Internationalization of Education in the Post-Pandemic: A Model for Sustainable Education

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A R T I C L E I N F O

A B S T R A C T

As society slowly transitions to the post-pandemic, internationalization as a form of educational resilience is exemplified through uptake in knowledge, skills, research, and multicultural understanding while fostering bigger and more profound relationships with global communities in the spirit of interconnectedness and international recognition. This paper argues that internationalization is a process with two sides of the same coin. On the one hand, localization of internationalized learning rallies for identity expressions that are relevant to people's needs which can easily be eradicated through repeated encroachment upon indigenous and vulnerable sensibilities. On the other hand, a locally adopted education extends its influential arms to international borders giving rise to a model of sustainable education in post-pandemic society where hybridity, inclusivity, decolonization, and blended education are relevant and emancipatory themes embraced through localization of international, and internationalization of localized education.

INTRODUCTION

Internationalization of education in the context of post-pandemic society envisions a robust quality of education that nurtures on global relationships with key players interacting through knowledge and skills, research and development, among other scholarly ventures in keeping up with the demands of globalization. Worldwide, the majority of educational institutions place a high importance to internationalization, with Europe topping the list in this regard, followed by North America, the Middle East, the Latin America and the Caribbean (Jibeen & Khan, 2015). The popularity of the phrase "comprehensive internationalization" does not reflect widespread reality, however: for most institutions around the world, internationalization is still characterized by a collection of fragmented and unrelated activities. Meanwhile, the increasing commodification of higher education remains primarily oriented toward reaching targets without a debate on potential risks and ethical consequences (Knight & de Wit, 2018). In effect, the foregoing statements enunciate internationalization of education as a multi-directional force expanding horizons of learning with multiple layers of understanding, creating and presenting challenges with insurmountable consequences.

Take for instance countries in the Global South with a growing population of literacy issues due to economic, political, and cultural events ravaging educational agenda. Such is a classic case of misconstrued notions of transformation as these developing nations continue to struggle. Intersectionality as a paradigm of educational resilience mirrors a multi-directional approach to internationalization as seen from the grassroots level and its mobilization to larger narratives of inclusion and intercultural understanding will validate internationalization as constituted within cultural context.

While slowly moving towards a post-pandemic society, internationalization of higher education is one of the ways a country responds to the impact of globalization, yet at the same time respects the individuality of the nation (Qiang, 2003). This statement challenges the notion that international mindedness should encapsulate the narrative of internationalization as a globalization process. Indeed, while international security (Qiang, 2003) engenders educational leaders in such a dynamic process of integrating in the global order for international recognition, post-pandemic education necessitates that education needs to be viewed from intersectional lens in such a way that it responds to changing conditions formed during long quarantine protocols in the pandemic which disrupted the educational flow.

Given its long history of development most especially attuned to rising power in the West, "international education became an industry, a source of revenue and a means for enhanced reputation and soft power" (de Wit & Deca, 2020) but today's economic orientation of international branding goes beyond recognition and competition. It perpetuates a culture of resilience among vulnerable groups most especially in the Global South. Such narrative of enlightenment opens up new avenues for pragmatic learning that answers to many questions of survival. Based on the foregoing discourse, sustainable

education becomes the ultimate goal in the realization of internationalization. As an educative pursuit meant to rise above the challenges brought about by rapid globalization, the following arguments hinge upon sustainable education that is responsive to the needs of people.

THEORETICAL REVIEW

From International to Local

With the compounding effects of internationalization of education magnified in the creation and development of knowledge and skills relevant in the 21st century, the need to recurve its focus that will address the needs of local communities cannot be undermined. Indeed, while higher education institutions strengthen linkages with other institutions around the world building connectivity and fostering multi-cultural understanding, the process can altogether displace predicaments of marginalized people and communities in the name of "international branding". Indeed, with brain drain mentality hovering in post-colonial cultures, internationalization can readily solidify addiction to foreign entities and sensibilities, validate a consensual nod in just about anything "international" because it is tantamount to saying quality education.

But what is quality education? The United Nation's fourth Sustainable Development Goal is focused on quality education to "ensure inclusive and equitable education and promote lifelong learning opportunities for all." As stipulated, the promotion of lifelong learning mirrors an adaptive learning that is dynamic and fostering new development. In the context of local communities with daily problems confronting people in survival mode, honing lifelong learning skills is captured in everyday realities of resilience, innovation, and struggle for amelioration from abject poverty. In many cases, poverty alleviation as a core activity unknowingly drives people to acquire new knowledge and skills never before considered. Such narrative can rightfully be attributed to quality education that addresses the needs of people.

Essentially, does education need to be international in order to deliver paramount service to society? If so, where does it serve in the end, the foreign society or the local? Essentially, in a Global South economy comprised with individuals struggling to ameliorate themselves from abject poverty, internationalization of education, in all effort to bring education at par with global comparability, poses a serious challenge in how local issues can be serviced by educational institutions that produce globally competitive graduates who eventually work as service providers in industrialized countries can remain global key players while removing themselves from their own locality. In poverty amelioration, most especially, catering to international concerns is a mere rhetorical waste when education does not solve grassroots problems such as putting food on the table or buying medicines in favor for internationalization.

In effect, how does internationalization of education become local? Given the wide opportunities available to embrace global learning, it is imperative that students and teachers in the Global South identify specific educational

goals and outcomes that serve their needs. A relevant education that transforms the lives of the people in a society and "conscienticizes" social problems with reflective transformation rallies for participative learning where students engage in critical thinking while posing solutions to societal problems. Note the importance of participation in offering solution alternatives. Indeed, transformative thinking goes beyond cognitive ability to create solutions per se but focuses on actions modelled from designed strategies.

In effect, localization of internationalized education becomes a confluence of cultural and educational understanding embracing multiple consciousness, locating larger narratives within immediate context. Doing so requires strict adherence, compassion and optimized resource allocation not to mention political will as people's sentiments can readily switch to differing levels under given circumstances. With strong conviction to recurve international paradigms to suit to local imperatives, education becomes the voice of emancipation. In the final analysis, glocalization reflects upon these deep sentiments finding local imperatives to burgeoning conditions. Space, furthermore, has been compressed as a result of technological development, although the effect of such compressions may be to enhance heterogeneity, captured in the notion of 'glocalization' (Reich, 1998). That space, wide and beckoning is the narrative of the muted and struggling voice where education is deemed to ameliorate away from the quagmire of poverty.

Turning Local to International

In its obvious stance, internationalization of education transcends education beyond national borders. It permits an outward flow of knowledge and skills within a global village that validates such learning realization. Armed with robust conviction, 21st century learners embracing collaborative and engaging activities become abreast with global solutions besetting individuals and communities. Such holistic mindset allows for systems thinking to manifest integrating different but interrelated elements to weave through as functional entities. In this sense, local sensibilities create a web of "rhyzomatic" tendencies to connect and build larger representations.

METHODOLOGY

Establishing international relationship through collaborative communication among agents, stakeholders, and policy makers can become a daunting task in the absence of global governance - a key concept in internationalization. With foreign policy attuned to the realization of educative, higher education institutions embrace a culture of openness with curricular programs developed at par with global standards. As such, it is almost relevant to mention an adage: "gone are the old narratives of nationalist pedagogy when learners focused on elevating national consciousness in education while desecrating international goals."

However, in the context of internationalization, local and national sensibilities do not necessarily dissipate. They are caught in a web of multiple consciousness transmogrifying, elevating understanding to much higher levels while fusing and emerging with different attributes. In the case of school

administration, for instance, establishing linkages is a dictum of stalwart leadership because knowledge essentially grows through interconnectivity and the capacity of learning institutions to dwell such intellectual nourishment is a sacrosanct policy. As an academic concern, knowledge creation and management resonate with international communities only realized when school administrators are adept with intellectual linkages. Thus, it makes sense to say that quality education includes elements of internationalization in curriculum content, methodology, and design necessary to attain global sustainability.

RESULTS AND DISCUSSIONS

Intellectual Mobility

While mobility has a general meaning as some form of physical movement, today's modern world emphasizes 'virtual' mobility (Mikhnenko, 2015), coined as an intellectual resonance in a knowledge based learning where communication and information traverse globally. In the context of globalized education, the capacity to increase knowledge uptake has never been a reality until digital tools were developed, for instance, easing the flow of learning. Indeed, internationalization as a by-product of globalization, enables key players - the academic community, to partake in global movement through fostering expansive research and development, scholarship, establishing linkage, and intercultural understanding with broad opportunities that will enhance relationships among nations. In retrospect, internalization through intellectual mobility capacitates inquisitive minds to broaden their educational narratives.

As previously stated, the implication of such mobility manifests in a continued uptake on knowledge, skills, and competencies that are dynamically adjusted based on changing conditions. Indeed, with mobility, agility of the mind remains a guided dictum of internationalization of education. Finally, the Fourth Wave (Subetto, 2000 as cited by Mikhnenko, 2015) emphasizes intelligence of individuals traversing through societal intelligence. Along such intellectual triumph is a cautionary implication of information waste ravishing through digital space. A ticklish question arises following it: "what happens to information not utilized?" Can it result to information garbage the same way we treat physical garbage as unused and disposable entity? If so, all of humanity suffers from such malady when information and knowledge are reaped from utilitarian value. Now, when intellectual mobility strikes a global movement of knowledge infinitum, information wastage can be overcome when its users find value in their presence. In fact, the proliferation of digital technology assumes the same proliferation of digital knowledge to be absorbed by intellectual entities all over the world, therefore, zeroing wastage as mere rhetoric.

Educational Hybridization

In post-pandemic education where new normal learning will have been 'internalized', the same old narrative of prioritization of education rings with

blended learning initiatives in place, or so it seems. With technology based learning already within grasp by digital natives while digital immigrants are still lost in digital uptake, technological affordance offers a wide spectrum of opportunities and disabilities. In the positive dimension, uses determinism philosophy of technological learning accentuates technology as a medium of the message, not to be construed as the message. In effect, technological learning is learning with the aid of technology. Hence, in the absence of learning, technology is nothing but a mere tool. In a much larger argument, technology has the ability to create societies with people forming cultural values, expectations and perspectives shaped by the technology that rules them. In connection with internationalization, technology plays a pivotal role in harnessing connectivity of ideas and culture as learners connect digitally, for instance. In effect, distance education as borderless education becomes a commonplace practice among learners with 21st century skills such as collaboration, computer literacy, and critical thinking. In the opposite realm, technology can be inimical to educational ends when not optimized, overused or understated. As a learning scaffold, its temporary practice should bear long-term benefits so that it can be removed when no longer needed. In a perturbed learning scenario with colossal societal problems affecting learners and teachers, the thought of technological affordance can be a dismal exercise especially when faced with the quagmire of poverty.

However, technology and resource based learning with Information and Communication Tools (ICTs) sweeping internationalization of education at its peak, native learners learn to adjust, adopt, internalize and align foreign attributes to fit to local consciousness creating a mix. In the learning flux, educative goals are actively pursued while asserting learning balance and signification is further strengthened through cultural appropriation where a deep sense of creative flow manages to run through. Educational hybridization embraces the metaphor of flow in globalization deepening cultural understanding between nations while connected in educative pursuits. Simply put, two nations understanding and learning from each other necessitate acceptance and absorption of learning practices that mix together to form bondage. Away from educational and cultural imperialism, hybridization ignores disruptions and capacitates learning individuals. In more specific context, hybridity is accentuated in a learner's ability to accommodate foreign ideas into local practices, recognizing that borrowed ideas form part in local sensibility such that the latter is a product of a good mix. Good mix for whom? Addressing local problems with borrowed ideas essentially turns foreign to local, embraces wholeness of experience which should serve the needs of local communities and institutions.

Implications to Post-Pandemic Internationalization of Education

As previously pondered, technological learning, through ubiquitous online platforms established and optimized during quarantine protocols in order to mitigate the effects of Covid-19 transmission, and with the Internet towering above all social media tools, transition to post-pandemic education is

a slow process largely dictated by the cycle of reduction and spike of Covid-19 cases with variants emerging sporadically. However small and tedious the process may be, increasing connectivity is mirroring educational power among higher education institutions with steadfast policy to be globally linked already in place. In Leyte Normal University, Philippines, internationalization of education is a robust practice evident in international linkages fostered by the university in research and development, instructional enhancement, curricular adaptation attuned to global needs and trends, intercultural understanding, among other concerns. At the center of such audacious educational agendum is a commitment to provide learning continuity with or without disruption amidst post-pandemic condition.

As such, transitioning to post-pandemic internationalization requires the following commitment to:
1). Provide inclusive education that does not discriminate learners mainly due to technological affordance or non-affordance.
2). Decolonize education as an answer to identity formation.
3). Utilize blended learning strategies
4). Decrease transactional distance as a psychological space between teacher and student through increased dialogue thereby honing interconnectivity in educational agenda 4.) foster interdependence apart from independent learning.

Inclusivity

In the Philippines, a developing country, the policy of Inclusive Education is explained in Section 8 of the Department opt Education Order No. 43 or the Basic Education Act (Department of Education, 2013). The policy provides a clear framework to achieve inclusiveness in designing and implementing the country's educational agenda (UNESCO, 2005). Such policy directive promotes equal opportunities to individuals to partake in the universal principle of the right to learn. However, the large difference in opportunities in education between countries is one of the basic causes of global inequality (Bakhtiari, 2011). Such learning discrepancy exacerbates a highly skewed educational system infringing on the power right of indigenous groups in the name of dismal quality of education.

In this regard, there is nothing like quality education that embraces inclusivity in all its forms. Digital natives, digital immigrants, the haves and the have-nots combined together indiscriminately create a harmonious relationship united by one common goal: learning. Indeed, regardless of technological capability (previously argued as a medium, not the message), learning encapsulates everyone's pursuit for enrichment and alleviation. Apart from inclusion based on technological capacity, inclusive education resonates within larger narratives of human inclusion such as gender equality and gender expressions taking pride in human interaction. Women and members of the LGBTQ+ community embraced wholeheartedly by school leaders, teachers and students, and with curricular content managing to include gender sensitivity so

that equal respect for their rights is heard, inclusive education becomes a full realization instead of relegating it as mere intellectual exercise.

The foregoing predicaments will only be pursued when gender issues are viewed within intersectional lens, for instance. As part of the aggregate problems besetting human condition, women and LGBTQ+ discrimination issues, among others, can be interspersed with solution-focused policies promulgated by the Commission on Human Rights where their rights are protected by such intersectional; or when poverty problems of such group are resolved with the help from local government units. The idea stems from systems approach to finding solutions because they are interconnected in many ways.

However, prioritization of gender related issues can be a problem in itself when intersectional philosophy implies multi-directional approach thereby creating a diminution of voices among disgruntled groups with specific issues. Next, political climate can change priority plans of intersectional institutions with changing leaders managing to embrace multiple problems in their jurisdiction which can ultimately change the narratives of concern. Another compounding problem of intersectionality of gender issues can be attributed to budgetary concerns where institutional mandate may discourage funding of problems from 'other' institutions.

Going back to inclusivity of education, intersectionality can be applied in terms of how students from different demographical backgrounds can be accommodated not just to become myopic and stubborn policies of school administration that adheres to specific policies of inclusions but should also embrace multi- sectoral consultations and mandates from other government and non-government institutions embracing openness. As a philosophy, intersectionality appropriates gender narratives with openness and inclusivity pondering on the depth of human psyche while liberating the consciousness and predicaments of vulnerable groups so that their issues are addressed within integrated and intersectional lens.

Decolonization

According to Bismarck (2012), there is the traditionalist definition of decolonization as a process by which legally dependent territories obtained their constitutional independence and entered the world stage of international relations as sovereign states. It can be gleaned that countries with colonial background develop a sense of constitutional freedom from the bondage of colonialism, but decolonization goes beyond constitutional independence. In the context of education, decolonization is far more complex than mere legal discourse.

Survival of education amidst internalization is an issue of colonial baggage dating back to centuries of foreign rule among many developing countries. Even after these countries have acquired independence, residual forms of Westernization placing emphasis on Western theories, paradigms, and processes have continually been felt by struggling individuals trying to emancipate themselves from imperialistic forms. Such paradoxical view is

articulated in the domination of Western knowledge signifying its "relevance" over non-Western institutions – a colonial and racial distinction (Stein & Andreotti, 2016).

Epistemologically speaking, decolonization of education implies skepticism in globalized learning where hyperglobalist players are in delirium for anything international. When such hysteria is lessened, when local officials begin to realize the importance of identity formation and search for authentic expressions, embracing locality in internationalization contextualizes solutions that become relevant to the local culture. For instance, critical reasoning as essentially a Western concept of logical thinking may be understood and applied further to connectivity apart from critical mindedness. In Eastern philosophy, imbibing harmony, connectivity and oneness with nature and the environment reduces noise in reasoning, rather, it allows for creative and meditative energy to replace distortions where silence is embraced, when oneness is achieved, and connectivity is nurtured. As a decolonizing agent, meditative reflection melts colonial residuals because learners eliminate such discordant energy and focuses of creative spirit within the environment.

In another instance, decolonization process allows the authentic self to take active ownership and responsibility for self-expressions to manifest in education. In simple words, decolonization creates a positive energy for self-directed learning that is genuine and rooted to its core. In a world of unending post-colonial education, decolonization is the answer to educative maladies. Following such realizations, decolonization provides great opportunity to emancipate education paving for more inclusivity and sensitivity where cultivation of authentic expressions attuned to the daily rituals of learners are at the center of concern.

Blended Approach

The basic assumption of blended learning is that learning is basically a continuing process, not a single approach, combining traditional and technology based means (Rao, 2019). In conjunction with technology and face-to-face modalities, blended approach is a mix of communication and information strategies requiring where decision on its uptake lies within the students, the teacher, and the school institution implementing flexibility. In post-pandemic setting, blended learning provides learning continuity with broader use of technology in both campus and online modes due to the continued threat of Covid-19. While some areas still on high alert and others reducing restrictions, blended learning seems to be a sure way to provide continuity in an age of uncertainty.

However, learning disruptions due to various restrictions imposed at the height of Covid-19 surge have provided a mountain of opportunities, transforming uncertainty into certainty. In the transformation process, the crisis has staged normalcy termed as the "new normal" where online platforms such as Zoom, Google meet, and Google classroom apparatuses managed to foster pedagogy of nearness even when literally speaking, students where learning at a distance. Meanwhile, self-directed learning modules were prepared in order

to serve students with less or no internet connectivity where some teachers had to penetrate in far-flung barangays just to deliver modules directly to parents and their children.

Even if modular learning has less technological uptake than online classes, modules require learning tasks, performance activities, and further assessment practices that require internet connectivity – such problem aggravating the dismal conditions of poverty and observing strict health protocols. In the final analysis, blended learning in the 21st century offers wide learning opportunities hastening internalization with borderless education weaving through. This mode creates greater learning autonomy and control by students on content understanding. Having said, teacher's facilitative role may gradually fade in oblivion especially when learners take full responsibility of their own learning. In the dynamic process of acquisition and sharing, blended learning expands learning horizons in exponential terms. Apart from honing autonomous skills, blended learning hastens collaborative skills through student engagement in various group tasks, projects, and discussions conducted in virtual sessions.

Having said, at the center of learning flexibility is the notion that learning is basically a process. As a process, it implies that cognitive processing as the ability to ponder on critical issues should be part of the blended approach despite some presence of transactional distance construed a as a psychological space between the teacher and student (Moore, 1997 as cited by Bornt, 2011). In both technology and face-to-face modalities, the capacity of learners to dwell upon deep thinking elevates learning to its rightful place in educational success.

Language Barrier

According to Hausser (2003), language barriers arise between (i) different natural languages, (ii) different media of language, i.e., speaking, writing, and signing, and (iii) different kinds of agents, e.g., humans and machines. Up to now, these language barriers have been approached with different methods, e.g., the design of universal languages or machine translation for (i), systems of automatic speech recognition and synthesis for (ii), and programming languages for (iii). As such, the foregoing explanations on language barrier calls upon communication as as a shared language (Harzing & Feely, 2007). Indeed, when anything disrupts the flow of shared communication, when individuals are unable to freely expresss their ideas, and when the listeners cannot decipher meanings transmitted to them, the burgeoning problem on language disconnection looms. In education, this is a perplexing condition as learning is jeopardized.

A critical issue raised in hybrid education is language learning which facilitates smooth flow in educational practice, but, with different languages around the globe, the burden to internationalize is not met without struggle. International students have to study the local language where they are studying and learn nuances of cultural expressions so they may not be totally removed from their local sensibilities. This participative view of education creates a learning community where foreign students become active participants in

shared expressions. The other side of the equation is an integral part of internationalization of local students when they have to commune with their foreign counterparts. Indeed, such cyclical perspective of educational and cultural learning manages to create a dynamic flow of understanding, tolerance and respect for one another. This way internalization works for both sides: the sender and receiver of education.

In the final analysis, language is a ticklish part of education as it capacitates learners to dwell upon cultural sensitivity allowing for deep understanding and appreciation to manifest. However, in case language learning becomes a struggle, one can rise above the challenge thinking that education can still proceed even with language barrier lurking. In many ways, this issue can be resolved with the idea that mere translation of words does not equate with holistic learning. In the aforementioned localization of internationalized learning, the idea purports indigenization and appropriation of foreign entity as it applies to local setting, not necessarily translating to physical words and sentences as its main objective. While it can present a disturbing realization, appropriation accounts for truthful understanding of the nuances of learned concepts, issues, and many other surrounding themes with foreign origin creating a hybrid mix where the foreign becomes local. One must, however, be cognizant on changing sensibility that may disrupt the learning flow just because language barrier may take away learning focus. Managing such stress implies learners to be more adaptive, careful, and critical in asserting cultural identity.

Towards a Sustainable Education in Post-Pandemic Time

Based on the foregoing discussions, post-pandemic education with aspects of internationalization rallies for education that responds to many challenges confronted in the 21st century most especially after lifting school lockdowns as campuses are gradually opening once again. At the center of all this is learning continuity with technological affordance, a key ingredient in achieving educative flow in the previous learning disruptions due to the surge of Covid-19 cases during the pandemic. While technology has taken a pivotal role in achieving continuum, the gamut is learning with or without technology. Following the old adage: the medium is not the message, technological affordance guides learning but is not to be construed as learning per se. The problem with resource based, technological learning can be attributed to dependency of students to technology, creating a mindset that learning in the 21st century should be technology attached always. Even with blended learning, it is imperative that education should balance online with its face-to-face counterpart.

This is not to advance anti-technology sentiment. Rather, the argument ponders on learning focus which should be the grand narrative of optimal education. Technological affordance must not disrupt attention, but should be treated as an instrument, a tool, and a medium to achieve learning goals. With so many internet games proliferating in digital space, students can easily be

hooked to those entertainment options where addiction becomes a serious problem to cure.

In the cultural front, post-pandemic education is a continuing struggle amidst the influx of educational, ideas, resources, and support from foreign entities. Displacement becomes a pondering problem at the grassroots level felt through many forms of learning detachment. For one, cultural hybridity as a representation essentially has the potential to wipe out identity expressions because whatever is absorbed can have a serendipitous effect, a magical sigh and a sense of wondering which inimically brings counterproductive results if not cautioned. Such historical baggage of colonial mentality is an old narrative with continuing afflictions regardless of time reference. In other words, brain drain mentality continues to invade local minds, and aggravates the problem of dependency in disguise of cultural hybridity.

Indeed, localization of international education haunts many individuals simply because education is not contextualized. This requires priority policies promulgated at the national level to be diffused down to different schools so that every corner of a community is engaged in the contextualization process. With consultative assemblies managing to effect upon persuasion, learners are awakened with options in educative opportunities where they are free to absorb or not. The insistence upon free will embraces the tenet of democratic and pragmatic education that is reflexive of local conditions that suit their needs.

As a model for sustainability, education from international to local absorbs learning in the context of local experience such that the experience becomes part of ordinary practice, both reflexive and pragmatic. Within local to international dimension, education uproots itself from cultural communities with extended arms that will form higher connections enriching learning capacities, and allowing for new developments to manifest as viewed from intersectional lens. With all the factors considered, the confluence allows for hybridity as educational mix to provide strong learning narratives of inclusivity where openness becomes a saga of resilience. In effect, openness ponders on critical thinking where learners post questions of educational priorities such that the philosophy of decolonization as a form of educational cleansing sets in. In developing countries with colonial history, this stage creates an impetus for conscious re-thinking of educational priorities with resiliency as its guiding principle.

CONCLUSIONS AND RECOMMENDATIONS

Sustainable education interspersed with internalization is to be viewed in multi-directional perspectives owing to the idea that sustainability encompasses many aspects of educational agenda including hybridity, inclusivity, decolonization, and utilizing blended approach. Grounded on the narratives of localizing what is international and vice-versa, education in post-pandemic revitalizes old structures of learning and welcomes new opportunities to ensure that quality education is sustained. In the end, human capacity to sustain an intellectual attribute – education, is inevitably a

worthwhile and relevant endeavor amidst digitization of education in the 21st century. With hard lessons learned from school lockdowns during the pandemic, 21st century education trudges on to globalized learning with competitive capacities translated to recognizable patterns of enhanced intercultural representation, robust scholarship through research practices embracing systemic intersectionality where internalization of learning narratives essentially goes back to the living traditions of grassroots learning that make sense in every realities of Global South communities.

FURTHER STUDY

However, in the context of internationalization, local and national sensibilities do not necessarily dissipate. They are caught in a web of multiple consciousness transmogrifying, elevating understanding to much higher levels while fusing and emerging with different attributes. In the case of school administration, for instance, establishing linkages is a dictum of stalwart leadership because knowledge essentially grows through interconnectivity and the capacity of learning institutions to dwell such intellectual nourishment is a sacrosanct policy.

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