachers were asked to participate in the study, 60 (n=60) of which were finally included in the study. The return rate was 70 out of the original 100. Ten of the returned questionnaires were not used because they did not contain enough data in terms of response rate to individual items and quality of the answers given (i.e., considered to be incomplete). The responses of 60 teachers comprised the data in study III. The gender ratio was 55 female and five male teachers, born between 1930 and 1969.

All the teachers who participated in the survey were asked if they were prepared to participate in the interview study, This procedure was expected to give the teachers an opportunity to reflect and deepen their thoughts and reasoning about internationalisation in the final interview study. Semi-structured qualitative interviews were carried out over a period of three months in 2000 (study IV). In all, 18 teachers, teaching in higher education at various departments and colleges of nursing and health science participated in the study (IV). 17 of the teachers were women and one was a man. The teachers had all participated in study III (the survey study). The teachers, whose questionnaires were considered to contain rich data and had been thoroughly filled out, were asked to participate in the follow-up interview study. Since

the survey (study III) was carried out prior to the qualitative interviews (study IV), it is assumed that the teachers who participated in the survey and were asked to participate in the interview study as well, were stimulated by this procedure/proceeding to further reflect on what the phenomenon internationalisation meant in higher education. It is also assumed that this procedure improved the richness of the data. The study concerned teachers' views of what were judged to be crucial features and matters in relation to internationalization, and what educational content was treated and how it was taught and expected to be learned by the students. Finally, nine interviews were subjected to a more in-depth analysis, building on data from eight women and one man (n=9). The overall principle was to aim for variation in working and teaching experiences. Since the quality and richness of data were judged to be more or less the same in all the interviews, the principle was to include all interviews that did not fit in with one that had already been selected. Accordingly, variation became the criterion.[72] The interviews were audiotaped and transcribed verbatim, and a computer program (NVivo)[73] designed for qualitative analysis of data was used. The mean age of these nine participants was approximately 55 years. The time of degree as a nurse instructor[74] was 31 years ago, and, the time of degree as university teachers was approximately 17 years previous to the investigation (1999).

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[72] See further paper IV, p. 5-7.

[73] See section 7.1 'Qualitative analysis and software tools'.

[74] The teachers with a nursing teacher degree, (in Swedish: 'vårdlärarutbildning and vårdlärareexamen'), was called prior to 1993 a nursing instructor with a University Diploma in Nursing Education. More recently, other qualifications have been required, the basic requirement being that teachers hold a Masters degree. Today, the term 'university teachers' (in Swedish: Adjunkt) would refer to teachers with a Master degree, or the equivalent, and a university (senior) lecturer would have a PhD degree (in e.g. Public health, Nursing Sciences, or other that are judged equivalent). See:

http://www.hsv.se/sv/CollectionServlet?view=0&page_id=1111 (Information on the national higher education system).

http://wwweng.hsv.se/en/CollectionServlet?view=0&page_id=461 (The higher education ordinance and 'instructor' requirement among others).

http://wwweng.hsv.se/en/FileServlet/doc/34/ISBN_69_9.pdf (The 2000 Teacher education reform).

# 6. Data Collection

## 6.1 A qualitative interview approach

The primary method of collecting data in the phenomenographic tradition has been interviewing (Bowden, 2000; Dall'Alba & Hasselgren, 1996; Gubrium & Holstein, 2001; Marton, 1986a; Ramsden *et al.,* 1993; Trigwell, 2000, among others). The overall aim as outlined by researchers in the phenomenographic tradition has been to conduct qualitative interviews in order to explore and analyse the participants' ways of experiencing and understanding a phenomenon. In this thesis, the interviews were a form of discussion that was fairly interactive in character (Holstein & Gubrium, 1995; Psathas, 1995). The aim was to reveal the participant's relationship to the phenomenon by means of the interview dialogue.

The richness of data is then, of course, very important and is reflected in the research results. It is vital in order to grasp peoples experiences and their understandings (i.e., their relation to the phenomenon) to let them delimit dimensions and contextual frames of the phenomenon. Accordingly, open-ended questions have been used (studies I, II, IV). In the survey study (III), follow-up questions of an open-ended character were posed after more or less each of the main questions. It was a question of what context the participants found relevant, that is, what they saw to be the thematic field of relevance related to the phenomenon asked about (in this case, internationalisation).

Kvale (1983) indicates that generally speaking, the purpose of a phenomenographic interview is to "gather descriptions of the life-world for the interviewee with respect to interpretation of meaning of the described phenomenon" (Kvale, 1983, p. 174). The interviews have had an explorative character through the use of open-ended questions asked by the interviewer, which were designed to encourage the subjects to explore their ways of experiencing and understanding the phenomenon that was focused on in the interviews. The follow-up to crucial aspects related to the main (opening) question(s) aimed at exhaustive exploration and rich examples from the interviewees (Bowden, 2000; Kvale, 1996)[75]. There is, as Sandberg (1997)

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[75] A limited number of authors are referred to in this section concerning the phenomenographic interview. The reason is that almost all the researchers in the field of phenomenography have discussed the qualitative interview, and the purpose here is

puts it[76], a concern that the researcher's intention has to be as faithful as possible to the individuals' conceptions of reality, and therefore it is important to allow the interviewee's conception come to the fore, and the researcher's attention must be focused on asking questions which give the respondent the option to reflect, problematise and confront (to some extent) his or her way of experiencing something.

In conclusion, the aim of the interviews was to seek out the variations in experience[77] and understanding of aspects of internationalisation, and the focus in the analysis of the interviews, was on the relation between the interviewee and the phenomenon. The role of the interviewer in the interview situations was to encourage reflection on experiences, as well as to confront the respondents with inconsistencies in expressions and ask for clarifications and exemplifications. The researcher's aim was to identify crucial elements/aspects (in the relation between the respondent and the phenomenon) that came to the fore in the interviews, and which needed to be explored further. The focus of the analysis of the interviews is, as Sandberg (1997) says, while maintaining an interpretative awareness to "acknowledge and explicitly deal with our subjectivity throughout the research process instead of overlooking it" (Sandberg, 1997, p. 209). It is important to clarify that the phenomenographic interview does not attempt to look inside people's minds or study mental (cognitive) representations or processes.

Interviews have been used in studies I, II and IV. In study IV, an extensive dialogue was aimed at in order to follow up the survey study (III) and further elaborate the answers given in the survey particular about vagueness in data, even though open-ended questions followed on most of the main questions asked in the survey study (see below, next paragraph), some answers could be further elaborated on. In study IV, an opportunity was given to ask about inconsistencies in data, and also compare answers to data in the survey (study III), as well as if and when inconsistencies appeared in the ongoing interview (in study IV) in ideas and statements expressed by the respondent at different points during the ongoing interview, this was fol-

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to give an overall introductive picture, which will be developed in conjunction with a more detailed description of the analysis below.

[76] Freely paraphrased by the author.

[77] The aim was to gather data in line with the theoretical assumptions considered important for this thesis, which would form the basis of an analysis based on the theoretical elements discernment, simultaneity and variation related to ways of understanding and conceptualising ways of experiencing internationalisation as well as ways of understanding internationalised teaching and learning.

lowed up (to the best of the researchers ability). The respondents where then confronted with these contradictions and were given the opportunity to elaborate further on their answers and thus make their statements more distinct, which, in turn, gave the interview the character of a dialogue where understanding and agreement about what was expressed was reached through a discussion between the researcher and the interviewee. The process and analysis are described in more detail below, as are questions concerning validity and reliability, including criticism leveled at the phenomenographic tradition.

## 6.2 The survey construction – and a qualitative approach

The survey design draws on Bourque & Fielder (1995), Czaja & Blair (1996), Kvale (1983, 1989) and Sapsford & Jupp (1996), among others. The target population in this thesis was teachers involved in internationalisation in Swedish nursing education. Additionally, the aim was to involve the most dedicated teachers concerned with aspects of internationalisation. The survey study should, partly, be seen as a follow-up of studies I and II. The questions asked and the answers in the interviews with the students had an impact on the questions posed in the survey, particularly when it came to follow-up questions in the questionnaire. A guiding principle for phrasing the follow-up questions (in the questionnaire) was experiences drawn from the interviews with the students.

Tests were carried out in order to eliminate misunderstandings of the questions,. The aim was to write the questions in the questionnaire so that they would be understood in a uniform way. The aim was to eliminate ambiguity and contradictions, both linguistic and logical. Three teachers working in higher education in the nursing program (at the University of Lund in Sweden), were asked to respond to the whole questionnaire. The outcome of this test, based on the comments and feedback from the three participants, was used to make adjustments to the questions. A second test was then carried out, involving two teachers who confirmed that the questions were clearly formulated and understandable, even if they did not consider themselves fully qualified[78] to answer all the questions in the survey. The main targets in the tests were an appropriate language, the range of possible

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[78] Qualified in terms of 'not involved in internationalising the education program' to the extent that they themselves meant attained a 'fully qualified level'.

responses to each of the questions, the ordering of questions, the complexity of questions and the clarity of questions. The aim was not to use any statistical method when analysing the data, which was an important factor when designing the survey questions and structure. The survey study should also be seen in relation to study IV, which made it possible to follow up on questions asked in the survey in order to further eliminate any vagueness in data.

The survey involved two main domains, section A and B. In section A, questions of a close-ended character concerned with gender, age, and teachers' working experiences were asked. In section B, questions of an open-ended character framed in four main areas were asked:
(1) what teachers claimed to be important in internationalising the education program;
(2) how aspects of internationalisation were supported, stressed and advocated in the program;
(3) in what way, and in relation to what educational content, aspects of internationalisation were implemented in teaching and learning situations;
(4) what were the teachers' views of students' learning outcomes related to aspects of internationalisation.

In all, 23 main questions, and altogether 183 items including all the follow-up questions, constituted the questionnaire[79]. The approximate time[80] for responding to the questionnaire was three to four hours.

In a second step, from being asked to participate in the survey study by the coordinator chosen by each school to selecting appropriate candidates, the participants were self-selected in the sense that the teachers who agreed that they were involved with aspects of internationalisation, as they themselves experienced and understood internationalisation, in the educational context, were asked to participate. It was important that they saw themselves as representatives for those teachers who were internationalising the education program. The coordinator's task was to identify prospective candidates for the study and they then had to ask them if they meant that they had something to say about internationalising the nurse education program. This was a criterion all the participants had to satisfy.

The questionnaire was self-administered in the sense that the teachers who agreed to participate answered the questionnaire at the time and place of

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[79] Due to the fact that the questionnaire contains 28 pages, and is comprehensive in size, it was decided not to include it with this thesis. In the case of any questions, please contact the researcher for further information.

[80] The respondents were informed in advance that the questionnaire would take up to four hours (according to feedback from the pre-tests).

their choice, knowing that this would take approximately three to four hours or longer. The participants were able to stop participating in the study at any time. The surveys were coded with numbers by the coordinators. The coding list was sent to the author by the coordinators at every college of health science and universities involved. A second and then a third reminder were sent to the coordinator responsible for distributing the questionnaires, who then reminded the participants who had not yet answered the questionnaire.

Another of the criteria for participating in the study was that the researcher should be able to contact the participant if she had any doubts about the answers given. No such contacts had to be made by the researcher. Also, the participants were able to ask for clarification at the initial phase, when receiving the questionnaire. If any participant had asked a question, then both the question as well as the clarification would have been sent to all the participants (via the coordinators). The participants did not request any clarification. The fact that the participant was able to ask questions as well as receive clarification, and that the researcher could ask for clarification if an answer given by the participant could not be understood (by the researcher), was intended to increase the quality of data and to achieve validity.

When the analysis was performed, the coding list was used with the permission from the participants. This permission to use the coding list after the analysis was given initially in conjunction with the request that participants who had been selected by means of the procedure(s) described above (n=60) were assumed to be prepared to participate in a follow-up interview study. None of the participants disagreed with this procedure. However, when the analysis was performed, the participants' identity was neither used nor revealed.

## 6.3 The data collection process

The interviews with 25[81] student nurses were carried out during the first and second year of their academic studies (studies I and II)[82]. One group of nurses was studying their first year at the College of Health Science in Helsingborg (11 students in all), and one group their second year at a college of health science in Lund (14 students, although one was excluded at a later

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[81] In all, 25 student were interviewed (study I) although one of the interviews was excluded due to lack of data, (n=24) in study II.

[82] Due to an extensive interview guide, no appendix was added. Please contact the researcher for further information if required.

stage from this group). The students in each group were first informed in the same general way about the purpose of the study on one occasion (the same procedure took place at both places). When the actual interview took place, each student was briefed again individually, and had the opportunity to ask questions in order to elucidate any remaining obscurities.

An interview guide was used, which was divided into two sections and with two main foci. Five main themes were introduced as starting points in the interviews. The first theme was introduced in order to get the students to think about internationalisation in general as freely as possible (study I). The other four themes (study II) focused on more specific aspects of a pedagogical nature related to the phenomenon of internationalisation. The interviews were carried out by the author at the colleges. The interviews each lasted 30 to 90 minutes, in most cases, more than one hour. They were audio-taped and transcribed verbatim, and a computer program (HyperQual)[83] designed for qualitative analysis of data was used. The interviews were phenomenographic with the intention of, firstly, exploring students' ways of experiencing, and understanding internationalisation in general (focus in study I). Secondly, the intention was to explore how student nurses conceptualised internationalization in their own educational program (focus in study II). Questions asked had different foci that directed the students' thinking somewhat in one or another direction. Some students made a comment about something they had talked about at a previous stage in the interview (i.e. which was linked to the first stage concerned with their overall general view of internationalization), and then jumped back on track in the latter stage of the interview (i.e. the concern with internationalization in their ongoing educational program). This was taken into account when analysing data and accordingly, the whole interview transcript always formed the basis for the analysis even though two sections were to be analysed in the interview.

The 28-page questionnaires were distributed and gathered at nine colleges of health sciences, between May and August, 1999 (study III). The interviews[84] with the 18 teachers, teaching at colleges of health sciences in the north, central and south of Sweden, were carried out over a period of three months in spring, 2000 (study IV). The interviews were performed by the researcher and were carried out at a place chosen by each of the participants. Some of the interviews were performed at the different colleges, and some in the home of the participants. Explorative follow-up questions were asked and

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[83] See further section 6.1 "Qualitative analysis and software tools'.

[84] Due to the comprehensive interview guide, no appendix has been included. If there are any questions, please contact the researcher for further information.

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a verification assurance between the interviewee and the interviewer throughout the interview was aimed at, in order to achieve mutual confirmation and avoid misunderstandings and vagueness in data. The interviews took approximately two and an half hours each, and were all audiotaped and, at a later stage, nine interviews were transcribed verbatim and then processed by the computer program (NVivo)[85].

In the first study (I, II) the new nursing education program (SFS1993:100) had already been introduced when the investigation took place. It became permanent in 1993. In between the first study (from about 1993, when the new education program had already started) and the fourth study (until winter, 2000) the new nursing education program was held approximately three times. This implies that teachers, as well as students, would have become familiar with the internationalizing of the new nursing education program, in terms of interpreting the curricula intentions and objectives concerning internationalization. They had probably been able to put the interpretations into practice in the educational context. The survey study (III) made it possible for teachers to reflect on and discuss key concepts related to internationalised teaching and learning and in terms of what significant meaning the teachers gave to aspects of internationalisation. The main intention was to elaborate on how students could learn and what they could learn about when internationalisation of the nursing education program took place. It is reasonable to assume that the questions in the questionnaires (study III) enabled teachers to reflect on aspects of internationalisation and that this had a favorable impact on the outcome of the fourth study, since the richness of qualitative data in the interviews might have been increased with this approach. This might have improved both the validity and the reliability of the results.

# 7. Data Analysis Procedures

## 7.1 Qualitative analysis and software tools

In order to manage rich qualitative data material such as interview manuscripts, computer programs have been developed, mainly over the last fifteen years, by researchers in the field of qualitative data collection and qualitative analysis in order to facilitate mainly the analysis but also in order to achieve

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[85] See section 6.1 'Qualitative analysis and software tools'.

greater validity and reliability in qualitative research (Bazeley & Richards, 2000; Fraser 2000; Gibbs, 2002; Miles & Huberman, 1994; Padilla, 1993; Richards, 2000; Tesch, 1990). Two software programs were used in the analysis of data, HyperQual[86] (studies I, II and III), and NVivo[87] (study IV). Both programs have a variety of advanced technique, which have not been used to their full extent in the analysis performed in this thesis. An attempt will be made to outline the analysis process used for the four studies, and at the same time describe how the programs were used.

The basic structure in both HyperQual and NVivo, is exemplified here by Richards' (2000) overview of handling a project by using the program NVivo: When creating a project that contains the data, it is possible to link ideas/reflections about the project and create links between ideas and the data. The research process is simplified, compared to a manual process, by constructing the project at different levels in terms of documents, nodes and attributes, in addition to coding. Searches for text (in terms of meaning units) to code, or coded meaning(s) of previously coded text units can be integrated, that is, it is possible to code or wait until the data become more and more comprehensible in relation to the phenomenon to be explored (Richards, 2000, chapter two for an overview)[88].

Direct coding of the data, of specific words or phrases, can be organised by using attributes and nodes. Documents can be grouped into sets, and by having complex of data become themes, several crucial aspects can become visible. The aim is to conceptualise the findings and for this, several tools such as nodes and attributes are used. The node (explorer) allows the researcher to show relationships between documents and to explore different node meanings in relation to the original data and the emerging grouping of complex data themes. It is also possible to use a modeler that allows the constitution of a range of features by using icons and to show connections or relationships between icons when appropriate. The constructed model can also be presented in the form of live models.[89]

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[86] Developed by Raymond V. Padilla. For an updated version, see: http://home.satx.rr.com/hyperqual

[87] Developed by Lyn Richards and manufactured by QSR, International Pty. Ltd. See further: www.qsrinternational.com

[88] The text has been altered by the author and gives an illustrative condensed description of the 'big picture' of the program structure.

[89] The intention is to create a live model as the next stage in a follow-up study related to this thesis. There are several advantages in doing this; above all, the description of the analysis process will become visible evident/recognisable since it can be shown on a screen using of the NVivo software program. When communi-

## 7.2 Studies I and II

The 25 interviews used as data in the first two studies (I and II) contained two sections, which, in turn, were intended to help divide the analysis into two parts. A phenomenographic research approach was used when analysing and interpreting data. The aim of the first study was to obtain an overview of students' conceptions of internationalisation in general[90]. The main investigation theme and question in study I was very open in character and not delimited to the nursing education program but, rather, concerned everything the students associated with internationalisation. The participants' socio-cultural contexts, so to speak, transcended their educational contexts. In study II the four main themes and research questions were more focused on the students' ongoing nursing education and thus in one sense were more contextually limited.

The underlying aim in all the studies (I-IV) as regards the analysis procedure, and in line with the phenomenographic research tradition, was to describe how an experienced phenomenon is understood, perceived and conceptualised by people (i.e. by student nurses and teachers in this case) in qualitatively different ways. This is described by (Marton & Booth, 1997) as:

> " 'A way of experiencing something' is a way of discerning something from, and relating it to, a context. The meaning of something for someone at a particular point in time corresponds to the pattern of parts of aspects that are discerned and are simultaneously objects of focal awareness."(Marton & Booth, 1997, p. 112).

The focus was on qualitative differences in the experiences of aspects of internationalisation, in order to finally be able to describe the variation in ways of experiencing the phenomenon of internationalisation. With the aim of achieving the above-mentioned, the analysis in the studies (I and II) comprised several steps, and focused on different ways student nurses experienced aspects of internationalisation. The main task was to reveal crucial aspects (or meaning units) in data in terms of expressed meanings revealing

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cating with practicing teachers, this is considered to be of particular interest. The relational character of the phenomenon of internationalisation in higher education in Swedish nursing education and the analysis of data (interviews) and the outcome (results) will become visualised.

[90] As defined earlier, referred to as section one of two (both section are parts in the same interview).

the students' conceptions (Marton, 1983, 1994c; Svensson, 1994, 1997).

The four main steps in the analysis were the following. Firstly, the analysis proceeded from the principle of maintaining an open and reflexive approach by reading the entire interview documents over and over again, and holding back on the coding of text at this stage.

Secondly, a differentiation and delimitation of crucial parts that could frame the referential overall meaning of the phenomenon of internationalisation, was aimed for. Thirdly, describing how the coded parts were related to each other became the next step, which involved discerning meaning units and how they were related to each other as well as to the interview text. The views the students held when they expressed their thoughts about everything they considered to be aspects of internationalization was the background for understanding the meaning units. This procedure went back and forth throughout the analysis. Fourthly (or rather as a parallel), meaning units were related to crucial educational knowledge content, aiming at describing what content was focused on in teaching of aspects of internationalisation. The knowledge content considered by the students to be important, and which came to the fore in the analysis, is assumed to underpin the constituted understanding and meaning of aspects of internationalisation held and experienced by the students. Finally, students' conceptions of aspects of internationalisation emerged through the constituting of wholes described in five, qualitatively different main categories (study I), and three main categories (study II). Each category is an objectified abstraction, representing the central meaning of students' overall conceptualisation of internationalisation (both studies I and II) and the central meaning of students' conceptualisation of internationalisation of the Swedish nursing education context (focus in study II).

HyperQual made it possible to construct (constitute) a matrix that merges meaning units from data, developed through the coding of the text. Each conceptualised whole was constituted by merging meaning units concerned with aspects of internationalization as understood by the students based on their experience(s) (and in comparison to another merged conceptualised whole, these differed from each other in terms of being descriptions of qualitatively different ways of experience).

## 7.3 Study III

The questionnaire (n=60) study (III), section A, was close-ended and asked

for the number of working years in the fields of nursing and teaching; working and living experience abroad, gender, ethnicity and nationality. The aim of the section was to elicit data in terms of means and range in order to give a description of the general participant profile of experiences that could have had specific influences on the teachers' interest in matters of and their involvement in aspects of internationalisation in their working context.

The analysis of data from section B involved several phases. A qualitative analysis approach inspired by phenomenography was used together with content analysis. The analysis can be described as follows: **(1)** The phenomenographic influence was mainly that the data were treated as a whole, when developing the aspect matrix in HyperQual, leading to the development of themes, while maintaining closeness to the interview transcript, working back and forth between coded parts and the interview text. The aim of the theme descriptions was to show differences and similarities in and between the themes in terms of how aspects of internationalisation were understood and represented in the teaching in the Swedish nursing education program: **(2)** Influenced by Cohen & Manion, (1989) among others, a kind of content analysis was conducted, focusing on the educational content teachers related to, when internationalised teaching and learning were performed in the nursing education program. This was important when trying to define the themes' character (nature) after dividing the themes into the two (qualitatively) different perspectives (an organisational didactic perspective and an educational didactic perspective).

The analysis of section B, firstly, commenced with an open reading in order to become acquainted in a broad sense with the teachers' answers and the nature of what was meant. This phase involved an interpretation of the concepts used in this particular educational context, that is, in the nursing education. The next step was to identify some main and sub themes and particularly dominant matters and events related to internationalisation. A more thorough analysis of the main themes resulted in a division into various sub themes and a distinction between meaning units. The meaning units were brought to the fore by means of statements in the answers to the questionnaires. Then, meaning units forming the crucial aspects that became recognisable through the analysis were related to each other in various themes in terms of their meaning of aspects of internationalisation (i.e. a conceptualized meaning of internationalisation). Finally, the themes were juxtaposed according to their characteristics and organised as perspectives in a structure.

## 7.4 Study IV

Study (IV) involved 18 interviews and a selection of nine interviews was made (as discussed earlier). Three cases of the nine cases chosen were used to exemplify and illustrate some main common and general characteristics of teachers' experiences, understanding and meaning of internationalised teaching and learning and related educational content. The procedure when selecting the nine cases can be illustrated in a simplified way by the principle that any case that was distinctly different to a former case was chosen as a second case, and any case that was distinctly different or similar to the two former cases was chosen or rejected depending on differences and similarities, and so on[91].

After listening to all 18 cases several times in a thorough way, based on a number of selective criteria that emerged and was discovered by exploring data, a preliminary matrix took shape. The matrix criteria were then used to reexamine all 18 interviews over and over again, until which cases to include had been determined. Examples of some of the criteria for including cases, in addition to the aspect of some major easy discerned difference, were focusing on differences in teachers' experiences of teaching and their view of internationalised teaching as well as what they related aspects of internationalisation to. Teachers' previous as well as present experiences, including both informal life-contexts and formal learning contexts, were of interest. Some teachers had lived and worked abroad and/or worked as teachers in several nursing education contexts. It is claimed that the exclusion of cases at the most leads to some differences in terms of examples of what educational content the teachers used when exemplifying their experience and understanding of aspects of internationalisation. For instance, teaching courses and giving lectures and focusing on some specific story-content, when drawing on their own personal experiences. What was aimed at was to describe variations in the participants' ways of understanding and experiencing aspects of internationalisation, not to describe *all* possible ways of experiencing the phenomenon of internationalisation. Marton & Booth (1997) acknowledge that:

> "The world, or at least some part of it, is present to the person; the world is experienced by the person. Quite obviously, the person could not be the same person without the world she is

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[91] In order to avoid repetition, see the previous account for the selection of the nine interviews out of the total of 18 interviews in this section, and see also paper IV.

experiencing, and if the world is understood in terms of the complex of all possible ways of experiencing it (knowing it, sensing it, being in it), and if the person's biography is unique, and if one's way of experiencing the world reflects one's biography, then the world could not possible be exactly the same worlds without the person experiencing it" (Marton & Booth, 1997, p. 113.)

An attempt was made to choose the interviews that were clearly the most different in character. Finally, the nine cases chosen were entered in full into the computer program, NVivo (Fraser, 2000; Richards, 2000). From there, the analysis, in line with the aim of the study, explored what and how teachers experienced, understood and acted as part of internationalised teaching and learning in the nursing education program, and developed a matrix of meanings. The interviews included were analysed over and over with the support of the preliminary matrix[92] in NVivo. The matrix was used as the base for comparison when re-examining the excluded cases at a later stage. What specific experiences teachers associated with aspects of internationalisation, drawing both on a more personal socio-cultural context as well as their shared working context, were of interest in the analysis.

The excluded cases were finally re-listened to when the analysis of the nine cases chosen was in its final phase, and the excluded cases were judged not to deviate in any significant way from the data chosen. The main difference was: examples of courses (in the nursing program) that the teachers were teaching and background life stories. In both cases, it was judged to be a question of content examples rather than structural differences.

# 8. Results

A short summary of the results from each study is presented followed by comments on the relations between the results from the different studies'. The studies are presented as wholes and in terms of their different foci, emphasising crucial aspects after which questions of validity and reliability in qualitative research in general, and in relation to this thesis in particular, are discussed.

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[92] As mentioned earlier, the intention is to develop the analysis of study IV, and make it surveyable (i.e. describe a presentation model/graphic model that shows the results from study IV) by dealing with the results using the Model Explorer in NVivo.

## 8.1 Study I

The first study describes qualitatively different understandings of interna-tionalisation among a group of 25 student nurses in higher education. The results are outlined as conceptions of internationalisation described in five categories and subcategories. The five categories with respectively subcate-gories (16 in all) are viewed in terms of content and form (structure), described in an outcome space. The five categories summarise the following meanings of internationalisation:

1) as increasing possibilities, implying a meaning that emphasises personal needs and wants (wishes and desires) seen from the student's perspectives (self-centred);

2) as an internationally valid Swedish nursing education focused on formal (internationally) shared rules;

3) as open boundaries between countries (or a free flow between countries), underpinned by an idea that open boundaries between countries will lead to globalisation enhancing people's understanding of each other's cultures and an acknowledgement of each other's culture. Also, there is an involvement in the experience that is intertwined with personal growth at an individual level;

4) as exchange(s) between countries constituted by common, formal rules and regulations (a common legal system agreed on among countries, e.g. through EU/EC/EES/EEC[93] agreements), and

5) a need for a Swedish adaptation to other countries in certain areas on various societal levels (study I, Box 1, p. 537).

In terms of ways of thinking of internationalisation (*how* aspects are related to each other), conceptions are atomistic in character in categories one and two (study I, p. 538-539), where students relate to isolated examples of what they experience as, and how they understand, aspects of internation-alisation, whereas categories three, four and five describe a holistic under-standing based on an integrated whole (study I, p. 539-540).

In the latter case, thinking implies an approach to aspects of internation-alisation that involves a more reflective attitude, and an understanding of some kind of wholeness related to a larger context (background) that extends

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[93] Using the abbreviations that the students referred to, it should be made clear that the meaning of what was meant, in qualitative terms, was explored through their reasoning rather than through questions concerned with students' knowledge of vari-ous individual agreements. The approach aimed at avoiding collecting data that were based on predefined meanings. For explanatory description of abbreviations, see the beginning of this thesis.

(transcends) the present educational context. A higher degree of focal aware-ness in terms of the students experiencing internationalisation in relation to an outlined background[94], emerged through the analysis of data. In each main category (study I, category 1-5, p. 538-540), one of the subcategories was more distinct and central within the category (study I, Table 1, 1a, 2a, 3c, 4b, 5c, p. 537) and is called that category's prototype. The concept prototype has a meaning understood as an archetype, pattern or fundamental (essential) feature or main outline. The meaning represented by each prototype is claimed to be more culturally grounded compared to other subcategories in the five main categories (study I, Box 1, p. 537).

Student nurses, understood and shared some of the general meaning aspects concerning internationalisation', such as being able to work as a nurse in other countries outside Sweden when their education is completed. The students' shared concern is also about a Swedish internationally valid nursing education, which opens the way for personal opportunities to live and work abroad, mostly when their education is completed, but also during their education (participating in an exchange program). However, even if they share some meaning aspects, it is evident that when students' concep-tions of internationalisation (as described in the five categories) are com-pared, they differ qualitatively (for an overview, see study I, Box 1, p. 537).

Experiences of internationalisation referred to by students in terms of educational content range over several areas and focus on several back-grounds of importance. From an individual and a national perspective in category one, in terms of personal (individual) needs and wishes, and in category two from a national and international perspective, in terms of a valid nursing education, based mainly on Swedish values and norms. In cate-gory three, from an international and global perspective in terms of a free and open flow of various exchanges between people and societies (cultures). In categories four and five, from an international perspective and as questions concerned with rules and laws and as adaptation between countries. Ideas of humanism and democracy were found to exert ideological background influ-ences in data, underpinning the students' conceptions of internationalisation. This is not distinct in category one and only vaguely present in category two but emphasised in categories three, four and five (study I, p. 537-541). It is most distinct in category three where it also involves an existential aspect expressed as personal growth (study I, category 3, p. 539). Personal growth is

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[94] i.e. the background in terms of the thematic field to which internationalisation belongs, such as contextually framed by/through the students' experiences. See PART I: Gurwitsch (1982/1964) and the gestalt theory.

a part of the learners' experiences that he/she is aware of being of crucial importance. The analysis indicates that it is an embedded existential part of the learning of intercultural content and of students' intentionality (involved in the directed mental act) and approach in learning.

The concept of internationalisation is closely linked by the interviewees to the notion of the EU, and ideas about an internationalised unified Europe, frequently discussed in curricular objectives of higher education in Sweden. The students also mentioned the EU area and countries connected with the EU more frequently than other international areas and cultures (countries). Mostly, it was a question of students working, studying and living in the EU and that this will become more and more easily achieved in the near future (study, I, categories 1-2, p. 538-539). The phenomenon of internationalisation is thought of in an extended form (outside the EU) and experienced somewhat as a phenomenon of globalization rather than of internationalisation, which was discerned through the category description in category three.

## 8.2 Study II

The aim was to describe 24 student nurses' conceptions of internationalisation in terms of what they conceived to be aspects of internationalisation in their ongoing nursing education and what content they experienced as being taught based on teachers' interpretation of the curricular objectives as regards internationalisation.

The view represented in **category one** (study II, p. 442) is that students thought of aspects of internationalisation in terms of competition with other countries' nursing education programs with respect to medical-technical knowledge and that the standard and/or prestige of Swedish nursing education should be such that it would be accepted or, even better, ranked higher in other countries, mainly in the EU. In **category two** (study II, p. 442-443), students assume that Swedish nursing education is the norm or standard, when it comes to internationalisation. The students' concern is focused on being able to work in other countries, and they wish/hope that they will be well prepared for other cultures and multi-cultural working environments. In **category three** (study, II, p. 443-444), the understanding of internationalisation, in contrast to category two's multi-national perspective emphasises Swedish standards. In category three, Swedish culture and standards in nursing education are intertwined with other cultures' norms and standards and are regarded as equally important in the conceptualised whole. Students

holding this conception, viewed internationalisation more from an international and ideologically democratic perspective from which they compared differences and similarities between countries' cultural influences in relation to whatever learning object was being focused on (study II, Table 2, p. 441). In this category, an aspect in terms of personal growth is intertwined and involved in internationalised learning. Some students (nine of twenty-four) experienced that they achieved an understanding about themselves as human beings through content of an intercultural character, and that this supported their process of maturing in general.

Twenty-two students experienced similar parts in the same way (when decontextualising data and in the analysis dealt with as meaning units) and therefore, as shown in the analysis, they shared an understanding of the phenomenon. Despite this, they constituted different meanings of a bigger whole when the parts (meaning units) were placed in relation to each other in the form of students' conceptions of internationalisation. In educational terms, this implies the possibility of a conceptual shift between the categories of description[95]. The three categories of description, showing the students' conceptualisation of aspects of internationalisation, thus indicated a possible shift between the category conceptions, since the same meaning units actually were experienced by students, although understood differently when conceptualised as parts of wholes and then intertwined with other meaning aspects.

Since the meaning units were already *recognised* (through experience) by the students as aspects of internationalisation, it is assumed that it is highly important that the teachers' approach in teaching and what educational content they choose to focus on (concerning aspects of internationalisation) support the students' direction in learning towards a conceptualisation in accordance with an educational goal. The question is whether the teachers are aware of this or not, and in a didactically aware sense actually promote learning directed towards a certain conceptualisation, or if students conceptualisation happened randomly.

Differences in students' conceptions of internationalisation are *perceptible* and described in terms of atomistic (study II, category 1, p. 442), and holistic conceptions (study II, category 2, p. 442-443, and category 3, p. 443-444). There is no distinct difference between groups of students in their first year and at the end of their second year as regards how the students were experiencing aspects of internationalisation related to their ongoing educa-

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[95] See paper II, section: 'Conceptual change potentials' p. 449-450, in order to avoid redundancy.

tion (that is, in terms of content). (study II, Table 1, p. 440).

The perspectives involved, when students conceptualised aspects of internationalisation, range from an individual, a national and an international perspective to a global perspective. Some of the examples that the students gave of important matters regarding internationalisation and that they wished to be involved in their education are mentioned as educational content that they have not yet been confronted with[96].

When described as students' ways of understanding, and conceptualizing the phenomenon of internationalisation, the students' conceptions can be contrasted as on the one hand, seeing (perceiving) the learning of aspects of internationalisation in terms of a valid Swedish nursing education emphasising medical-technical knowledge content, and involving students' own future professional possibilities as being the most important goal of learning and a conception that represented a surface approach (mostly category 1, study II, p. 442).

Whereas on the other hand, seeing/perceiving the learning of aspects of internationalisation in terms of intercultural knowledge content, viewed and understood from a international/global perspective, involving a focus on others and otherness and achieving personal growth indicated a holistic/deep conception (mostly categories 3 and 2, study II, p. 442-444). (study II, Table 1. p. 440).

## 8.3 Study III

The aim of the third study was to reveal and describe the understanding 60 university teachers in the Swedish nursing program had of internationalisation, and their views on an internationalised teaching and learning context as well as their views on students' internationalised learning outcomes.

The results were related to teachers' thinking about internationalised teaching and learning in Swedish nursing education, as well as to what educational content they focused on. They experienced that aspects of internationalisation are not sufficiently supported or emphasised in terms of pedagogical and didactical development and discussions. Internationalisation is, however, made distinct in the nursing program, mostly in terms of a presence of possibilities for teachers and students to participate in various exchange programs.

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[96] This needs to be further investigated; however, some reflections are made in paper II.

The conceptualisation of internationalised teaching and learning can, based on the results, be seen on the one hand as a matter of a valid Swedish nursing education, emphasising medical-technical knowledge and with students' future professional possibilities' as most important, and being taught using an atomistic approach. On the other hand, it is seen in terms of achieving knowledge of various phenomena, understood from a global perspective, and taught using a holistic approach. Furthermore, the aim then is to develop the students' capability to interact with people from other cultures.

On the one hand, there is a focus on various exchange programs, where the meaning of these programs range from the view that exchanges involving students (and teachers) will lead to internationalisation, in the EU and/or world wide (study III, theme A, B and C, p. 535-537). On the other, there is a focus on intercultural knowledge and an understanding of cultural similarities and differences between countries based on teachers' own personal experiences from other countries and cultures. Teachers' had visions of nurse capabilities to be developed to a concern for democracy and humanism to be developed through aspects of internationalisation (study III, *an educational didactic perspective,* themes D and E, p. 537-540).

For one, teachers reveal an organisational didactic perspective, showing that their thinking and understanding is formalistic, idealistic and visionary in character (study III, p. 535-537). Knowledge of formalities of exchange programs within the frames of the education program is emphasised. Knowledge of formalities concerned with validity of higher education and the nursing education in the EU, in the light of international wishes and demands, is a highly important issue. A positive attitude towards internationalising Swedish nursing education is underpinned by the hope that this would lead to some good between people in a wider sense. Teachers' visions of what internationalisation means and its importance in nursing education is anchored in a future goal, holding the view that the education is not internationalised at present. Internationalisation is understood as two aspects interwoven with each other, on the one hand an idea about a future goal of an internalised higher education and nursing education, and on the other, as an ideal vision that internationalisation altogether will strengthen and support something good between people in the future. This idealistic visionary view is presupposed rather than approached in pedagogical and didactical terms (study III, *an organisational didactic perspective,* themes A, B and C, p. 535-537).

For another, teachers reveal an educational didactic perspective, showing a way of thinking and understanding of aspects of internationalisation related

to internationalised teaching and learning based on teachers' own unique experiences and understanding of other countries and cultures (study III, p. 537-540). Teachers' focus is on educational content related to their own socio-cultural experiences, comparing Swedish conditions, public health care, nursing and nursing science with those in other countries.

The internationalisation of teaching situations is based on teachers' own experiences of other cultures and countries, which consequently guided their choices of educational content used in teaching situations. Fundamentally democratic humanistic values underlie teachers' choice of content. These values are presumed rather than approached in pedagogical and didactical terms. Put in another way, teachers' thoughts and understanding of internationalisation are underpinned by a democratic and humanistic discourse in society. Aspects of internationalisation are strongly connected to democracy and humanism and this was the main vision (or idea), that democracy and humanism were crucial for the development of adequate nursing capabilities and for humanity at large. Swedish nursing education is understood against the backdrop of democracy and humanism as a wider background framing higher education and nursing education (study III, theme D and E, p. 537-540). However, the importance of democracy and humanism is taken for granted rather than problematised in relation to aspects of internationalisation incorporated in the nursing education program.

## 8.4 Study IV

The aim was to describe 18 teachers' experiences and understanding of internationalisation against the backdrop of strongly expressed intentions in policy documents (curricular objectives) for higher education, concerning internationalization of nursing education in Sweden.

The findings are framed in the context of globalisation, constraints to educational change, a cultural perspective, and in relation to the existence and need of a curriculum theory. Teachers' ideas about aspects of internationalisation of students' learning, and teachers' understanding of how cultural competence in internationalised teaching and learning is to be achieved, and forms of teaching and studying supporting internationalisation as well as teachers' personal experiences underpinning their conceptions of internationalisation are exemplified by means of three cases described throughout the in the results in the article. Four themes were presented: *desirable nursing capability,* (study IV, p. 10-12), *intercultural competence* (study IV, p. 12-

15), *forms of teaching and studying* (study IV, p. 15-18) *and personal experiences* (study IV, p. 18-21). The variation in teachers' experiences of other cultures ranges from countries in Africa, Asia, Canada, USA and Europe and through unique events specific to each teacher[97].

The findings show that all of the teachers were well aware of the intentions of internationalisation emphasised in different curricular objectives as a part in the (overall) goals of higher education, as well as a distinct concern in nursing education in Sweden. At the same time, they assert that they themselves are very involved in teaching content related to aspects of internationalisation, due to their personal enthusiasm and interest, but they said that other teachers also teaching in the nursing program do not take part in this and lack commitment and involvement or that they are teaching something else not related to aspects of internationalisation.

The teachers mainly interpreted the intentions of curricular objectives for an internationalised education (or educational context) as concerning the development of intercultural competence. A competence they connected to (or subordinated to) other general and more established goals of the education program, such as aiming to educate within a humanistic and democratic discourse. Democratic and humanistic values are presupposed, rather than problematised in relation to content related to internationalisation. This implies that internationalising the education, at one level, does not rest on a clear principle for the enhancement of critical thinking. Rather, the teachers take it for granted that students will develop internationalised learning in line with humanistic and democratic values[98]. At the same time, even though the socio-cultural knowledge content varies, since it is based on different foci (depending on what specific experiences teachers base their commitment on), forms of teaching and studying regarded as favoring internationalisation are shared, and to some extent invite the students to become engaged in reflective thinking and to adopt a considered standpoint[99].

Furthermore, the results show that teachers connect internationalisation to parts of the education focusing on specific content areas, (which vary considerably between the teachers, e.g. from philosophy, sociology, obstetrics and public health, etc.), in which they themselves are engaged, and neglect to relate to internationalisation of the nurse education as a whole. The results show that the teachers, who can be considered the teachers most involved in

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[97] See study IV (*personal experiences,* p. 18-21) and (*intercultural competence*, p. 12-15).

[98] See study IV (*desirable nursing capability,* p. 10-12).

[99] See study IV (*forms of teaching and studying,* p. 15-18).

internationalising the teaching, did not discuss what an internationalised education means and includes. What is missing is a plan for how an internationalised nursing education should be concretised and achieved. Instead, *what is commonly shared* among the teachers, is that when aspects of internationalisation are focused on in teaching, the content related to aspects of internationalisation is based on the individual teacher's interest, and experiences, presented in the form of storytelling relying primarily on the face validity of the stories, rather than on a shared (common) understanding of curricular objectives.

In conclusion, the teachers appeared to be the main resource(s) for internationalising nursing education. However, their understanding and approach to internationalised teaching and learning are not grounded in a shared culture or a shared curriculum. At the same time as a great deal of commitment to and knowledge about aspects of internationalisation are present, it seems that this very commitment and pool of knowledge among a group of enthusiasts creates and nourishes the illusion that internationalising nursing education is in process when there is actually a risk of a lack of development of internationalised teaching and learning. This would need the support of curriculum theory including internationalisation of higher education and a pedagogical/didactical theoretical ground.

## 8.5 Completing and complementing the picture

The need to support, stress and advocate pedagogical/didactical awareness in an internationalised teaching and learning context became evident. This implies, and provides evidence of, the importance of a pedagogical discourse concerned with the internationalising of higher education from a pedagogical perspective. In studies III and IV, the lack of didactical awareness became evident. The understanding and meaning of internationalisation were dependent on contents rather by chance, depending on teachers' access to personal experiences. This calls for new policy approaches and a re-evaluation of the attempts to internationalise higher education in Sweden, emphasising a discourse concerned with internationalising higher education from a pedagogical/didactic perspective underpinned by theory.

Particularly interesting results, drawing on all four studies, concerned *personal growth,* holistic and atomistic understanding and, as a spin-off in the results, a kind of gender invisibility. A gender aspect did not become visible in the descriptions of students' and teachers' ways of experiencing,

understanding, conceptualising and constituting the meaning of aspects of internationalisation. Both students and teachers' maintained (or claimed) a kind of affirmation in terms of capability, as part of their understanding and meaning of an internationalised education in higher education in the Swedish nursing program. Teachers had expectations and visions concerning the students' learning outcome, concerning their development of capabilities to be able to meet, respect and understand other cultures ethos, norms and habitus. Some students expected to become knowledgeable develop competencies about medical-technical issues, while others expected to develop interculturally competencies.

Intentions presented in curricular objectives in higher education in Sweden concerning equality, humanism and democracy are assumed to permeate all educational contexts, and can be compared with intentions of curricular objectives concerning internationalisation in higher education, which are also held to permeate all higher educational contexts.

## 8.5.1 Personal growth

Students' *personal growth* as self-experienced and teachers' conceptions of the students' learning outcome were intertwined with aspects of internationalisation. The meaning of personal growth became increasingly important during the course of the studies since both the students and the teachers considered it to be an important aspect. Accordingly, some attempts were made to elucidate the meaning of personal growth in relation to students' learning experiences as well as to teachers' conceptions of the students' learning outcome related to internationalisation. Personal growth is described by the teachers in terms of achieved capability as an outcome of students' internationalised learning.

Conceptions' of learning, where personal growth has been mentioned, has been described in a number of phenomenographic studies. Among others, Boulton-Lewis *et al.,* (2000) describes three conceptions: (1) acquiring knowledge, (2) understanding, and (3) personal growth. In the Boulton-Lewis *et al.,* study, personal growth is discussed in terms of: "What does learning mean to you? [And some answers were:] it's going to benefit you...trying to gather knowledge that is going to help you in the future...learning means probably a better future for me...you're going to take something away with you that's going to help you for the rest of your life...like get you somewhere in life, have it within you, make you feel good." (Boulton-Lewis, *et al.,* 2000, In Table 1, p. 401).

Also in this thesis, personal growth is related to an existential dimension. How to experience and learn in an internationalised way is related to students' achievement of personal growth. It also becomes a question of what specific content teachers choose to present when they are teaching in an internationalised way, when they attempt to support students' learning involving personal growth as a part of learning. The content referred to by teachers was of an intercultural nature, best illustrated in the section *intercultural competence* in study IV, (p.12-15). From the students' perspective, personal growth became something they achieved and experienced in connection with a deep approach to learning and the experience of intercultural content as part of an internationalised education (study I, category 3, p. 539, and study II, category 3, p. 443-444). This aspect of personal growth did not emerge in the analysis of data in connection with the medical-technical knowledge content. This aspect of personal growth needs to be further investigated in relation to a deep approach in learning. However, the finding of this aspect is paid attention to in this thesis, since it became evident in the analysis of data even though it was not an issue focused on in the interview guide or survey questions. However, when mentioned, it was followed up in the interviews.

## 8.6 Didactical awareness

As a further step, the results from all four studies are viewed from a didactical perspective and the aim is to discuss some general as well as specific questions concerned with aspects of internationalisation in higher education[100] as well as in Swedish nursing education. The teachers involved did not conceptualize a whole picture of the internationalisation of the education program. Rather, all of the students and teachers contributed in different ways with focal awareness of some different parts of the education. This is shown in the results from the empirical studies (I-IV). In study III both the organisational didactic perspective and the educational didactic perspective were incorporated in the teachers' understanding of internationalization, even though one might dominate depending on the teachers' preferences. In study

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[100] See PART I, general curricular objectives concerned with internationalisation in/of higher education in Sweden, Higher Education Act Law (HsV 1992: 1434): http://wwweng.hsv.se/en/FileServlet/doc/51/9708S.pdf and, HsV 1998:16 R, Educational Research for strategic internationalisation: http://wwweng.hsv.se/en/CollectionServlet?page_id=287

IV, forms of teaching and studying considered important in connection with an internationalised education were both similar and different between the teachers[101]. Students' conceptions of internationalisation related to their ongoing nursing education, mirrored teaching and studying approaches. It was possible to describe these approaches in didactical terms (studies I-II) as what content to learn and how to achieve internationalisation.

## 8.6.1 A curricular theoretical approach

In all the studies (I-IV), four different **main parts** of internationalisation were described. These main parts are assumed to be developed against the backdrop of current curricular objectives and policy documents for higher education and Swedish nursing education. An integrated analysis, as a form of a meta-analysis of the four studies based on the substantial outcome of all of the studies, made it possible to describe these qualitatively different parts in a meta outcome-space.

Two parts are of an organisational character (concerning formal regulations and exchange programs) and one part concerns educational content. The former two parts, which have an organisational character, overlap but are distinctly different since (1) concerns the whole of the education program, whereas (2) is considered to be subordinated. It is judged that these parts should be viewed as separate elements/parts, despite the subordination of part (2).

The latter two parts (3) and (4) focus on medical and technical *and* socio-cultural educational content, respectively:

- **1)** *Formalities in higher education* (between countries) such as internationalisation from an organisational perspective (III), and primarily in terms of a formal internationally valid Swedish nursing education (study I, category 2, p. 538-539) with various focuses, such as on *comparison* with other countries' nursing educations formal validity (study II, category 1, p.442) where the focus is on a comparison between countries' various rule and credit systems[102] and common curricular objectives. As formal validity in terms of *competition* offering opportunities

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[101] See study IV, '*forms of teaching and studying*' , p. 15-18.

[102] The Bologna Declaration and the new ECTS (credit) system:
http://www.bologna-berlin2003.de/pdf/bologna_declaration.pdf   see "Further development of Higher Education: The Bologna process in a Swedish perspective:
http://www.sweden.gov.se/content/1/c6/02/04/71/35a9acf7.pdf

- **2)** *Exchange programs*[103] for students and teachers – internationalisation from an organisational perspective (study III, p. 535), and in terms of increasing possibilities including students' opportunities to participate in an exchange programs (study I, category 1, p. 538), and to study abroad.
- **3)** *Medical and technical content and knowledge* (III), leading to and depending on: formal validity (study II, category 1, p. 442), greater opportunities in general (Cat 1) in (I) and an internationally valid Swedish nursing education (study I, category 2, p.538-539) giving general nursing capability related to medical-technical issues. There was a concern with the education as a whole as regards being competitive with other countries' nursing education programs focusing this particular content and knowledge.
- **4)** *Socio-cultural/intercultural content and competence as desirable nursing capabilities* (III-IV), from a Swedish perspective of the nursing education program (study I, category 2, p. 538-539) and from an international perspective with open boundaries between countries, and a free flow between countries (study II, category 3, p. 443-444) and of various elements and features, and as a need for exchanges of knowledge and capabilities between countries (study I, category 4 and 5, p. 539-540).

In this thesis, there is a question of what educational content is taught by teachers and how, how teaching in the teachers' and students' conceptualisation represents internationalised teaching and how it is linked to their conceptualisation of students' learning outcome and ideas about what the students need to learn in terms of aspects (features) of internationalisation.

In all the studies, the participants were asked if they were familiar with the intentions in the curricular objectives of higher education in general and

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[103] Most of the participants spontaneously acknowledge that the exchanges could be developed much more in terms of focusing on intercultural learning since the structure of the nursing education program did not emphasise any distinct follow-up task related to visits abroad by students and teachers. Qualitative learning connected to exchange participation was difficult to explore. The most dominate criteria for making exchanges between countries possible was in terms of credit equivalence, not necessarily intercultural knowledge, capabilities or competencies. There is a need for further interviews with students and teachers, who have participated in exchange programs, with a specific focus on learning intercultural content, developing intercultural knowledge and developing intercultural competence and capabilities.

of Swedish nursing education. The three main areas reflect what students and teachers regard to be intentions of internationalisation, concretised in the nursing program. How students were taught and how teachers claimed they were teaching became most evident in studies III and IV.

Both students and teachers (although teachers are assumed to be more thoroughly aware of curricular objectives) were asked if they were familiar with what was meant by the statement that higher education should rest upon a scientific ground and tested experience. (SFS 1992:1434; SFS 1993:100) They all said that they were in some sense aware of this statement, ranging from vaguely aware to more distinctly aware. The intentional meaning that each of the participants thought this formulation implied thus in some sense underpins the contextual frames that were presupposed by the participants (I-IV) when responding in the interviews to how the teaching methods used and supported internationalised teaching (and learning). These frames also involve the notion the participants had of certain important principles in higher education such as critical thinking, reflexive/reflective thinking, abstract thinking and being able to problematise. The practice of important principles in higher education came to the fore when the teachers gave reasons for their choice of teaching methods (III, IV), and also in connection with how teaching methods were experienced to promote internationalisation.

Viewed from the students' perspective[104] internationalisation in the education program is described as being informed about existing exchange programs and formal rules between countries and other formalities. Additionally, the students describe experiencing a holistic approach[105] in teaching when aspects of internationalisation are focused on (study I, categories 3-5, p.539-540) and (study II, categories 2 and 3, p. 442-444). Generally speaking, their descriptions range from participating in exchange program to expecting to be given international literature as a tool to work with in their education and being confronted with research issues and reports from abroad as well as meeting with international lecturers and trainees from various countries, lecturing in the program and expected to be a natural element in

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[104] Influenced against the backdrop of their interpretation of curricular objectives and policy documents concerning higher education as well as the nursing education program. This should be taken into consideration and is considered relevant to all (everything) that is discussed in relation to the students' perspective.

[105] This came to the fore in a more implicit form through the students' ways of thinking of internationalisation being either holistic or atomistic in character, relating to learning of intercultural content or having information about exchange programs.

their educational context. Some students wanted to develop intercultural knowledge and competencies and indirectly supported and desired a holistic approach in teaching (study I, categories 3-5, p. 539-540) and (study II, categories 2 and 3, p. 442-444).

Generally speaking, teachers describe the use of relevant teaching methods as ranging from giving information about formalities and exchange programs to transferring knowledge in terms of *storytelling* about intercultural experiences (see both organisational and educational perspective (study 535-540). The teaching ranged from preparing students for studying abroad, classroom lecturing and classroom discussions and essay writing to using reflective focus group sessions (see *forms of teaching and studying* in study IV, p.15-18). The teaching methods are assumed to be underpinned by teachers' view on learning, as being either atomistic (fragmentary) or holistic in character, aiming at a deep approach in students' learning outcome in the latter case.

The educational content (i.e. aspects of internationalisation) was considered to lead, as a result of the teaching methods used, to an outcome important for the role of nurse and the nursing profession as a whole. The participants' (both students and teachers) view of an internationalised learning outcome is assumed to be governed, in a more or less conscious sense, by the participants' general view of learning and interpretations of the prevailing view of learning as stated in the curriculum policy and objectives.

The students' idea of learning outcome related to their ongoing education[106] ranges from students believing that working and living abroad as a nurse would become possible and is the main goal to becoming more knowledgeable about medical and technical issues, being able to understand other cultures, habits, etc. In the latter case, some students both believe that they as individuals will experience or already have experienced a kind of personal growth by achieving an understanding of other cultures (study I-II).

Teachers also experience that students achieve personal growth in their learning, related to aspects of internationalisation of an intercultural character (study IV, *desirable nursing capability,* p. 10-12, and *intercultural competence*, p. 12-15). And teachers' ideas about the students' learning outcome in

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[106] Except for in study I, where the students' conceptions of internationalisation extended their educational context somewhat because of the openness in the main question asked, which actively invited the students not to delimit their understanding and meaning of aspects of internationalisation primarily relating to the nursing education program, i.e. in order to invite reflection among the participants not delimited to their educational context.

terms of their capabilities ranged from becoming EU-qualified as a nurse, to being inter-culturally knowledgeable incorporating a humanistic and democratic view of people in general (study III, IV).

The participants were free to constitute the contextual frames of what meaning the phenomenon of internationalisation had according to their own understanding of the phenomenon, both in a general sense and in relation to the nursing education program. The curricular objectives stated that internationalisation must be present throughout the educational content, and is described as a general feature running through and present in all the educational content dealt with in the educational program. The students as well as the teachers considered that internationalisation could be achieved through the educational content, either mainly through medical/technical content or through socio/intercultural content, across all subject areas in Nursing Science (studies I-IV), and they therefore differ largely in terms of the meaning of internationalisation.

The question of how internationalisation is achieved through ways of teaching and learning is intertwined in all the studies with the two major subject parts mentioned above (each comprising several areas, i.e. being cross-disciplinary). These major subject areas were related to in the students' conceptions of how to learn aspects of internationalisation, and they conceptualized internationalisation in a holistic and fragmentary way, respectively, a way that varied largely (study I and II). The teachers' visions of and beliefs about students' internationalised learning against the backdrop of nursing science and their idea of the nursing profession, varied largely between teachers (study III and IV). The teachers' views of how to teach students' nursing capabilities and intercultural competencies are based on their own personal experience and the content is given the form of storytelling (study III, IV).

# 9. The Nature of Intercultural Content and other Content Issues in Nurse Education

It is assumed that important features of internationalised teaching and learning concern intercultural content and the awareness of changing our understanding and meaning of objects of knowledge, which in turn lead to changing as a person. What is similar in the various foci and components in the four studies, drawing on the results, is that attention should be focused on

changes of various kinds. The overall changing indicates a shift towards a pedagogical/didactical awareness supporting internationalised teaching and learning, promoting opportunities for students to experience variations in ways of experiencing various aspects of an intercultural nature in relation to nursing (and nursing science).

It is interesting to ask questions concerned with *what* in the Swedish nurse program should be supported and advocated in order to concretise curricular objectives related to internationalisation, and for what reasons it would be valued as important in order to achieve internationalization of the program. It is crucial that all areas are acknowledged as parts of the same whole, and as being efforts in line with the same aim in order to avoid ambiguity and vagueness. Whatever stance is taken, the profile ought to become easily recognized throughout the whole of the education program, in order to reduce, or preferably eliminate vagueness and ambiguity regarding the *efforts that are actually made* to emphasise aspects of internationalisation in the educational context. In all the studies (I-IV) a part of the overall results was the division into several areas, where some were content-related and others were organisational (content-exempted) as regards formal and validity issues related to the nurse education.

If it is agreed that the internationalising of the education comprises all of the described areas, as relevant parts and necessary and desirable aspects of internationalisation related to students' learning outcome of capabilities and/or competencies, then this should be made clear. As it emerged in the results, some students/teachers understood and experienced that some areas, rather than others, were what was intended by internationalisation, and some felt that all the areas were of importance, but some more than others.

The teachers who were the most dedicated and were very enthusiastic about promoting, supporting and making an attempt to incorporate what they personally experienced as aspects of internationalisation in the educational context, asserted that this was not the case for many of their fellow colleagues, who, they said, were not at all involved in the internationalisation of the education. It seems to be the case that even though curricular objectives of internationalisation indicated that these should be carried out and permeate the whole of the education program, teachers who were not enthusiastic about these issues (aspects) could still choose not to consider them.

One question is whether there is some educational content that is subordinated to other educational contents in the nurse education program. If choices made by the teachers involved in the educational context, make it possible to leave out, for instance, intercultural content, then this should be made clear. Can, for instance intercultural knowledge, competence and capabilities be

left out and assumed to have no consequences for nurse education and the profession of nursing? If so, it should be at least problematised. And if intercultural competencies and/or capabilities are judged to be of no importance for the education in terms of internationalising it, then this should be clarified. According to the teachers (in study IV)[107], when answering the question about intercultural knowledge, competencies and capabilities, why they believed it to be an important part in the nurse education and/or why they thought it could not be left out, all the teachers firmly declared that then the nurse education would fail in its main aim, and they could not imagine or visualize what kind of education it would turn into without the kind of knowledge referred to. Thus, even though it seems to be a question left very much to each individual teacher to deal as they feel fit, it also seems to be an essential and important matter, or even one of the major mainstays, in Swedish nurse education supported by objectives and intentions. This situation has a touch of inconsistency and contradiction, and can be assumed to substantiate the vagueness and ambiguity that is the overall experience concerning the phenomenon of internationalisation of higher education. Another reflection is, that a majority of the teachers claimed that they had insufficient support from their organisation and department and found that they were very much on their own and only talked to a few other committed and enthusiastic teachers about intercultural issues. In a comparison between the areas (1, 2, 3 and 4), some teachers argued that some foci had higher priority than others. It was mostly those teachers who valued socio-intercultural content who claimed that intercultural content, capabilities and/or competencies had greater value compared to exchange programs and/or valid credit systems between countries.

Matters such as rationales for the equalisation of grade/credit systems, the construction and support of various exchange programs, setting up networks with various foci and other organisational concerns were addressed. However, none of the teachers were confident concerning what aspects of internationalisation students learnt and how when participating in a student exchange program. Visiting other countries' nurse education contexts was, rather, assumed to per se lead to internationalisation. The follow-up of stu-

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[107] This question was asked in the interviews with the teachers, as a follow-up question, but was not explicitly accounted for in the paper (study IV). The question asked, when they talked about socio- intercultural knowledge was: If the students *do not* acquire this kind of knowledge (depending on what the teachers in specific terms talked about) what does this lead to? Why is it important and if it is, what does this lead to?

dent exchanges was sometimes only made on a voluntary basis, with students giving a speech about their visit abroad and telling their fellow students about their stay. Sometimes, the students wrote short stories/papers as a follow-up task after their stay abroad; however, these were not graded. Also, teachers who had participated in an exchange program claimed that there was no distinct structure that supported a qualitative follow-up of their stay abroad at foreign colleges and universities. As regards the experiences from exchange programs, both students and teachers mentioned that on a private level, it was interesting and inspiring to be able to visit another country and participate in an educational program. Still, in relation to their actual learning, in terms of understanding of intercultural content and developing intercultural competencies and capabilities, the students and teachers did not give any descriptions of examples or situations in the interviews, even if asked to do so.

Most of the participants spontaneously acknowledged that the exchanges could become much more developed by focusing on intercultural learning. This is in line with the report[108], mentioned in part I, written by Annerblom (2002) for the Council for the renewal of higher education in Sweden, who conducted an evaluation concerned with internationalisation in higher education in Sweden, in terms of academic teacher exchanges between countries. In the report it is asserted that the reflection on learning related to internationalisation must become more distinct in conjunction with exchange programs. In the report, many teachers declared that due to lack of time resources no follow-up was possible and therefore, despite some initial enthusiasm about the experiences gained from their stay in another country and participation in another nurse education program, it all came to nothing after a while. It is argued, that the lack of a pedagogical/didactical stance and a distinct focus on learning in terms of intercultural knowledge, capabilities and competence and objectives set for intercultural knowledge, the follow-up on exchanges tends to be vague, and unclear.

Urry (1998), among others, holds the view that the exchange programs in some sense offer a chance for interaction between people and "the very idea of the social and the claim that social relationships between people have the power in themselves to generate and hence to explain significant phenomena" (Urry, 1998, p.1). However, exchange programs should become evalu-

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[108] This report (in Swedish) was released when all the data in this thesis had been analysed and interpreted and published, which made it interesting to compare the outcomes. Study (I) was published and (II and III) submitted and (IV) was at that stage not submitted, but analysed.

ated more according to criteria giving evidence of interaction that supports intercultural competencies and capabilities and knowledge; this is not the case according to the results. What educational content and what impact it has on the students' learning outcome, in qualitative terms, was not made explicit in relation to the contexts of exchanges between countries' nurse education (i.e. the aim of exchange programs in terms of knowledge and learning). Mostly, the follow-up on exchanges was not obligatory and was only commented on by teachers[109] as an important issue to address more in the future. What is interesting in relation to the results in this thesis is that the *what* students are assumed to gain in terms of intercultural knowledge and/or competencies, were not an explicit and aware matter, which in turn support the arguments put forward in this thesis, asserting the lack of didactical awareness.

Internationalisation as a curricular objective underpinned by ideologies in accordance with democratic and humanistic values became an evident element in the results. Teachers assumed that prevalent values underpinned the direction of students' interpretation and understanding and were incorporated in the students' learning of intercultural content. Also a more pragmatic (stressed) feature appeared as crucial in the results, mainly that Swedish nurse education should be internationally valid and competitive, compared to other countries' nurse education programs. What is needed is for the teachers to be able to grasp what and how the students' intercultural understanding and knowledge develops. All the teachers declared that it was almost impossible to know what intercultural knowledge and competencies the students acquired and how. It would thus seem essential that in the teaching and learning of intercultural content, it should not be taken for granted that the students learn according to the teachers' intentions and that what is learnt is understood within the framework of democratic and humanistic understanding and meaning.

As shown in the results, many students' evaluated their education against the backdrop of becoming an international citizen and being able to work, live and study in other countries than Sweden by participating in the education program and being in possession of a trained nurse diploma. The nature

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[109] These comments were made in the interviews with teachers (study IV) and the richness of data in this study has made it necessary to cut down in the report of all the results. A fifth paper, in progress, also drawing on the nine remaining interviews from study IV, will complete the results of the study by showing more interview data examples focusing on some questions in particular.

of the international citizenship[110] focused on was to a large extent to be able to compete for work in an international market, rather than aiming at co-existing with other people. In order to become competitive by means of socio-intercultural content, international citizenship is regarded as resting on an idea of a free flow between countries of various kinds of matters, features and an understanding of other countries' values, norms, habitus and ethos, that is, being able to co-exist with other people in general.

Being able to live and work in countries other than Sweden could be desirable for a variety of reasons. Being able to work and study and live abroad, mainly in the EU countries, was the highest priority for many of the student nurses, whereas others seemed to ignore this approach to internationalisation and instead emphasised cultural knowledge which they thought would promote them in their future work as nurses and, moreover, lead to personal growth as a human being as well as make them able to better understand and acknowledge, in relation to other people, what they believed they would encounter in terms of other people's ethical norms and life ethos in their future profession as nurses.

It became evident in the results that many of the students had expectations as to what they believed was yet to come in the education program as regards aspects of internationalisation. There was no difference between students studying in their first year and those who were studying in their second year when it came to having expectations that matters of internationalisation would be incorporated in their education ahead. At worst, there could be a clash between teachers' and students' understanding of internationalisation. At best, various parts or areas could merge, as parts related to each other, based on a conscious holistic approach in the internationalisation of the nurse education. This would mean that even the missing parts (and aspects) could be acknowledged. In study I expectations of what would be present in the learning context as regards internationalisation, but had yet to appear, was in some sense expressed by almost all the students (in Study II,

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[110] Several authors discuss the relation between the individual and the state, for instance Dahlin as refereed to previous, in the conference paper *"Education for Citizenship in the Context of the State, the Market, - and the Civil Society - where does it belong?",* pointing to forms of knowledge related to these three social spheres, Dahlin (2004), outlines some of the rationales concerned with this issue: Paper presented at the Philosophy of Education Conference in Oxford (PESGB), April. However, elaborating further on the politico-socio-cultural impact and constraints in relation to the results, has been judged to extend this thesis purpose, even though assumed to have an impact on the teachers' and students' views, understanding and experiences of aspects of internationalisation.

Table 1, p. 440). The conclusion that students' understanding of internationalisation was based on their previous experiences rather than education related, raises several questions, and needs to be further addressed and investigated.

It is argued that the students' previous experience seems to be interwoven with their recent and ongoing formal learning context, since the students were well aware of what they experienced to be aspects of internationalisation, even if these aspects were not present in the educational content. The students' experiences of an intercultural character, drawing from an informal context, are claimed to be an equally important content (element) in the educational context, similar to the teachers' storytelling content, since variation in ways of experiencing something is aimed for in teaching and learning situations.

Informal experiences of internationalisation would, if used as a part of an educational content base, become interwoven in the formal learning context. Students' views (as well as the teachers' views) of what they believe should be a part of internationalisation is to a large extent based on personal experiences of internationalisation held to be important in a learning context (this can be compared with a form of the missing link between informal and formal knowledge). Educational content that refers to students' and teachers' informal intercultural competence and capabilities must be held to be an essential element in the constitution of knowledge, and must be interwoven with the formal educational intercultural content. Content is in some sense essential (in terms of being intercultural in nature) but not sufficient to result in internationalised teaching and learning, according to the conclusions drawn in this thesis, since an aware pedagogical/didactical approach needs to be adopted in teaching and learning as well. Teachers' understanding and meaning of internationalisation can also be outlined through the results in terms of teachers' beliefs, ideas and hopes and expectations with respect to what the students might achieve by learning intercultural content in order to acquire *intercultural competencies* and capabilities (study IV, p. 12-15). Visions of students' acquiring of intercultural competencies and capabilities were underpinned by the idea of democratic and humanistic ideologies being the basis of students' ways of interpreting intercultural content. Teachers' understanding and meanings of intercultural content related to internationalisation were concretised most distinctly in terms of teaching socio-intercultural educational content in form of storytelling (study IV, *personal experiences*, p. 18-21).

All the teachers, when referring to socio-intercultural content, made use of personal experiences in terms of narratives/storytelling within the formal

learning context. Teachers' personal experiences seemed to be interwoven with their idea of intercultural knowledge (and therefore interpreted as corresponding to curricular objectives concerning internationalisation in the nurse education program, at least in terms of content issues). The experiences they related to were mostly from working as nurses abroad (or in relation to cultural impact/influences of other kinds, and therefore were primarily content-related). The conclusion is that the teachers relied more on their former experiences (drawing on other contexts/drawing on informal contexts), compared with their experience as a teacher underpinned by an aware pedagogical/didactical approach when carrying out internationalised teaching and learning.

Also, the fact that most teachers had difficulties in relating to literature[111] when teaching about aspects of internationalisation, confirms that their main source of content was their own personal experiences (for variation in experiences among teachers, see studies III-IV). Few teachers could mention any literature at all that they made use of in a distinct way in teaching, and most relied only on their storytelling as their only source when teaching (this was the general pattern shown in the results). It is very important to make use of this form of personal experience. In a pedagogically aware form it is actually an excellent educational recourse in the nurse education. Narratives, as parts of learning in educational contexts have been in use for a long time and several discourses discuss the importance of *learning through (life) narratives* (Graesser *et al.,* 2003).

Drawing on results from previous phenomenographic studies, concerned with research on teaching and learning in higher education, (Marton, Dall'Alba & Tse, 1996; Marton, Hounsell & Entwistle, 1997; Prosser & Trigwell, 1998). However, as shown in the results of the empirical studies, storytelling as a content basis, without didactical awareness, increases the risk of an unreflected approach (in the teaching and learning of internationalisation), since the approach deceives teachers into believing that students learn according to democratic and humanistic values per se, and without knowing whether a surface or deep approach in learning is developed and attained. The risk of coming into the teacher focus perspective, increases when teachers' pre-understanding(s) and pre-assumption(s) form the educa-

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[111] Few literature examples were mentioned, and these were not in use in any explicit way, rather being more of a complement for further reading and support in other writings (primarily focusing on other issues than aspects of internationalisation and intercultural content). A thorough account of literature examples has been excluded in this thesis, since this was not a prominent (present) feature in the data.

tional content rather than opening up investigations of variations in meaning and understanding of intercultural phenomena. An assumption taken for granted by teachers was that students learnt aspects of internationalisation based on democratic and humanistic values (as mentioned earlier), which, in the teachers' view, was the right way to interpret stories that were used by teachers in teaching. Even though many of the teaching methods used by teachers were forms that indicated both a deep and/or a holistic approach in teaching, the approach to learning implies the advocacy of a form of transferring of an understanding and meaning that was un-problematised since teachers assumed that students interpreted the stories intentional meaning in more or less the same way as the teachers. When the teachers were asked what they believed the students learnt from the stories that they presented in teaching, they assumed that the students developed intercultural competencies, but had no way of finding out how students actually interpreted what was taught and what was learnt in terms of capabilities and competencies in practice[112]. All the teachers agreed that this was the hard part, knowing how students developed intercultural competencies. There are some major risks attached to the storytelling approach, as well as some possibilities and advantages. The teachers expressed an idealistic view and vision of a development of humanism and democracy following the process of internationalisation. The content in terms of storytelling was not spontaneously mentioned as problematised in terms of contrasting views on the story's content. However, many teachers mentioned teaching methods that would most certainly support a problematising approach (study IV, *forms of teaching and studying,* p. 15-18).

One of the major conclusions about why internationalisation is not achieved, based on the results, is that teachers' rich experiences, and devotion to and motivation for teaching aspects of internationalisation were not supported by a didactical plan and a curriculum underpinned by a shared theoretical understanding of how to accomplish internationalised teaching and learning. This, in turn, leads to, in practice, teachers interpreting aspects of internationalisation in line with their understanding of nursing and the general approach to nursing in the education program without making any clear distinction concerning what specifically internationalisation was in the

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[112] This raises other questions concerned with how well theoretical and practical parts involved in the education are integrated, and concerned with intercultural competencies, capabilities and knowledge (or rather expressed in terms of desirable outcomes). This matter is only discussed very briefly in this thesis, and are important issues that needs to be further investigated.

education program (study IV, *discussion,* p. 21-27). In order to make features of internationalisation in the education distinct, and to impregnate the whole the educational program, there is a need to reinforce and emphasise the aims of internationalisation of higher education and the internationalising of Swedish nurse education, on various organisational levels, and to take a pedagogical/didactical stance on the matter.

The unique experiences, which are already there (so to speak), embedded in teachers as well as students personal knowledge sphere, and concerned with socio-intercultural knowledge aspects could be a source when a didactical approach in an internationalised teaching and learning is aimed for. In educational contexts, it is assumed that both the educational content and forms of teaching have an impact on the learner. However, it is within[113] the learner that the change takes place in terms of changing his/her way of experiencing a phenomenon, also leading to changing as a person.

To open up for understanding the new, other and otherness[114] and with a focus on content of an intercultural character could make it possible to support students in adopting a deep approach rather than a surface approach in learning. In teaching, it would be a question of making it possible for the students to view their understanding of an object of knowledge in a qualitatively different way[115]. It is assumed that dealing with variations in meaning and understanding of experiencing intercultural content would be in accordance with and support the principle of critical thinking and reflection, regarded as a fundamental principle in higher education in Sweden (SFS 1992:1434).

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[113] The external and internal horizons are held to be intertwined through the experiences by the person – the experience of something, in this case the learning of aspects of internationalisation in the Swedish nurse education. External: as the way in which the phenomenon is distinguished from and related to (a) context(s) and internal: in the way parts of the phenomenon are distinguished from and related to other parts (parts that are focused on and thematised, where others are not.)

[114] Here, aiming more at otherness in terms of variations. The term otherness needs to be discussed further in relation to learning and educational content and understanding and meaning (i.e., the object of learning)

[115] Often illustrated by the classical Duck/Rabbit illusion by Professor Joseph Jastrow: Rabbit and Duck. *Harper's Weekly* **36**, No. 1874, p. 1114, Nov. 19, 1892.

# 10. Validity, Reliability and Generalisability in this Thesis

Questions concerned with validity, reliability and generalisability, as in all research, are also important in phenomenographic research (Kvale 1983, 1995, 1994, 1996; Sandberg, 1997; Uljens,1988). In phenomenographic research, as opposed to a positivist approach to research focusing on the study of an objective reality, it is more a question of studying an inter-subjective form of reality, based on interviews and qualitative data. Validity[116] is a question concerned with whether a study is investigating what it aims to investigate, and in phenomenographic research it is a question of how well the research outcomes corresponds to peoples' experiences of phenomena (Sandberg, 1997, among others). Reliability, in a qualitative research approach such as phenomenography, is a matter of reflection on the appropriateness of methodological procedures, where the researcher's aim is to ensure consistency and quality of data and interpretations. The procedures should be demonstrated to be reliable by describing the main features of importance in the procedures.

Generalisability of results in qualitative research differs from the positivistic tradition. However, both traditions raise questions concerned with how far beyond the research context that is investigated will the results be valid? In phenomenographic research, the sample is chosen with the notion that the research aims to investigate the variation in experience of something, and therefore distribution along demographic lines is not of a primary interest. Critique has concerned the question of whether phenomenographic research results do not enable generalization from the sample to a larger population when the sample is not statistically representative of the population. Marton & Booth (1997, p. 124)[117] says that the phenomenographic response to the critique is that the variation described within the sample through the outcome space reflects the variation within the focused[118] population, and it is

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[116] For further reading, see Marton & Booth (1997) and Prosser (1994) and Sandberg (1995), specifically, on various forms of validity checks and reliability checks such as dialogical reliability and coder reliability. However, these forms have not been used in this thesis, and arguments in favour of the chosen forms have been emphasised rather than arguments explaining why other forms having been excluded.

[117] Freely paraphrased by the author.

[118] Meaning an example group, for instance, in an educational context, which is experiencing a focused phenomenon, in this case, through a positive selection of

assumed that the range of meanings in terms of variations within the sample will be representative of the range of meanings valid for the population. In this thesis, it is assumed that the range of meanings in terms of variations within the sample is representative of the range of meaning within the population, which in this thesis is primarily the Swedish nurse education, although in some sense this also applies to higher education in general.

Validity, in a positivistic sense, is a question of internal and external validity concerned with measuring the extent to which our theories and instruments correspond to objective reality. Reliability concerns whether results can be duplicated under identical conditions (Kvale, 1989, 1995; Salner, 1989)[119]. In this thesis, and according to a qualitative/interpretative approach in research, the main assumption is that the world we deal with is never a world in itself, but is always an experienced world. Therefore, it is inconsistent to justify knowledge in this kind of research tradition as being about an objective knowable reality beyond the human mind, as held in the positivistic tradition. Knowledge is instead held to be constituted through peoples lived experience of reality (Sandberg, 1995, 1997). The notion of individuals' consciousness and intentionality becomes relevant, as does the nature of the relation of the life-world as simultaneously subjective and objective, individual and collective. What is aimed at in this thesis in terms of validity, in a general sense, is to achieve defensible knowledge claims rather than striving for certainty of objective universal knowledge (Salner, 1998; Sandberg, 1995;).

Validity is a question of trustworthy knowledge through argumentative reasoning (Karlsson, 1993). Kvale (1995, 1996) suggests two essential criteria for being able to check the analysis/interpretation made in qualitative/interpretative research: communicative and pragmatic validity. The criterion of transgressive validity in this thesis has been interpreted in line with authors such as Lather (1993, 1995) and Richardson (1995). Transgressive validity aims not only to deal with what is sensitive to harmony and in agreement with something, but also to capture ambiguity, complexity, that is involved with the participants' lived experience, (i.e. based on the socio-cultural contextual dimension of the participants' experiences).

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some of the teachers who were assumed to be most involved in internationalising nurse education in Sweden.

[119] Phenomenography draws on the topic of justifying validity and reliability in qualitative approaches within the interpretative research tradition, as discussed by for instance Giddens (1988), Giorgi (1994), Guba (1981), Heidegger (1962, 1999), Husserl, E. 2001a, 2001b, 1976), Jones (1996), Miles & Huberman (1994), Polkinghorne (1983), Salner (1989), Sandberg (1995), Schutz (1953) and Weber 1964/1947).

In relation to communicative validity, it can be said the interviews were intended to give the interviewee the opportunity to answer in an open and unlimited way as possible (in relation to the question asked). It is also a question of to be generous in asking follow-up questions, and to use dialogue as a way to clarify and confirm statements in the ongoing interview. The students in studies I and II were asked to exemplify and elaborate on their answers. However, in study IV, with the teachers, this was extended to a more thorough interactive dialogue conversation. The reason for this was that teachers had experiences of aspects of internationalisation also in the dimension of teaching, and were assumed to have more knowledge about the internationalising of the nurse education program over a longer period of time compared with the students. In study III, follow-up questions followed on almost all the questions in the survey, with a request to exemplify through, for instance, an extended description of teaching approaches.

In the actual analysis of the interview transcripts and the survey answers, in order to avoid the researchers' prejudices (i.e. my own in studies I, II and III, and co-author Svensson and my own in study IV) biasing the interpretations of the participants' lived experience and their constituted understanding of aspects of internationalisation, an explorative approach was aimed at. This was achieved, firstly, by the approach of using follow-up questions involving confirmation by the participants throughout the interview (most extensively in study IV); secondly, by applying an analytic approach when generating a matrix (in NVivo and HyperQual), combining data on the basis of their meaning in the context and avoiding any predefinition of aspects of internationalisation. In study I, something similar was achieved through the constitution of prototype cases, and in studies II, III and IV, by the constitution of the categories, themes and cases where none of these was predefined.

Consistency in cases, themes and categories (all the studies) has been sought in each study, in terms of different aspects of meaning within an interpretation having formed a consistent whole in comparison to other wholes. Conflicting interpretations of the text, a sentence, a paragraph, have been compared in order to reach consistency with an emerging theme (study III) or category (studies I, II) and case (study IV). What was not done in this thesis, in line with communicative validity, was to use justifying interpretations by another researcher to reach intersubjective interpretation. However, all the studies have been discussed throughout the analysis, firstly with the author's mentor and secondly, presented and discussed at several international conferences and published as proceedings[120] in order to be critically

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[120] See list of publications, Appendix A.

judged by authorities in the research field. Moreover, the four papers have all been published in scientific journals and have been subjected to review and approval.

Pragmatic validity has been achieved through the frequent use of follow-up questions (I, II and IV), as mentioned above, aiming at checking the extent to which the meaning of any statement given by the interviewee was embedded in concrete situations for which the participant could give a specific description (i.e. demonstrate what the statement meant in a particular context and concrete situation). Also, in study IV, teachers were specifically asked to expound on what kinds of capability or capabilities they believed students were developing through internationalised learning. They were also asked to describe what and why such a capability or capabilities, learnt by students during their education, made any difference in terms of the students' future profession as practicing nurses. The aim was to make the teachers think in terms of capabilities put into practice and in some sense describe a vision of how the learning will be recontextualised into the practice investigated (Kvale, 1989; Sandberg 1995).

Transgressive validity was aimed at in order to deal with ambiguity, complexity and multiplicity in what was shown in data about lived experiences. Contradictions in statements and very complex statements as well as questioning of the given framework that was in use for interpretation of the lived experience, had to be dealt with. This was done in the interviews and in the analysis. In the latter case, by allowing text/data to belong to more than one (i.e., multiple) merging themes, categories and cases at the same time until a final decision was made when the shape of a theme/category/case had become more distinct. Vague and ambiguous data/text meanings were not coded until a firmer theme/category/case description had emerged, against which the vague meanings could be mirrored. In the interviews, contradictions were addressed and further investigated.

It was difficult to explore differences in terms of gender experiences. In this thesis, very few males participated. The main reason was that both students and teachers were mainly females. However, a critical reflection concerning the risk of gender invisibility in the analysis as well as in the results, and as partly a methodological issue, can be raised (Lather, 1993, 1995; Richardson, 1995).

What can be said about reliability is that it is a question of the researchers' procedures for achieving an as faithful interpretation of individuals' lived experiences as possible (Kvale, 1996; Sandberg, 1995, 1997). Sandberg (1994) talks about the researchers' interpretative awareness, and the very aim of the studies has been to describe variations in experience, meaning and

understanding, not to support one pre-defined norm or one perspective or one conception. All humanities and social sciences concerned with peoples' culture and lifeworld struggle with methodological questions concerned with how any methodological approach can pay justice to peoples' unique experiences and lifeworld.

The underlying epistemological assumptions in the phenomenographic approach support variations in ways of experiencing (aspects of) reality and, at least partly, eliminate the biases of the researchers' subjective influence, since various conceptualised wholes are described in the results. In addition, a thorough description was aimed at when demonstrating how students and teachers were selected for the study (making use of positive selection), and how the analysis of data was performed in order to show the research intentions in the analysis of data. The overall aim was to be as faithful as possible to the participants' lived experience, and to describe all the variations that emerged through the analysis in terms of ways of understanding/experiencing the phenomenon of internationalisation. The software program HyperQual and NVivo, has been used, which helped to handle a large amount of data (see further the analysis process and analysis).

The differences in students' and teachers' relations to, and ways of belonging to, the investigated context should be acknowledged. The teachers have been part of the education context for a long period of time (approximately five to thirteen years), compared to the students, who have been part of the learning context for a shorter period of time (approximately 3 years of full-time studies). The teachers have a more profound and different experience of the context in relation to which the investigation takes place. The same difference cannot be claimed concerning the individuals' prior unique life experiences, outside the context of the investigation. What should be paid attention to is the students' and teachers' ability to relate their unique experiences to an understanding and meaning of the phenomenon of internationalisation when in the investigation context (nursing education). Whether these conditions have any specific influences on data has not been considered in explicit terms, since the focus is on people's experiences.

In all the studies, an active and positive selection was aimed at in order to identify and include participants who all considered themselves to be interested and involved with/in what they experienced as internationalisation and in internationalising Swedish nurse education. The main principle is that the data are collected based on the experts' experience and understanding, meaning and knowledge, as those being most concerned with (aspects of) internationalisation in higher education and therefore representing the best foundation for a description of the phenomenon (Kvale, 1996; Seidman,

1991). In this case, the data are considered to represent what can be said to be a sharp picture/description of the phenomenon in terms of the experiences, understandings and meanings of (aspects of) internationalisation in Swedish nurse education in higher education today. This description can therefore be set as a norm to be questioned, problematised, and elaborated on, etc. in terms of critical reflections on a further (and future) development of internationalising the nurse education (i.e. where to go from here if the description presented from, based on the results is assumed to be the most sharpened description of the research phenomenon of today).

What can be discussed in terms of generalisability and transferability of the results is, firstly, that the kind of objective abstractions, mentioned as intentions of internationalisation in curricula concerning all higher education in Sweden, designates the same kind of pedagogical and didactical problems, when the intentions are to be transformed into practice, and inspire the same kind of questions concerning approaches in teaching and learning (i.e. questions that are pedagogical and didactical in character) whatever specific education is in focus. Secondly, The curricular objectives concerning internationalisation are claimed to be generally applied in most nursing education contexts in Sweden. The argument supporting this statement is that the general curriculum at work (HsV 1993:1434; HsV 1993:100) is the same, applying to all higher education in Sweden. This is also the case in all Swedish nurse education, and the teachers involved in this investigation represent a group of teachers teaching in this specific educational context, who are assumed to be the ones most skilled and dedicated to internationalising the education program. Consequently, the group of teachers participating and the general features of curricula, together support the claim that the outcome of the thesis contributes to a bigger picture, embracing Swedish nurse education nationwide. Thirdly, any of the educational contexts, in this study, in line with all other nurse education programs throughout Sweden, has some form of student and teacher exchange programs, in progress. Fourthly, the ways or forms of thinking and ways of understanding any learning object in terms of a deep versus surface approach[121], or holistic versus an atomistic approach, are not bound to apply only to this particular investigation (involving all the four studies), but is valid in all teaching and learning, as claimed in the phenomenographic tradition.

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[121] See also: PART I: on holistic and atomistic and deep and surface approaches in learning, in 3.3.

# PART III Conclusions and Implications

## 11. An Internationalised Education - in a broad perspective

As described in the literature overview, in part I, several studies across the world in recent decades have been concerned with internationalisation of higher education. The major focus concerning ideas, intentions and objectives of internationalisation in higher education has until now been from an organisational perspective, closely linked to policy, economical and political demands and presumptions and assumptions (Adler, 1997; Chaffee & Jacobson, 1997; Sporn, 1996, among others). Internationalisation in terms of content and what capabilities and competence the students should develop in a learning context, such as Swedish nurse education, has not been made explicit in terms of an internationalised teaching and learning approach. Teachers' and students' experiences of internationalisation in relation to their educational context in terms of ways of understanding and experiencing internationalisation of higher education and what this means in terms of internationalised knowledge and learning accomplished has until now been under-investigated.

Several discourses holding various ideas dealing with internationalisation of higher education applying various foci and emphasising various components can be described but a thorough account for these discourses is not the aim of this thesis. Idealism (concerned with normative assumptions about fostering to create a better world community) and instrumentalism (concerned with transference between countries' educational systems) are internationalisation ideologies discussed by several authors (Stier, 2004). Some major socio-cultural influence forces such as humanism and democracy, Callan (1997, 1998, among others), have been advocated as ideologies that are assumed to support internationalisation and globalisation of higher education. Also educationalism, focusing on the meaning of bildung and ausbildung linked to lifelong and lifewide learning, is connected to internationalisation as an incorporated aspect in the process of formation that follows through life. In the mentioned ideologies internationalisation is assumed to build on good intentions or objectives and therefore to be good per se.

Although the phenomenon of internationalisation of higher education has been a highly focused and frequently investigated research phenomenon over the last three decades, it has been, and has continued to be, unclear, vague, ambiguous and not easy to conceptualise in educational practice. In this study, an empirical explorative research approach has been used to investigate the phenomenon of internationalisation in Swedish nurse education in higher education based on students' and teachers' views, understanding and meanings of an internationalised educational context and internationalised teaching and learning.

The results of the empirical studies in this thesis show that students experienced the phenomenon of internationalisation as obscure. This became evident since several parts, as well as foci and perspectives, were involved and evidently, what was meant by an internationalisation of Swedish nurse education was not a shared experience and understanding among the students. The results from this thesis imply that one main reason for the perceived lack of clarity concerning internationalisation of Swedish nurse education is that teachers *do not* share a curricular awareness and approval of pedagogical/didactical approaches when aiming to attain internationalised teaching and learning in the nurse education program. It became evident that despite the teachers' expertise, personal devotion, enthusiasm and concern when it came to internationalising Swedish nurse education, they did not have a shared pedagogical/didactical culture or curriculum with a common understanding of aspects of internationalisation.

The aspects of internationalisation shown in the results could be grouped in an organisational didactic perspective and an educational didactic perspective. Intercultural content was an important part, ranging over a wide content area, since it was emphasised by teachers in terms of storytelling based on their own experiences from other cultures. It became evident that in order to transform the education into an internationalised teaching and learning context, to strengthen, stress and support intercultural knowledge, capabilities and competences are essential in nursing sciences. It is argued that this could apply to all higher education to some extent.

The overall conclusion is that it will be a major challenge for policymakers as well as teachers to acknowledge and shift from previous stances, to address the internationalisation of higher education from a pedagogical/didactical stance.

Furthermore, the main point made in this thesis in relation to the existing discourses about internationalisation of higher education is that a pedagogical/didactical discourse concerning higher education must be a continuing important component of the flow of globalisation forces. The object of

learning in terms of both content and what capabilities and competencies the students should develop in a learning context, such as the Swedish nurse education, has not been made explicit in terms of internationalised teaching and learning. Based on the results, it is claimed that it is necessary to develop curricular and pedagogical/didactical approaches, which are holistic in character, in what has been the major focus until now, that is, in addition to organisational level and closely linked with economical-political demands and presumptions and assumptions. It is assumed that aiming at internationalised teaching and learning should take a student learning perspective, in order to make, in an aware sense, learning of intercultural content become both central and well grounded.

An important question, which is further addressed below, is whether the internationalising of higher education should be allowed to be *pedagogically unaware* and shaped by global forces in a pedagogically/didactically accidental way? If we claim that pedagogical/didactical awareness differ*,* and if we claim that the interpretation of curricular objectives are influenced by the pedagogical/didactical awareness at work when the objectives are to be concretised into practice, then this should also become acknowledged as a matter when drawing up policy as regards internationalisation. Then there should be a real possibility to challenge the forces of globalisation that direct and control what and how the internationalising of higher education takes place/form. If we claim that curricular objectives differ, and emphasise a continuous development of curricular objectives over time, then a curricular perspective sensitive for intercultural content and competencies and a deep approach in learning would counteract what is experienced today as vagueness and ambiguity of the internationalisation of higher education and the Swedish nurse education.

There is a risk of just exchanging one internationalisation ideology of higher education for another, holding this to be more right for good reasons, not necessarily avoiding continued vague and ambiguous internationalisation and missing out and neglecting an aware theoretical pedagogical/didactical stance, here claimed to be fundamental and necessary when dealing with internationalisation in higher education[122].

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[122] Drawing from the phenomenographic ontological assumptions, it is assumed by the author that, *experience(s) and meaning* will per se potentially include knowledge of ideologies and cultural differences and similarities in society policy and so forth (although not always in an explicit form), in addition to whatever educational content of an intercultural character that is involved.

## 11.1 An internationalised education as a flow and integration of cultural elements and cultural changes

We might raise questions concerning whether it is possible to talk about global knowledge, or knowledge supporting a global understanding, or whether the questions should be formulated differently? The question however will concern ontological and epistemological issues, and involves content issues of teaching and learning. The phenomenon of internationalisation concerns learning in terms of variation of meaning and understanding in relation to cultural content. The supercomplexity of societies, when meeting through higher education and universities, can be characterized as conceptual turmoil. However, what may be similar in higher education between cultures is the character of learning. Supporting a deep approach in learning could be a common concern. Even with a similar approach in learning, an acknowledgement of variations in ways of understanding objects of knowledge will be essential. It is assumed that in order to support and broaden the learners' experience and understanding of nursing, it is necessary to confront him/her with qualitatively various experiences, to be parts of connoting a knowledge object a broadening of the experience that could lead to a conceptual change in understanding.

Intercultural learning involves learning about social phenomena and global changes would involve a flow of understandings between people. Robertson (1992) Waters (2001) discuss a form of emergent holistic consciousness. On a global level, this would involve cultures being connected to a complex collective whole, a form of collective consciousness. Intercultural learning would be in the form of transnational meaning and understanding and experience. As mentioned by Svensson (referring to Hannerz,1992), "culture is based on creation of meaning." (Svensson, 1998, p. 124). Svensson raises the question of the nature of cultural changes and the meaning of culture and says that, "transnational cultural flows represent conditions for the flows between cultures and flows between cultures mean cultural change. The flow and the change have their basis in the cultural nature of man (Svensson, 1998, p.122). Svensson discusses education as flows between cultural contexts and the relation between cultural elements in relation to educations and says that:

> "Cultural changes dependent on transnational cultural flows
> are here seen as a matter of how externalizations of meaning
> within one culture are dependent on externalization of meaning

within another culture. This kind of dependence and influence is only a special case of relations between externalizations of meaning. The character of such relations is a main preoccupation within education as a discipline, although they are not usually referred to in those general terms."(Svensson, 1998, p. 124.)

Waters (2001) discusses the path of globalisation through time and its influences in social science as ranging from the 16th to the 19th centuries. He discusses "three arenas through which globalizing processes take effect, the economy, the policy and culture" (p. 22), and points to the global idealization and reflexive individuation of today. He maintains that:

"as material interdependence increases and as political sovereignty is whittled away, trans-national, inter-societal connections eventually become more dense and important than national, intra-social ones. The central features of this acceleration are compression of time and its elimination of space, and an emerging reflexivity or self-conscious intentionality with respect to the globalisation process."(Waters, 2001, p. 182).

Robertson (1992), as mentioned earlier in part I, talks about globalisation as a form of emergent holistic consciousness pointing to a supranational state and a linkage between the four elements, the individual, the national society, the international system of society and, humanity in large. The view that the intertwining of individualisation, internationalisation, socialisation and humanisation is essential for globalisation is compatible with the underlying rationale of this thesis. In higher education, the relation between the individual and collective has also been addressed as an educative problem[123], and partly linked to modernity in terms of liberty and discipline as discussed by Wagner (1994), among others. The ongoing issue concerning the relation between the individual and society raises questions concerned with educating the individual to fit into society, and/or for education to support the individual to understand society and make and allow changes to come about in society. Scott (1998) discusses student flows and flows of academic staff in terms of massification, internationalisation and globalisation of higher education, and debates the potential tension between massification and democ-

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[123] This is primarily a political matter and philosophical question, with roots in the classical question of universalism and particularism (Hume, Russell and Locke). The issue is also often discussed in terms of ethnicity, identity and gender aspects (Mudimbe, 1997; Lundahl, 2001).

ratization, saying "that the modern university has become a non-élite, even local institution although the distinction between local and global is itself becoming less and less meaningful" (Scott, 1998, p. 126).

In phenomenographic terms, learning is seen as changing as a person, when understanding something in a different way from previously (Entwistle, 1988; Dahlin, 1992, 1997; Dahlin & Regim, 2000; Marton & Booth, 1997; Marton, Watkins & Tang, 1997) who asserts that the understanding of something is based on a deep approach rather than a surface approach. The idea of de-contextualization and re-contextualization of knowledge based on a relational view of learning (Marton & Booth, 1997; Svensson, 1994, among others) and rejecting a Cartesian dualism leads to and involves changes in the views of how peoples' experience and constitute meaning and understanding in relation to the phenomenon involved. The educative approach involves a social and moral aspect as well as intellectual and, as Dahlin (2004) puts it "the desire to become a well-informed citizen must be cultivated in education" (Dahlin, 2004, p. 13), and he emphasizes an "intrinsic meaningfulness of learning and understanding, as opposed to the instrumental meaningfulness of knowledge ad hoc"(Dahlin, 2004, p. 13), saying that "one may hopefully assume that students' experiences of intrinsic meaning in learning will cultivate their motivation for developing well-grounded opinions about social issues and problems, and not be satisfied with what their purely personal interest tell them is right and true" (Dahlin, 2004, p. 13-14).

When it comes to internationalised learning in the nurse education, the education program is divided into multiple parts/courses that break knowledge and nursing expertise down into component parts and content areas. The risk is that nurses' professional knowledge and practice[124] could contain

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[124] Only some implications concerning consequences in practise and nurses' professionalism (i.e. intercultural competence and capabilities) are mentioned in this thesis. A necessary delimitation has been to exclude what in the literature is addressed as expert knowledge, professionalism, models of expertise, models of expert professional practice and tacit knowledge, related to nursing (Benner, 1984; Benner *et al.*, 1996; Daley, 1999; Dreyfus & Dreyfus, 1996; Fulbrook, 1998). The main aim has not been to discuss in a thorough way possible implications for nurses' professionalism and practice, drawing on a deep versus a surface approach in learning and teaching, since the focus has been on ways of experiencing internationalised teaching and learning, from the participants' perspectives. The discourse concerning expert-knowledge, in nursing is however of importance in relation with intercultural competencies and need to be further

a number of non-integrated areas[125]. The results showed that teachers were not aware of what other teachers taught and how they taught aspects of internationalisation. This implies a fragmentary view of the whole picture of how the curricular objectives were interpreted and concretised in practice. This jeopardizes the students' learning approach by not supporting a holistic approach in internationalised learning[126], underpinned by a shared curricular awareness among teachers as well as shared knowledge of intercultural educational content. Focusing solely on particulars, i.e. a lack of pedagogical/didactical awareness, may hinder a deepening of meaning and understanding of the whole. A holistic approach in the way of understanding the phenomenon of internationalisation would involve an organized whole, in which each part relates to every other part and deepens and broadens the understanding of the phenomenon. This would have practical consequences in terms of students' capabilities and competencies developed in their educational context, learnt through the teaching and learning approaches in use and based on the present educational intercultural content. As described in Brentano's assumption about intentionality, which asserts that every mental phenomenon is characterized by the intentional, the direction toward an object and that every mental phenomenon includes something as object within itself. According to Brentano's view of intentionallity, all psychic acts go beyond themselves when referring to something else (Brentano,1988, 1995). Understanding the phenomenon internationalisation of higher education and learning of aspects of internationalisation in a holistic way is exemplified in study I (in categories 3-5, p. 539-540) and in study II (in categories 2 and 3, p. 442-443), and in study (IV), in approaches in the teaching of aspects of internationalisation in a holistic way. However, none of them is an example

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investigated. Also, what is named tacit knowledge in the literature can be connected whit nurse education and will only briefly be related to in this thesis. In short, Tacit knowledge is assumes to involve learning and skill but not in a way that can be written down, only transmitted, and with Polanyis voice, tacit knowledge is a form of know-how, as opposed to know-what, as facts, and know-why, as involved in schience (Polanyi, 1961, 1964, 1967), tacit knowledge is mostly connected to nurses learning in practice.

[125] The nurse educational context as a whole is divided into parts/multiple courses; this in turn open up for the risk that; to obstruct teachers to develop a holistic view, that is, dealing with the education as a whole, and also restrain teaching in terms of a deep approach for supporting students in a deep approach in learning.

[126] Internationalisation in terms of content could/may differs; however, it is assumed that the approach in learning would be deep or holistic in approach what ever content that is chosen to be focused on and taught.

of understanding the whole picture of what internationalisation of higher education meant, involving all areas as well as content issues, or in terms of a distinct difference between a holistic atomistic approach in the teaching of intercultural content.

## 11.2 A need for a discourse concerned with internationalised teaching and learning

Until now, the concern with the internationalisation of higher education (universities) has been at an organisational level, closely linked with economical-political demands and presumptions and assumptions of various kinds (Adler, 1997; Chaffee & Jacobson, 1997; Sporn, 1996, among others). What has been discussed is universities in relation to an external international environment, as described by Bartell (2003), who claims that over the two last decades worldwide, universities have "come under increasing pressures to adapt to rapidly changing social, technological, economic and political forces emanating from immediate as well as from broader post-industrial external environment" (Bartell, 2003, p. 43). There has also been a focus on academic and *organisational climates and cultures in higher education* from an organisational perspective, closely linked to economy, politics and approaches in policy (Peterson & Spencer, 1990; Austin, 1990; Rhoads & Tierney, 1990). However, very few if any qualitative investigations have been carried out *concerning the experience of aspects of internationalisation* as interpreted by students and teachers in terms of teaching and learning. What is called for is a bottom-up perspective, compared with previous research, claimed to be a highly under-investigated approach.

A brief overview of today's view of the concept (and the meaning) of internationalisation related to higher education related to the meaning that come the closest to the suggestions given in this thesis, is called for. Internationalisation, as an idea, can be understood to begin with, according to Mestenhauser (1998) and Ellingboe (1998):

> "as the process of integrating an international perspective into a college or university system. It is an ongoing, future-oriented, multidimensional, interdisciplinary, leadership-driven vision that involves many stakeholders working to change the internal dynamics of an institution to respond and adapt appropriately to

an increasingly diverse, globally focused, ever-changing external environment" (Ellingboe, 1998, p.199).

Bartell (2003), referring to Ellingboes' (1998) and Mestenhausers' (1998) views on internationalisation in higher education, extends the meaning of the concept of internationalisation by saying:

"that internationalisation conveys a variety of understandings, interpretations and applications, anywhere from a minimalist, instrumental and static view, such as securing external funding for study abroad programs, through international exchange of students, conducting research internationally, to a view of internationalisation as a complex, all encompassing and policy-driven process, integral to and permeating the life, culture, curriculum and instruction as well as research activities of the university and its members". (Bartell, 2003. p. 46).

According to Bartells' (2003) enlarging and broadening view, drawing on Adler's (1997) and Lapiner's (1994) views on internationalisation and globalisation of higher education, Bartell hold it to be helpful to make a distinction between internationalisation and globalisation by delimiting three phases: a multi-domestic phase, a multinational phase, and a global or transnational phase, where globalisation can be viewed "as an advanced phase in the evolving process of internationalisation" (Bartell, 2003. p. 46-47).

Bartell maintains "that internationalisation may be viewed as occurring on a continuum" (Bartell, 2003, p. 51) and that "higher education can no longer merely espouse universal values at the rhetorical level but must promote understanding through interpersonal, cross-cultural, international and shared experience."(Bartell, 2003, p. 51). Gumport & Sporn (1999) and Cohen (1997) and Bartell (2003) describe, here as expressed by Bartell, the example of higher education as being an example of shared experiences cross cultures " exemplified by distance learning technologies [e-learning][127], including interactive teleconferencing, enabling students located thousands of miles apart in different countries to interact in real time in a virtual classroom/.../At the institutional level, the challenge and the opportunity are to globalise the entire research and scholarly enterprise" (Bartell, 2003, p. 48).

This has been the case concerning later curricular objectives as well,

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[127] This is one example of (a) supra-collective learning context(s) and could most certainly be of interest in an internationalised educational context, however this is not at this stage discussed further in this thesis.

ranging from more general to specific objectives and focusing on various features. In The Bologna Declaration from 1999[128], one of the main goals is to continue "to establish a more complete and far-reaching Europe, and in particular building upon and strengthening its intellectual, cultural, social and scientific and technological dimensions" (The Bologna Declaration, p. 1) and one of the issues concerning higher education is the question of developing the ECTS system [i.e. the establishment of a system of credits—The European Credit transfer System]. The results also mirrored this emphasis on developing a valid credit system across countries and the adaptation to the EU and other countries as being an essential or significant part of internationalising higher education, according to some students and teachers. Some of the participants did focus on these kinds of issues primarily, but still considered aspects of internationalisation in terms of intercultural knowledge and competence and capabilities to be the most essential.

The office of the National Agency for Higher Education in Sweden, in a paper with the title "The Changing Face of Higher Education in Sweden (2000) [129], has outlined some of the present trends and changes in Swedish higher education and a vision of education without frontiers. The main focus in the paper is on formal rules and competitiveness between countries' educational programs, visualising a global educational market and identifying external definitions and markers.

In contrast with the above, questions can be raised concerning students' and teachers' conceptions of aspects of internationalisation, investigated through an empirical approach, and aiming at describing educational content and the pedagogical/didactical awareness involved in internationalising an educational context such as the Swedish nurse education. What ought to be considered by policymakers is that the latter focus must be regarded as essential when trying to understand the internationalisation of higher education.

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[128] See The Bologna Declaration: http://www.bologna-berlin2003.de/pdf/bologna_declaration.pdf and The Bologna process in Swedish Perspective Further Development of higher Education: http://www.sweden.gov.se/content/1/c6/02/04/71/35a9acf7.pdf

[129] This document also contain an overview of the Swedish Education system: http://wwweng.hsv.se/en/FileServlet/doc/83/the_changing_face_2003.pdf

# 12. A Didactical Approach

## 12.1 Understanding curricular objectives *didactically* in relation to internationalised teaching and learning.

Barnett (2000, 2003, 2004)[130] claims that, "we live in an age of supercomplexity" (Barnett, 2004, p. 65), and by drawing on Readings' (1996) book *The University in Ruins* and Readings' view that we have "passed through the phase of 'the university of reason' and 'the university of culture' in the past two hundred years, the university is now 'the university of excellence' in an age of systematised quality systems." (Barnett, 2004, p. 64). Readings' suggestion, according to Barnett, is "that the university might become 'a community of dissensus'" (Barnett, 2004, p. 64), and as Barnett says, "conceptually, the ideas on which the modern university was built—truth, knowledge, reason, communication—all stood in the dock as mere detritus"(Barnett, 2004, p. 65), leading to an end of the universal. The question that still remains is how should the very idea of the university as an institution of higher education in the sense of a global entity be visualized and, furthermore, without falling into the pitfall of exchanging one internationalisation ideological approach for another, claiming one to be worse, good and/or true in comparison with others. Barnett's (2004) reflection is: "how might we understand 'the university' [and] can higher education be any longer taken to offer a liberal education?" (Barnett, 2004, p. 71). Bartell maintains the need for the universities and their new universal purpose as "compounding our conceptual turmoil, enabling us internally (ontologically) to handle the uncertain state of being" (Barnett, 2004, p. 72). If one agrees with Barnett on this and the living *in an age of supercomplexity*, the discourse concerned with teaching and learning in higher education and internationalisation and globalisation, drawing on the results in this thesis and what has been discussed earlier, should be given a pedagogical/didactical stance. Globalisation and the need for curricula change will, according to the author's view, become the great challenge in higher education worldwide in the decades to come, a change that many other authors mentioned as important but, as claimed here, is fundamentally of a different kind. Curricular

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[130] Barnett's problematised description summarizes the overall up-to-date view of the complexity involved in the changes in the university's' future role, in addition to what is put forward by other authors referred to in this thesis.

change and educational change[131] should primarily be based on a pedagogical/didactical stance. Curriculum objectives and rationales should agree with a holism, open for contextual possibilities and constraints and suggesting that the relational character of learning implies that there are no contextual influences on learning without an experiencing subject, constituting an understanding and meaning through the contextual experience, but nevertheless acknowledging variations in ways of experiencing objects of knowledge. This implies an awareness of possible flows of elements, supporting people (students and teachers) in the constitution of meaning and understanding. What is called for is a curriculum theory involving ontological and epistemological rationales of internationalised teaching and learning. In a very concrete way, the question could be raised, as by Svensson (1998):

> "How do people learn form another culture? By learn we mean how they change their externalizations of meaning in relation to externalizations coming form another culture. Although we do not see this change as mainly a matter of acquiring or reproducing the given externalization, the relation to the given is fundamental to the understanding of the change together with the reaction to one's own context of experience and tradition." (Svensson, 1998, p. 127).

A didactical approach to internationalisation (of higher education and in the Swedish nurse education) is interesting for several reasons. The main reason is that the practice would be able to critically reflect on what is meant by internationalised teaching and learning, and for what reasons and what claims the concretised interpretations of (the) curricular objectives represent internationalisation of the educational program. And if something is missing then what are the ontological and epistemological arguments for claiming what should be included and left out in terms of achieving curricular objectives regarding internationalising the education?

What can be elaborated on and ought to be further discussed by policymakers concerned with higher education in general in Sweden is whether the four areas described in the Swedish nurse education program are actually in line with the intended aims of curricular objectives concerned with internationalisation? If so, what are the arguments for achieving the objectives of internationalising the education by focusing on these areas? And also what are the arguments for claiming that these are (the most) essential and suffi-

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[131] The theme, educational change, is continuously viewed in for instance, The Journal of Educational Change. Kluwer Academic Publ.

cient? And if they are not essential and sufficient, then what is the plan for the future?

Arguments in favor of emphasising a students' perspective in order to strengthen and support teaching and learning in higher education have been put forward in many areas in higher education worldwide. Research focusing on students learning involves an understandings of their approaches in leaning and variations in approaches, in order to be able to understand the learning object in a thorough way (Entwistle, 1981; Marton & Svensson, 1979; Ramsden 1992). Entwistle & Ramsden (1983) claim that an understanding of students' learning involves an understanding of the link between students' learning and its contextual (educational) content, and that students' learning contexts must emphasise students' perspective on learning. The main findings in Entwistle and Ramsden's study are categories of description for deep and surface approaches in students' learning. A deep approach in learning involved, personal experience, relationships and meaning:

> "Integrating the whole with its purpose. Indicate intention to impose meaning: think about the underlying structure, or the intention of the whole task; try to 'stand back' from the task and see it in a wider perspective; impose a pattern on the whole task."(Entwistle & Ramsden, 1983, p.137).

A surface approach involved: unrelatedness, memorisation and unreflectiveness, "defining the task as separate or its parts as discrete/…/ focus[ing] on the elements of the task rather than the whole" (Entwistle & Ramsden, 1983, p. 137). Trigwell & Prosser (1997)[132], by applying a phenomenographic perspective, create a linking between students' experience of learning and conceptions of learning and teachers' experiences of and approaches to teaching. The description of approaches to teaching is outlined as being either, teacher-focused, teacher/student interactive or student-focused, involving both a view of learning as a process as well as a product. Supporting and offering a deep approach to learning and adopting a student-focused approach in teaching would be in line with the relational quality revealed in this kind of research.

One of the main principles, proclaimed in today's curricula for higher education, is to support students' ability to think critically. Abstract thinking

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[132] Research, concerned with similar questions are conducted by: Biggs (1979), Marton, Dall'Alba & Beaty (1993), Marton, Hounsell & Entwistle (1997), Trigwell & Prosser (1991), Marton, Svensson & Johansson (1985), Marton & Säljö (1984), Marton, Watkins & Tang (1997), Prosser, *et al.,* (1994).

and analytical reasoning has also become more emphasised in the development of more recent curricular objectives in higher education. Students' critical thinking is, according to Ennis (1962, 1996), a question of correct assessing and could be summarised as grasping the meaning of statements; judging ambiguities, assumptions or contradictions in reasoning; identifying necessary conclusions; assessing the adequacy of definitions; assessing the acceptability to alleged authorities. (Ennis,1962, p. 81)[133]. There has been a focus on the importance of the reflective aspect in thinking, for instance, that the practice of critical thinking must be treated more holistically, that it cannot be separated from the context to which it is applied (McPeck, 1981, 1992). According to McPeck (1981, p. 4)[134], who agrees with the view held by Brentano (1988, 1995) and would be in agreement with the phenomenographic approach, hold the view that thinking is not only thinking per se, it is always thinking about something, and can never be any thinking in general, or thinking of everything in general. On the contrary, it must always be about something in particular, something that the thought is directed towards (McPeck, 1981).

The context (culture) is assumed to have an impact and influence on peoples' experiences and in teaching and learning. For instance, in Sweden a democratic and humanistic social discourse has been in progress for decades and supported by curricular objectives of all higher education. Also in teaching, the support for students' development of critical thinking is held to be crucial[135]. Marton & Booth (1997), referring to Alexandersson's study (1994) of the issue of the collaboration between teachers' teaching and learners' learning, ask the question: "What can we identify in the teacher's teaching that might lead to a variation in how students learn what they are intended to learn? (Marton & Booth, 1997, p. 175). Learning is a question of experience, and as stated by Marton & Booth:

> "the way in which learners experience and understand what they learn and the ways in which they go about learning it are the most critical aspects of learning. It seems reasonable to expect teachers' ways of experiencing the 'what' and 'how' of

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[133] Paraphrased by the author.

[134] Paraphrased by the author.

[135] See earlier in PART I (p. 11) "...An internationalised education should prepare students to view the priorities of other cultures from the perspectives of those cultures..." (Kälvemark, 1997b, p. 174).

their teaching to be the key aspect, or *the* key aspect, of their teaching." (Marton & Booth, p. 176).

Thus, in order to achieve such an approach in a pedagogical sense, and in teaching, it seems to be important to support learning that involves variations in meaning even in conflict with the cultural prototypes and norms, and to problematise what is in dissonance or in resonance relating to an object of knowledge of an intercultural nature emphasised in the educational context. This form of problematisation in an educational context and in the constitution of knowledge in higher education would hopefully support an understanding of cultural variations, including a gender aspect, leading to changes in ways of understanding something and in ways of constituting knowledge,

## 12.2 A shift towards an empirically based understanding of an internationalised educational context.

The suggested shift towards an empirical and experience-based approach, in order to understand the phenomenon of internationalisation of higher education, should not be judged as a rejection of the importance of adopting an organisational (policy-politico-economical) approach to the issue, which is the most common way of viewing internationalisation. Even though the approach angles vary, it is argued that they are all fundamentally different in (their) approach compared to the approach to internationalisation of higher education suggested in this thesis. Since neglecting a pedagogical perspective in understanding the phenomenon, these ways of approaching internationalisation of higher education are also seen as reasons for why internationalisation of higher education still remains ambiguous and unclear, even though there has been a focus on curricular objectives concerned with internationalisation in higher education for decades.

Concerning internationalisation of curricula, several authors suggest a change, and this suggested change can be further problematised, since it has usually, as stated by Mestenhauser (1998), been debated from a "traditional academic, discipline-oriented perspective" (Mestenhauser, 1998, p.27), which according to the author has dominated curricular development over the years, and that "international educators have neither developed nor debated a unifying curricular perspective on international education" (Mestenhauser, 1998, p. 27). In their research, Adler (1997) and Bennett (1993) supply evi-

dence that culture is a higher-level concept than disciplines, and they claim that disciplinary theories are derived from their cultural contexts and suggest cross-cultural perspectives of international education. Mestenhauser (1998) says:

> "Cross-cultural perspectives add still more complexity to international education. Culture's portrait is not a single frame, but a collage of constantly changing pictures taken with different equipment under varying conditions. Most faculty who have internationalised their courses add domain-specific content. This is how most of us are programmed; knowledge is content. Students enrolled in such courses learn, for example, about the government, history, economics, or geography of a selected country. Culture is commonly associated with anthropology, so we tell students if they want to learn about the cultural aspects of their field, they should take courses in anthropology". (Mestenhauser, 1998, p. 31-32)[136].

Bennett's (1993) ethnorelativism, which he refers to, is based on cognitive assumptions of differences, and requires intellectual skills in analogical (comparisons) thinking, assuming differences rather than similarities. Cognitive models, communication theory and forms of cognitivism (here, meaning in the form of mental representation) related to thinking are not included in the aim of this thesis. Also, the idea of intercultural communication competence is discussed widely, often in connection with management and cross-cultural management, and is understood in terms of some kind of intercultural communication theory. However, what is pointed to in this thesis is the need to approach the issue from an educational perspective. Also, the fundamental difference, compared with the suggested stance in this thesis, is that the phenomenon (or aspect) discussed is not focused on in terms of variations in experiences and understanding. Rather, it is dealt with by taking an a priori stance in order to explain the event, phenomenon, and/or aspects meaning, compared to a pedagogical/didactical stance (as suggested) towards the learning of aspects of an intercultural nature, considering that there are qualitatively different ways of experiencing aspects and phenomena.

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[136] This quote also illustrates the nature of the critique, as raised earlier, of today's idea in intercultural pedagogy since it rests on the same idea that we learn *about* other cultures rather than learning through an intercultural approach (and from an international or global perspective).

Freedman (1998) argues that there are four approaches to curricula: the academic, the technological, the humanist and the social reconstructionist approach, and if compared with a relational approach in constituting knowledge, the latter would partly be in agreement with the humanist approach (drawing on John Dewey) and a social reconstructionist approach (drawing on Paolo Freire), but also partly adopt a different stance. A relational rationale, suggested in this thesis as an alternative when developing a curriculum theory, rejects the dualistic assumption that underpins the two first approaches.[137]

Several authors argue that it would be fruitful to discuss possible components in a modern and international curriculum (Ellingboe, 1998; Harkins, 1998). Harkins (1998) describes a list[138] of components, arguing that simulations in national and international systems relations – cross-national – in order to view various outcomes would be a form of internationalisation in education. He says, "curricula components of a real-world global higher education presence are merely suggestive of the strategic and visionary content so often lacking in higher education services" (Harkins, 1998, p. 77). Cogan (1998) has suggested internationalisation through networking and curricular infusion, which would, according to Cogan, internationalise the curriculum, and that "students and faculty must see themselves connected both personally and professionally to the wider world if they are to be active players in it in the coming century" (Harkins, 1998, p. 106). By infusion, he means, "the integration of examples of research and scholarly work into assigned course work" (Harkins, 1998, p. 106) that involves literature of a multicultural, cross-cultural and international nature. Cogan (1998) also asserts that exchanges between universities worldwide, as part of the process of internationalisation are important, in describing the development of networking as an example. Pinar (1998), discuss an ideological stance on cur-

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[137] The aim in this thesis is not to discuss various views on the theoretical development of curricula in a thorough way, the idea is to show that researchers involved in this field have argued in favour of changing the way (underpinned by the idea that it seems to be insufficient in its present shape) that we address curricular development, in order to be able to internationalise higher education. See also Part I: Rejecting Cartesian Dualism in favor of a relational approach to learners' experiences.

[138] Discussed as a Sim-world and Sim-style global models in relation to software coaching. See Harkins, A. M. (1998). Global Academies as Strategic Self-Organizing Think Tanks. In Mestenhauser, J.A., & Ellingboe, B.J. (Eds.), *Reforming the Higher Education Curriculum: Internationalizing the Campus* (pp 69-80). Phoenix, AZ: American Council on Education and Oryx Press.

riculum in terms of developments of new identities, in the opening up for equal possibilities and understandings of others, underpinned by an idea of democratization.

Many authors are debating the use of electronic networks for international collaboration and computer conferencing as forms of internationalisation/globalisation and as one essential element in the process of internationalisation of higher education (Mason, 1998; Philson, 1998; Sugden, 2000, 2004, among others)[139]. Also, another approach to globalising or internationalising is by explaining ourselves through others cultural visions' leading, according to Sarles (1998), who believes that people learn cultures in different ways, the *etic* way, standing outside looking in, and the *emic* way, standing inside looking out, and that these approaches should be put to use in education, holding them to be important cognitive rationales. Sarles includes rationales such as: "1. The ability to communicate cross-culturally on sensitive issues; 2. The ability to use cultural knowledge; 3. The ability to use foreign nationals as cultural resources" (Sarles, 1998, p. 149).

The general view of internationalisation and ethnic diversity and the acquisition of intercultural competencies, drawing on Knight (1997), Yang (2002), Giddens (1999), Appadurai (1996) and Stier (2003, 2004) among others, can be summarised as follows. Students must be supported in their development of intercultural competence, divided into student's content-competencies and processual competencies. Stier, drawing on several authors, says: "we must help the students to become more self-reflexive and self-critical, encourage debates on sensitive and controversial topics, discuss cultural differences, similarities, promote international experiences and encourage openness and curiosity, We must demand tolerance and respect for other cultures and also take advantage of the ethnic diversity on our student groups .../" (Stier, 2003, p. 89-90). He concludes by saying that an international educator knows this is not only a question of educating, but a commitment and a lifestyle built on devotion. Stier (2004) holds that the era of globalization is challenging, and involves finding the "balance between an economistic and an idealistic outlook on education" (Stier, 2004, p. 96). He asserts, "the discourse on internationalisation has predominantly focussed on form-issues" (Stier, 2004, p. 95) and suggests that "now it is time to emphasise content-issues. Ideological and cultural biases in the curricula, course

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[139] Technological and/or computerised global interaction or technostructural worldwide force(s)' are claimed by several authors to be a leading force in internationalisation and/or globalisation. Not disputing that this is a global force that is in rapid and immense progress, however, this is not the focus of this thesis.

literature, bedrock assumptions, perspectives and theories must be high-lighted" (Stier, 2004, p. 95) in order to become more aware of the phenomenon of internationalisation of education.

This way of addressing a vision of internationalisation of higher education' and students' learning in an internationalised education is a very idealistic and visionary way of declaring what needs to be done. There are some problems with this way to address the issue of internationalisation of higher education. First, it is a very general way of addressing the phenomenon, rather than going into how it should be accomplished pedagogically/didactically. The underlying rationale presupposes that content-issues can be dealt with a priori stance, suggesting principals of normality, rationality and generalisability to be applied worldwide, actually counter to what is aimed at when developing intercultural competencies and capabilities. The present author agrees with the importance of emphasizing content-issues, and that focusing on intercultural content is essential, but this is, however, not sufficient. What is claimed is that the traditional approaches are not sufficient to understand the nature of internationalisation of higher education[140], and that the pedagogical/didactical character can easily become invisible, and that we might believe, as in an illusion, that we develop and concretise objectives concerned with internationalisation of higher education when we are actually not doing so. There is both a need for didactical awareness and the development of a curriculum theory.

## 12.3 Is there a change in approaching internationalisation in Sweden ahead of us?

In a government bill (2004/05:162)[141], released as recently as in June, 2005, the Government Office of Sweden states the Government's objectives concerning (a new) *Higher Education and a New World.* Five major objectives

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[140] This need to be further problematised, an attempt is made in this thesis to problematise the assertions put forward and this will be addressed to further extent in a follow-up paper.

[141] This report was released when all data in this thesis had been analysed. The full version of the government bill (2004/05:162) is only available in Swedish, the five objectives are quoted from the English summary:
http://www.regeringen.se/sb/d/108/a/47437. See also: HsV 2005:27 R, Report on 'The internationalisation of higher education in Sweden' available as a pdf:
http://wwweng.hsv.se/en/CollectionServlet?view=0&page_ID=619

can be discerned;

1) Sweden must be an attractive country for foreign students to study in,

2) Higher education graduates must be attractive in the labor market in Sweden and internationally,

3) Universities and other higher education institutions must conduct active international efforts so as to enhance the quality of their education and promote understanding of other countries and of international conditions and relations,

4) Obstacles to internationalisation must be eliminated, in Sweden and internationally,

5) The follow-up of international activities in the higher education system must be developed and improved (Bill, 2004/05:162).

The results from the empirical studies[142] are in line with all of the objectives and some more than others. For instance, many students said that they wanted and wished to be able to study abroad (as an exchange student) and later on, after graduating as a nurse, to be able to work abroad. However, very few mentioned the importance of foreign students being able to study in Sweden and experienced this as a resource in internationalising higher education and the nurse education and nursing (sciences). In addition, many students pointed to the importance of being able to compete with others, and of becoming attractive actors in their future profession on an international market, whereas few teachers mentioned very briefly about this competition on an international market as regards future work opportunities as being important.

Both students and teachers talked about the importance of intercultural knowledge, capabilities and competencies. Most teachers felt that they (alone) were developing internationalisation in the educational context, and felt a strong need for greater support from the local educational authorities. Students felt that so much more could be done to internationalise the education program and they mentioned many aspects[143] of internationalisation, that they wished to be a part of the education but had still not experienced (at the time when the interviews took place). None of the students knew if these

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[142] See the four separate studies. Here, all the studies are refereed to since the aim is to give an overall description. Even though this thesis is concerned with nurse education, the concern stated in the bill is for higher education in general (including nurse education in Sweden).

[143] Described intertwined (as associations) with aspects that were present in their education in study II, this will be further investigated in the future. (study II, Table 1, p. 440).

activities were going to be included in the educational program, which implied that no one (teachers or others) had informed them of these matters. The follow-up of exchange programs (for teachers and students) was overall very poor, and the participants said that this could be developed much more. The teachers said that they felt very unsure about what was going on, as a whole, concerning internationalisation of higher education and at their school[144], several teachers said that they felt rather alone in their work trying to bring about an international approach in teaching and learning situations.

Transforming intentions of internationalisation in higher education, from mainly abstract goals, idealistic in character, into being pedagogical in nature and theoretically grounded, would constitute a remarkable shift in dealing with internationalisation of higher education. A pedagogical awareness would then guide the process of bringing about internationalised teaching and learning in higher education. When we talk about internationalisation we should not seek definitions we must talk about principles supporting a deep approach in internationalised teaching and learning of intercultural content.

## 12.4 The importance of pedagogy as a human activity in an international context

Gadamer (1976, 1993, 1994)[145] would say that the dialectic of experience has its own fulfillment not in definitive knowledge, but rather in that openness to experience that is encouraged by experience itself. Furthermore, as addressed by Bacon (2000)[146] and other empiricists, many experiences that reach out to us runs counter to our expectation. Elements that emerge in the relation between experience and insight, and are fundamentally negative, have a huge impact on our experience, according to Bacon. Therefore, still in the spirit of Bacon, one might say that insight is more than the knowledge of this or that situation. Insight always involves an escape from something that had deceived us and held us captive, and always involves an element of self-knowledge and constitutes a necessary side of what we call experience in a

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[144] However, most of the students and all of the teachers were aware that internationalisation of higher education was stressed in curricular objectives in some settings (as abstract objectives).

[145] See also: Warnke, G. (1987). *Gadamer: Hermeneutics, Tradition and Reason.* Oxford: Basil Blackwell Ltd.

[146] Here referring to Francis Bacons essay The Advancement of Learning (original published in 1605).

deeper sense. Insight is something to which we come (Bacon, 2000/1605). Ochs (1986, 1987) claims that language is socio-cultural in nature, holding that language acquisition processes and behavior must be examined for their sensitivity to social order and cultural ideology (Ochs, 1987, p. 305). She says that "most people who have spent time in a foreign culture, struggle to communicate in a language not their own, have experienced situations in which they can understand literally each utterance but cannot understand the point of the discourse that is the outcome of the utterances in sequence." (Ochs, 1987, p. 306), implying the importance of an understanding of the cultural context (involving symbols, signs, norms, attitudes, ethics and others) and that solely an understanding of language is not sufficient.

Derrida (1973, 1978a, 1978b) drawing on Nietzsche (1968) and the change of terrain and on subjectivity, acknowledged the concerns of rethinking traditional humanist pedagogical practices, and argues in favor of rehabilitating the subject in order to deconstruct it and reposition it in a historical-cultural complexity, not as some anti-Nietzscheans[147] claim to liquidate the subject, but rather to enrich it. Derrida (1993)[148] claims that technics have obliterated locality, and maintains that democracy in its future shape must be thought of in global terms. Derrida problematises the liberal humanist discourse and says that democracy comes down to the question of transcending borders. The Western concept, in its mission, its axiom, in its languages and the Western concept of state and sovereignty acts as a limit (Derrida, 1993, 1994). Peters (2003), referring Derrida (1994)[149], says that the dominant tradition (the liberal humanist) needs to be deconstructed and opened up to interpret the concept of the political system in a different way, and Peters (1998, 2003) maintains that "a critical pedagogy of differences' of a genuinely multicultural and internationalist pedagogy suitable for the future is located at the interstices and in the interplay between a 'democracy to come' and a 'subject to come', a global subject whose critical function it is to both initiate and interrogate the International" (Peters, 2003, p. 327).

Pedagogy and learning is very much an activity, an activity which builds

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[147] Critique of the idea of deconstruction and, in some sense, rationales hold in poststructuralism. Not further discussed in this thesis. See, for instance; Ferry & Renaut (1990, 1997).

[148] Original: Derrida, J. (1993). Spectres de Marx. Paris: Editions Galileé: Derrida, J. (1994). *Specters of Marx, the state of the debt, the Work of Mourning, & the New International*, translated by Peggy Kamuf. Paris: Routledge.

[149] Peters (2003) refers to Derrida, J. (1994), Roundtable Discussion with Jacques Derrida, transcribed by J. Christian Guerrero. Philadelphia, Villanova: Villanova University, 3 October 1994.

on assumptions concerning peoples' lifeworld, socio-intercultural contexts and formal educational contexts, as well as framings of such contexts, of interactions between people and so forth. By its very nature, learning from the learners' perspective is assumed to involve an aspect that is in some way existential in nature, in terms of the learner's beholding of learning. Today, this is expressed as lifelong and lifewide learning. As a reasonable consequence, one might assume that learning altogether would become a question concerned with how we can learn from a holistic viewpoint and, logically, starting rather from the assumptions of variations, which would per se include various ways of experiencing something (as experiencing a object of learning). In education, it would become a question of how we can teach according to a holistic approach. This would build on the idea of using variations of experience[150] in an educational context to give access to and open up a base or a pool of knowledge, but also, to understand the educational context as a (integrated) whole.

As suggested in this thesis concerning the learning of intercultural content, it would be possible to start from a field of variations based on students' various ways of experiencing the educational intercultural content focused on, and doing what Trigwell (2000)[151] describes as the core issue in all teaching: "teaching as helping students change conceptions" and "helping students change their/.../world views." (Trigwell, 2000, p. 77); in other words, by supporting a deep approach in teaching aiming at a deep approach in students' learning where the main intentions are to understand and be able to relate ideas to previous knowledge and experience, and interact on educational content from a critical stance, and to be able to use organizing principles to integrate ideas and relate evidence to conclusions and arguments (Entwistle & Ramsden, 1983; Marton *et al.,* 1984, among others).

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[150] Any hypothetical experience that is present in a learning context at a certain time. Marton describes a phenomenon and the way of experiencing a phenomenon as the complex involving all the possible ways of experiencing it, and on an imaginary level meaning those ways already found as well as those not yet found, and that the way of experiencing the phenomenon in question is related as parts and whole, also implying that any phenomenon is inexhaustible (Marton, 1986; Marton & Säljö, 1976ba, 1976c)

[151] Also discussed in research by Trigwell & Prosser (1996, 1997), concerning changing approaches to teaching.

# 13. Methodological Issues and Reflections and Further Implications

## 13.1 Questions raised concerning some main methodological assumptions

Phenomenography draws on the Gestalt psychologists' view that experience concerns how and what we experience, in terms of figure and ground relations, where *what* is in focus or in the centre in the fore, compared to or in contrast with that of *what* is in the background or on the periphery, of our instant awareness in our consciousness in relation to a phenomenon/object thought of (Gurwitsch, 1982/1964, Wertheimer, 1968/1945). Gurwitsch (1982/1964) explains the rationale assumptions and says:

> "The theme appears to consciousness as pertaining and related to a broader context, announcing itself through these thoughts and facts. The consciousness of pointing is one and the same with the experience of fringes attaching themselves to the theme/.../When a theme presents itself to consciousness, no scattered and isolated items are given. In its very appearance to consciousness the theme points beyond itself to other facts and data which appear along with, and are referred to, by it. The appearance of a theme must be described as emergence from a field in which the theme is located occupying the center so that the field forms a background with respect to the theme." (Gurwitsch, 1982, p. 319)/.../ "With regard to the specific nature of this relationship, we call thematic field the totality of items to which a theme points and refers in such manner, and which form the context within which the theme presents itself." (Gurwitsch, 1982, p. 320).

In phenomenographic research, the investigation is focused on peoples' experiences, in terms of aspects that are simultaneously objects of focal awareness, related to a phenomenon. The object of learning concerns both what educational content and what capabilities and competencies the students are to develop in a learning context, such as the Swedish nurse education program. The underlying idea of the object of focal awareness, according to Gurwitsch (1982/1964), is described as the theme, and related to this theme (concerned with the object of our focal awareness) is, according to

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Gurwitsch, the thematic field (in which the object is embedded). In other words, we focus on something and not on other things, even though these might co-exist in space and time (Gurwitsch, 1982/1964).

Questions concerning ontological assumptions in phenomenography become important in connection with the data collection and in the analysis and interpretation of data and in re-contextualisation of the results. However, it should be noted that, as put by Svensson (1994):

> "Phenomenography is not a system of philosophical assumptions and theses, and it is not derived or deduced from such a system. It is an empirical research tradition. This means that metaphysical beliefs and ideas about the nature of reality and the nature of knowledge do not come first. What comes first are more specific assumptions and ideas directly related to the specific character of the empirical research." (Svensson, 1994, p. 14).

An empirical standpoint has also been the aim of this thesis. Also, the concept of knowledge is of importance. Svensson (1994) asserted that:

> "knowledge is assumed to be based on thinking. It is created through human thinking and human activity. However, knowledge is also seen as dependent upon the world or reality external to the individual and external to human activity and thinking, that which the activity and thinking is directed towards."(Svensson, 1994, p. 14).

It is also suggested that an awareness of the cultural influences that colour data is important[152]. Säljö (1991, 1994, 1997) has discussed learning and cultural dynamics, learning and cultural resources, which involve and include behaviours and patterns and rules and legal systems that govern a group of people, and whatever else existing in the environment, which together shape and constitute the culture of a group. Säljö (1997) has raised doubts about the status of interview data used in phenomenographic research, which are assumed to express ways of experiencing, and has asserted that the experiential accounts given by individuals are plausibly grounded in discursive patterns and that the research is embedded in contextual, discursive and social

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[152] An example: Boulton-Lewis *et al.,* (2000). Learning in formal and informal contexts: conceptions and strategies of Aboriginal and Torres Strait Islander university students. *Learning and Instruction, 10,* 5. pp. 393-414, which in their study describes cultural (informal) influences in (formal) learning.

patterns. The author agrees with the importance of cultural influences, and also that research is embedded in social discourses. However, the focus is on people's experiences and these experiences are assumed to be contextually grounded. What can be paid attention to regarding Säljö's critique, however, is the status of the interview data. In study IV, for instance, the interviews with the teachers were approximately 3 hours long and had an interactive character; despite this, a gender meaning did not come to the fore. Socially constructed life-world patterns might 'hide' crucial meaning and under-standing of gender. Questions and biases of a methodological nature, which concern gender meaning in phenomenographic research, need to be addressed more directly.

## 13.2 The importance of contextual influences on humans' lived experiences.

If research conducted within the phenomenographic tradition claims that cultural influences exist and have an impact on data and are visible in the results described in any outcome space, one has to acknowledge the rele-vance of asking questions concerned with the nature of unique socio-inter-cultural experiences (in a formal as well as an informal setting) that have had an significant impact on the person interviewed.

In the investigations, it became evident that the participants' life and lived experiences, in relation to what they meant by internationalisation, were very different in character. Still, all the participants doubtlessly described their experiences as being profound experiences of internationalisation. These experiences concerned: 1) internationalisation of higher education (as a phe-nomenon), 2) internationalisation in terms of content-issues, and 3) interna-tionalised teaching and learning and students' learning outcome when learn-ing about aspects of internationalisation (what to learn, how to learn and the learning outcome).

Merleau-Ponty's exposition (1962) of *being in the world* is held to be of importance; also, the idea that the act of learning involves that knowledge is relationally constituted. The act of learning involves the continual relation-ship of experience, thought and an object/phenomenon, a relationship that is asserted to be a crucial rationale in phenomenographic research (Svensson 1997). The subject-object relation constituted in terms of a person's concep-tion, and the idea of the intentionality of/in an expression can be compared to Gurwitsch's (1982/1964) position, that the noematic dimension of the

empirical analysis (in phenomenography) concerns *what the interviews are about* and the noetic analysis concerns how the subjects refer to what they are talking about (important in the analysis, involving the *how*-aspect in terms of the structure or the organization of the *what*-aspect). The idea of acquiring objective and universal true knowledge by analysing the data material collected, is rejected. It is, rather, a question of recognizing differences and of becoming aware of qualitative differences in the constituted meaning held by the interviewee (Derrida, 1981; Jones, 1997; Weedon, 1997, among others).

By drawing further on the phenomenological approach[153] concerning peoples' lifeworld relation and Merleau-Ponty (1962, p. 361-362)[154], understanding and experiencing could be discussed in terms of inter-subjectivity, as the subjects' interaction with others that she or he meets in the world. Merleau-Pontys' (1962) critique of objective thought is that it is included in the web of empiricism and idealism, leading to the consequence that the conception of the body becomes uniform. He maintains that the subject can be an (creative) actor through awareness in order to meet and form, through being in a state of flexibility by either using a more active or offensive subject power (strength), when using and choosing the pieces of the life's jigsaw puzzle. An actor who plays an active part in the process of composing subjectivity is, as Merleau-Ponty puts it, like "the forms of transcendence [that] fly up like sparks from a fire" (Merleau-Ponty, 1962, xiii) (here, referring to being-in-the-world). Merleau-Ponty argues that the idea of objective thinking opposes the value of the subjects' lived experience and its possibilities to participate in the ebb and flow of the world, as he claims that the subject is not, as maintained in empiricism, a passive recipient of sensation and causality. He criticizes idealism for holding the view of an autonomous subject (Merleau-Ponty, 1962).

In line with Butler (1990, 1997, 2004), Davies (2004) and St. Pierre & Pillow (2000) who claim that the humanist liberal view frames the overall research discourse in the Western world of today, it can be assumed that

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[153] A phenomenological approach, should be understood in a wider sense in accordance with an ontological relational approach, as addressed in this thesis. There has been no thorough discussion of the phenomenological assumption of the way in which humans perceive experience and/or knowledge through our being in the world, according to the phenomenological approach. However, leaving Husserls' phenomenological idea, in favour of drawing more on Merleau-Ponty has been attempted in this thesis, based on the outlines above.

[154] Paraphrased by the author.

phenomenographic research, as well as other ongoing research discourses, are embedded in the humanist liberal social discourse[155] (somewhat in line with Säljös concern, previous mentioned). Therefore phenomenographer must be critical of their own approach, in order to avoid unfounded assumptions. It is assumed, as asserted earlier, that cultural influences have an impact on the subject, and in the ongoing constitution of knowledge and

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[155] This needs to be further discussed and is only put forward in this thesis as an assumption drawing on the tradition of poststructuralism. As mentioned earlier, it has not been the aim in this thesis to discuss politico-economical conditions for internationalisation of higher education. Nevertheless, the meaning of humanism needs to be addressed. Referring to Locke and the enlightenment, and human understanding, based on reason and science, Belsey asserts that Western liberal democracy was born in the seventeenth century with the emergence of the individual and the victory of constitutionalism in the consecutive English revolutions of the 1640s and 1688. Liberalism and humanism are constituent elements of twentieth-century common sense, and a common feature of liberal humanism, is the essence of freedom, proposing that the subject is the free, and unconstrained author of meaning and action, and the origin of history (Belsey, 1980, 2002, freely paraphrased by the author). Humanism can be discussed in various ways as, cultural humanism, Christian and religious humanism, secular humanism, the drawings from the Renaissance (with a renewed confidence in the ability of humans beings to determine for themselves truth and falsehood), leading to today's modern humanisms (encompassing both religious and secular humanism, also named as Democratic humanism) whose main features are that the human being seeks a political system that guarantees freedom of choice and relies, then as now, primarily upon reason and science in the constitution of knowledge. The critique against liberal humanism (LH), in terms of a global/international point of view, can be summarised as follows: LH rests on a series of generalized assumptions about humanity, and when analysing consequences drawn from these assumptions, it turn out that LH *hides* distasteful realities and differences in power and wealth. The promotion of Western values abroad, supporting imperialism, and the notion of individualism, is the very basis of capitalism (Belsey, 1980; Davies, 1997; Grayling, 2002;Lamont, 1949). The critique (here described in general terms) hold against humanism (particularly in poststructuralism) concerns that humanism is a description of a position that believes human identity is the results of the individuals human essence rather than the influence of social or cultural factors. (Belsey, 1980, 2002; Davies, 1997; Davies, *et al.,* in Press; Grumet, (2000), Henriques *et al.,* 1984; Weedon, 1987, among others). See also: 'A Humanist manifesto' (1933) in the May/June issue of *The New Humanist* (VI:3:1-5), signed by 34 endorsers. On the term humanism as a supportive source: http://www.infidels.org/library/modern/edwin_wilson/manifesto/bib.html

meaning (the intentional subject-object relationship) and that this is an active and creative approach, and as Davies (2004)[156] puts it:

> "People exist at the points of intersection of multiple discursive practices, those points being conceptualized as subject positions. The individual is not fixed at any one of these points or locations. Not only does the individual shift location or positions, but what each location or position might mean shifts over space and time and contexts. The individual might be said to exist as much at the intersecting point as it does on the curved line of movement between them. (This idea is in distinct contrast with the humanist self, which has an inner essence that remains—or should remain—stable through different situations.)" (Davies, 2004, p. 7)

The results support a theoretical ground that builds on assumptions that there exist different ways of experiencing internationalisation of higher education. The phenomenon of internationalisation has been seen and experienced in a number of qualitatively different ways in all the studies.

In study III[157] clearly different ways of looking at internationalisation of the nurse education, are the focus on *socio-intercultural content* compared with *technical-medical content* and the two main perspectives, organisational and educational. And, then again, even though teachers agreed on experiencing internationalisation in the same way, for instance, from an educational perspective, and in terms of socio-intercultural content, the aspects that came to the foreground in the analysis showed that the meaning and understanding among the teachers both varied and were of similar kinds when compared (experiencing the same thing differently). Another example is that within the range of intercultural competence (in study IV) it was more a question of experiencing the same thing (as a focus) differently. As mentioned earlier, this could be concretised in teaching by reflecting on all the differences in experiencing intercultural content. Discerning variations and ways of experiencing, and patterns of variations, would, in teaching, make possible a simultaneous awareness of, previous ways as well as, on the other hand, new ways of experiencing something, having access to all the different ways of experiencing a meaning and understanding of an intercultural aspect.

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[156] It should be made explicit that the poststructuralist research discourse rejects a Cartesian dualism, in line with the phenomenographic approach.

[157] As an example, all the studies are not discussed in this section.

Within phenomenographic research, the results are described in an outcome space, as mentioned in part I, which outlines the results of the investigation. Categories of descriptions of conceptions are abstract and involve some main features and a "common organisation of the content or the conceptions grouped in the category" (Svensson & Theman, 1983). Furthermore, the same authors states that:

> " these two characteristics of the descriptions provide the basis for generalisation and for the theoretical function of the categories. Comparisons between conceptions grouped in the same category and comparisons between conceptions belonging to different categories illuminate the validity of the categories and make it possible to improve the generalisations." (Svensson & Theman, 1983, pp. 19-20).

Our lifeworld experiences form the basis of the empirical data which constitute the categories of description. In other words, "The categories of description represent the crucial relation between theory and empirical data." (Svensson & Theman, 1983, p.20).

## 13. 3 Gender meaning in phenomenographic results[158]

There is a risk that what is attained, in terms of differences, is shaped and described as different nuances of the same norm. By strengthening the need for gathering the uniqueness in peoples' experience (in relation to an object) in the explorative phase when gathering empirical data, the risk of dealing with nuances of similarities decreases and the advantage would be that the ruling norm of experiencing an object is revealed. This, in turn, leads to a more valid description of differences. Here, the discussion of gender sensibility can exemplify the problem.

One question that can be raised is whether it can be assumed that a gender aspect (in terms of meaning) is made explicit within the empirical data, and if so, is it explicit enough to become valid in terms of generalisation? Svensson and Theman (1983, p. 20) says that "a category of description has a theoretical and an empirical function: it mediates the relation to thinking and

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[158] This part of the methodological section should be regarded as a further elaboration of the gender' issue.

research in other contexts and it summarizes empirical results." Could it be claimed that phenomenographic studies in general include a gender aspect in the empirical data? Furthermore, if so, is it then (or how is it) dealt with in the analysis of data? I would say that this is an open question yet to be attended to and that further epistemological investigations are needed. As nothing in the phenomenographic approach *prevents* a gender aspect from becoming visible in the outcome space description, my question then concerns whether it is made visible in terms of meaning based on individuals' experiences in a valid and *noticeable* way? This is an important question as Hazel *et al.,* (1997, p. 215) points out in "Women's experience and phenomenography" where the importance of identifying women's voices in the social sciences and education research in general is stressed. Referring to Marton & Booth (1997), Hazel *et al.,* (1997) say that phenomenographic research, "recognize[s] that learners have as their primary focus more global aspects of learning than the content intended by the instructional setting" (Hazel *et al*., 1997, p. 216). The authors hold that "these ties to the global world are there for any learning task such as understanding the physics concept of acceleration[159] but even more so with more global tasks such as understanding of learning and teaching. To date, however, many phenomenographic studies have been conducted by carefully defining the object of study, cutting the ties to the global world." (Hazel *et al.,* 1997, p. 216). As a consequence, Hazel *el al*., maintains that these studies have also failed "to be gender-inclusive when the object is not a traditional university economics or physics task but one which is by its very nature closer to the global world." (Hazel *et al.,* 1997, p. 216). This statement applies to the investigation carried out in this thesis, referring to the nature of the investigated phenomenon concerned with internationalisation of higher education[160].

In phenomenographic studies, even though very few researchers have paid attention to the issue of gender differences, Dall'Alba (1995), for instance, reported some differences between medical students' ways of understanding their work. Male and female students' conceptions differed, with females emphasising connectedness with patients while male students were more problem and disease oriented in their contacts with patients.

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[159] See Svensson, L (1989). The conceptualization of cases of physical motion. *European Journal of Psychology of Education, 4,* 529-545.

[160] The principle for learning, according to a deep and surface approach, should be discussed separately since claimed to be a general feature (element) in learning.

The question is, how to make gender coloured differences become more explicit and how this can be achieved. Hazel *et al.,* (1997) express it in the following way:

> "Because gender is a crucial factor in constituting the *object (content)* or *body of knowledge* in which learning is the researcher's focus of study, awareness of the ideological framework of knowledge and its discourse in necessary if the researcher is to recognize fully the nuances of the learner's awareness"(Hazel *et al.,* 1997, p. 220).

## 13.4 Further research

Several suggestions have been made for further research, in relation to what has been addressed in this thesis. What has been argued for is a need for a development of a curriculum theory and didactical awareness concerned with internationalising higher education, from a pedagogical/didactical stance. Further more, influenced by Hazel *et al.,* (1997) and Dall'Alba (1995), I have reflected on the question of whether a gender aspect is empirically and logically present and therefore represented in phenomenographic studies results. My concern, more specifically, is that: If we assume a relation between informal learning and cultural differences, involving gender-inclusiveness, how can empirically *gender valid* data become represented (described) in the outcome space in a phenomenographic study. In this thesis, there has been no attempt to gather empirical data to make explicit a gender meaning. Most of the teachers involved were females (one male) and the specific field of teaching (in the nurse education program) is dominated by women (also most of them have a background as practicing nurses). Therefore it is possible that the results from studies III and IV comprise specific gender influenced experiences and meaning, which are embedded in the description of the results, but these are not made explicit (visible) in terms of gender meaning related to teachers' understanding of internationalisation of higher education and the nurse education and internationalised teaching and learning. In studies I and II, mostly female students were involved, even though some male students participated as well. In order to make a gender meaning visible, a follow-up study will have to be carried out. This might outline whether male and female students focus on different aspects when understanding the phenomenon of internationalisation of higher education and the nurse education

program and their experience of internationalised teaching and learning in their educational context.

A gender meaning related to an understanding of internationalisation of higher education and the nurse education program could not be seen in the results, although on the other hand it was possible to identify a self-realised aspect such as personal growth related to learning in the data analysis (both from a teacher as well as from a student perspective). Since neither of these features was addressed in a distinct way in the interviews, this draws attention to the importance of making *gender visible* in qualitative research in a profound and distinct way, in order to be able to claim a more valid description of variation in experiences and meaning and understanding.

It is assumed that qualitative data involve gender meaning, and that the meaning is provided in relation to a social intercultural background framing the interpretation, which should be considered. Also, in order to describe the constituted meaning(s) there should be a focus on important life ethos, related to gender meaning, Probyn (1994), as an intertwined part of the subject[161]-object relationship that should come to the fore in the interviews. A gender meaning could then presumably also be made more visible within the resulting outcome space. This calls for further elaboration and should be considered in a future research approach including both male and female students and teachers in higher education (from various educational context).

One concern for further research, based on the results from the empirical studies conducted within the framework of this thesis, must be the concern with the teachers' evident lack of shared pedagogical/didactical culture of internationalised teaching and learning, which makes the internationalisation vague and indistinct, despite the presence of an intercultural-content based on teachers' own experiences from other cultures and countries. A study focused more on teachers shared awareness, what aspects of intercultural content come to the fore and, furthermore, how they think that content should be taught within the educational context in order to support students' learning, needs to be conducted.

The character (nature) of the learning of intercultural content and students' assumed developed capabilities and competencies, from the perspec-

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[161] Issues concerned with subjectivity will be discussed further in another paper related to results in phenomenographic research (in progress), and will be further developed by the author, drawing partly on theoretical assumptions and a gender meaning presented in a paper by Davies, B., Browne, J., Gannon, S., Hopkins, L., McCann, H. & Wihlborg, M. (in press) 'Constituting the feminist subject in post-structuralist discourse'. *Feminism and Psychology*.

tive of both students and teachers, could also be an interesting object of research. In the latter case, the investigation could be conducted using focus groups as well as interviews and applying a phenomenographic approach in the analysis of data. One desirable outcome would be a description of a didactical culture' in order to support students learning of aspects of internationalisation, preferably outlined in a kind of model: A shared pedagogical/didactical culture including an internationalised approach in teaching and learning should be an urgent teacher issue, as well as a concern on policy level.

# 14. Transferability of the Results

Generalisability and transferability indicate that the results can be extended to, transferred to, other groups and contexts, for instance, nurse education in Sweden involving student nurses participating in any nurse education program in Sweden and teachers teaching in any nurse education program in Sweden, and their qualitatively different ways of understanding and experiencing internationalisation of higher education in Swedish nurse education (including the whole picture of various areas and aspects involved in Swedish nurse education, including intercultural content).

Both students and teachers found personal growth[162] to be an important part of learning intercultural content. The experience of a personal-growth

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[162] The term can, in an introductive attempt, be described as follows: It is twofold, a life experience is unique and allied with the relation between the individual and what is thought about (intertwined with the intentional relationship), conceived through a form of self-realisation in accordance with what is learnt and how it is learnt. The term self-realised was chosen, avoiding a psychologically influenced definition in a strict sense, aiming more at a self-expressed, by the individual, kind of state of experience when he/she experiences an object of knowledge. In a wide sense, and from a pedagogical perspective, it should be read and understood as being intertwined with the relationship between the learner and the meaning of the phenomenon/object. In research, when interviewing, personal growth could be considered in relation to a crucial and unique event denoted by the experiencing subject when expressing thoughts about the phenomenon interviewed about. Secondly (but not separated from, since a relational relationship between the learner and object is claimed), personal growth will be a self-noticeable, self-achieved, self-realised, self-expressed unit of the approach to/in the act of learning, seen from the experiencing subjects' perspec-

effect can be assumed to transcend the learning in the nurse educational context and be intertwined with learning about intercultural content through a deep approach in any educational context.

The question asked by Marton & Booth (1997), whether ways of experiencing the phenomenon/object in question can "apply to the individuals or to the group of individuals or to a wider population?" (Marton & Booth, 1997, p. 124), is an important one. The authors hold the position that variations and differences exemplified by categories of description could apply to a wider population, across groups, and involving different cultures. The results based on a phenomenographic approach, are described in terms of an outcome space, and they say:

> "the outcome space for two different cultures may hold a partly overlapping and partly complementary relationship to each other. Different fragments of the supracultural outcome space (in the case of the variation found in different cultures being described within a common framework) are found distributed among different cultures/…/The variation within each culture can thus also be described in terms of this supracultural outcome space, the different parts of which come to the fore more clearly, are more emphasized and appear more frequently, in one culture that in another." (Marton & Booth, 1997, p.124).

The results from the studies in terms of generalisability and/or transferability can therefore be discussed in terms of to what extent the findings can be transferred to similar contexts. In this case, it is claimed that the results can be transferred and are valid in nurse education (as a whole) in Sweden. The phenomenon of internationalisation of higher education could be viewed from either an organisational-discipline-oriented perspective or a pedagogical/didactical and experience-based perspective. Drawing on the results, it is advocated that in order to promote and support aspects of internationalisation

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tive. Noticeable by the learner and emphasised as important in teaching, in terms of a distinguishing consequence, linked to/incorporated in the process of a change in personhood. Expressed in phenomenographic terms, this is a necessary aspect of the learner's change in experiencing something. What is meant here is that change in personhood should be understood as necessary in learning if a change in the way of experiencing something (foremost of socio-intercultural content) is to take place. In this thesis, the results point to learning in terms of personal growth, implying a holistic approach in learning and supporting a change in personhood.

and to succeed in adopting an internationalised teaching and learning concerned with intercultural content, a pedagogical/didactical stance is called for. The situation seems to include two different turns, one more concerned with structure and formalities of a measurable and quantifiable nature, and the other with qualities and with an understanding of peoples' lifeworld across nations and the development of intercultural knowledge and capabilities. The difference in the nature of the two turns should be considered in policy development when internationalisation of higher education is addressed. The necessity of establishing contexts of learning, which support students in experiencing internationalisation in a meaningful way, calls for the acknowledgement of and focusing on changes and variations in lifeworld issues. The overall consequence would be a decrease in ambiguity, unclearness and vagueness that has been combined with the term, and meaning of, internationalisation of higher education for a long time.

Intentions presented in curriculum objectives in higher education in Sweden as gender equality and humanism/democracy are assumed to be of the same nature as internationalisation of higher education since these are held to permeate any educational context in higher education in Sweden. These kinds of objectives involve the same problem when they are concretised in practices, they are experienced as being difficult to grasp and somewhat vague and indistinct even though they are emphasised as important objectives in all higher education. What is similar is that these features in higher education contain the same kind of problems, constraints and conditions in pedagogical terms. Drawing on the results in this study, these kinds of objectives should be dealt with in the same manner when investigated as the phenomenon of internationalisation of higher education.

What could be discussed is approaches in teaching and learning as important in all higher education. Questions concerned with teaching and learning according to a learners' versus a teachers' perspective, and a deep versus a holistic approach in teaching and learning will certainly be appropriate to consider important in teaching and learning concerned with gender equality awareness, for instance. Secondly, questions about a deep or surface approach and a holistic or atomistic approach in internationalised teaching and learning are not bound to concern merely the nurse education context and learning about intercultural content, but are claimed to be important in all higher education.

A general question that needs to be addressed in relation to all higher education is whether the four main areas made distinct as involved in the internationalisation of nurse education are important and necessary in national curriculum objectives concerned with internationalising higher edu-

cation, and also to what degree the meaning and understanding of the phenomenon of internationalisation has been made explicit, including the variation of meaning aspects involved in the educational context, the educational content and the approaches in teaching and learning.

When constituting meaning and understanding in an educational context in higher education aiming to support students in the development of intercultural competencies and capabilities and knowledge, this is claimed to be a central part of internationalised teaching and learning and of developing internationalisation and globalisation of higher education. As a consequence, there will be a change in the person-world relationship, and this internationalised learning and changing is assumed to be an ongoing re-creative and active constitution considered important in all higher education.

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<sup>i</sup> Not all references have been completed in terms of information about data of original publication. In those cases where detailed publication information has been accessible without too much further investigation, it has been added to the reference. This implies that inconsistency occurs in the way that references have been accounted. Also, providing an electronic address is sometime combined with a reference in the list, placed alphabetically, and can therefore occur twice in the list.