

## Toward the Intellectual–Administrator? The Utility of Frames in the Craft of International Education

Kahn, Hilary E., ed. 2014. *Framing the Global: Entry Points for Research*. Bloomington, IN: Indiana University Press.

Kennedy, Michael D. 2015. *Globalizing Knowledge: Intellectuals, Universities, and Publics in Transformation*. Stanford: Stanford University Press.

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Monographs on global learning or international education in the academy tend to fall on one side or another of a divide between intellectually oriented and applied research. Such a division of labor between “skilled knowing” and “skilled doing” appears in many fields of social life, making it perhaps unsurprising that it should also appear in higher education (Boyer 2008). Global learning and international education depend on experts who grapple with cross-cultural differences, complex contexts of transformative events, and the dynamics of processes that shape life across the planet. Yet globalizing knowledge also depends on practitioners transforming scholarly knowledge into pedagogy and programming variable public uses.

In the past year, two particularly notable books have emerged that blur these boundaries. Hilary E. Kahn’s edited volume, *Framing the Global: Entry Points for Research* (2014), declares itself to be about “research.” But as this issue of the *GSLR* suggests, Kahn’s volume has rich implications for an association of international educators, especially for what another recent volume has characterized as “critical collaborations across the curriculum” (Williams and Lee 2015). The “entry points” it offers may serve as a portal between the worlds of faculty in more humanistically oriented disciplines of social research and practitioners in international education who might be generally more versed and encouraged to think in paradigms modeling themselves more closely on the natural sciences. I argue that we can see the potential insights that *Framing the Global* holds for administrators if we consider one of the past year’s other seminal monographs on global thinking: Michael D. Kennedy’s *Globalizing Knowledge: Intellectuals, Universities, and Publics in Transformation* (2015). Both books “frame” and open a door to interdisciplinary conversations that remind us of the continued importance of ideas and critical reflexivity in an era in which academic institutions’ global endeavors have been governed increasingly by corporate-driven considerations of product development, global networking, brand, and even shifting “service” mandates.

Relatively few international educators are likely to be familiar with the three interrelated fields central to the question of how we develop, and how we apply, knowledge within the academy: the sociology of knowledge, critical sociology, and public sociology. These three terms capture social inquiry that focuses on the institutions and practices through which we understand life around us, perspectives that challenge the biases and inequalities that shape our cultural paradigms, and engage nonacademic actors for the solution of social problems.

*Globalizing Knowledge* makes a strong pitch to win new converts to this tripartite cause. The author, Michael D. Kennedy, is a sociologist at Brown University whose first research, on intellectuals and the Solidarity movement in communist Poland, sought lessons from a context (communist Poland) that the United States had rejected as a failed model. Kennedy later investigated problems with Eastern Europe's transition to democracy and capitalism as problems of Western knowledge and thinking about the world. His newest book draws on the decade in which the author served as a chief internationalization officer at the University of Michigan and Brown University. This role has provided him with an invaluable dual perspective for social analysis on a grand scale: productive action generated by confluences of universities' global engagements, different kinds of "intellectuals," and emergent publics or social movements.

The different capacities in which Kennedy served provide different kinds of first-hand knowledge that informs this public (and critical) sociology of higher education in a period of consciously driven globalization. First, there is Kennedy's awareness of universities' different kinds of international activities, initiatives, and agendas that ideally mutually support, sometimes coexist, and often clash. Second, there is the broad perspective on international events and trends that he necessarily had to develop through dialogues with a dizzying range of potential partners and efforts to foster informed internationalization. Part insightful memoir, a keen analysis of recent global moments, and a masterful synthesis of a broad set of key social theorists, *Globalizing Knowledge* pleads for an internationalization of higher education that serves a broader public because of how it invites critical sociological perspectives that aim to amplify voices of the disenfranchised.

The book is divided into nine thematic chapters. While each chapter tends to focus on a category of knowledge-making and circulating actors, such as intellectuals, universities, and "publics" (Kennedy's preferred term for what some readers might find more akin to "social movements")—these categories recur, supporting the book's consistent syncretical approach.

Chapter one, "Knowledge," provides an overview of the book's reach and several important concepts that Kennedy mines from critical sociology. Chapter two, "Responsibility," leads into the book's consideration of a category of knowledge actors well-established in the sociology of knowledge: intellectuals. This chapter is essential reading for anyone who might either think of "intellectuals" as a relic of nineteenth or twentieth century European revolutions, or conflate them with their most "public" faces in the media (such as journalists Thomas Friedman, David Brooks, or Malcolm Gladwell). Given its role in Kennedy's book, it also probably warrants more attention in this review than space will allow other chapters. Kennedy notes that sociologists have identified a more complex dispersal of intellectual work throughout society, recognizable through close study of contexts where knowledge is produced and used, or "fields, relationships, and the institutions, networks, and media that shape knowledge work" (2015, p. 38). Intellectuals are "far more than embodiments of ideas," they are also important for the responsibilities they bear as knowledge workers (Kennedy 2015, p. 74). Kennedy writes, "Without the sense of intellectual responsibility, it's harder to imagine how knowledge might inspire, not just facilitate, change" (2015, p. 38). In the chapter's consideration of different figures identified as intellectuals by this sociological literature, Kennedy helps us to also think of knowledge work in terms of features such as social distinction, political autonomy, and a "culture of critical discourse" (2015, pp. 41-43). He recommends that attention to qualities of "intellectuality" may help us think about the role of institutions in globalizing knowledge more effectively than a focus on discrete "intellectuals."

Chapter three, “Legitimations,” compares the internationalization of different fields of knowledge production within universities, including publicly funded research, “global” campuses, area studies, professional programs, and the arts. Chapter four, “Engagements,” discusses different cases of U.S. universities becoming involved in matters of critical “public” dialogue, such as the Occupy movement and Wisconsin’s anti-union legislation. Chapter five, “Difference,” probes the meanings behind the frequency of scholarship in leading sociology journals (Kennedy’s own discipline) on the global contexts of Poland, Afghanistan, and Kosovo. The chapter is central to understanding the role of academic disciplines in global knowledge, and how disciplinary conversations generate the seeds of their own limits.

Chapter six, “Connectivity,” takes up the broad interest in “global flows” across the social sciences in recent years to contrast dynamics and influences on different kinds of flows—from the voices and symbols of the Russian punk band Pussy Riot to the geopolitics of energy in Europe. Chapter seven, “Design,” extends the previous chapter’s interest in who and what make certain ideas and products circulate more or less widely with a consideration of different kinds of knowledge networks. Chapter eight, “Framing,” is a study of some of the interpersonal factors that contribute to mass communication of a range of academic and lay critical social projects, from the intellectual work of Slavoj Žižek to the recent activists of Euromaidan fighting for impunity and Ukraine’s freedom from Russian influence. Chapter nine, “Eleven Theses on Globalizing Knowledge,” returns the book’s consideration of recent global political moments and the knowledge actors behind them to the potential roles he sees for universities to play in these events more consistently and effectively.

The book’s biggest provocation to a NAFSA audience, in the opinion of this reviewer, is to examine with analytical rigor how universities and colleges have contributed to recent locally emergent but globally conversant social movements and political developments (most conspicuously among them, the Occupy movement). Kennedy urges us to focus our knowledge-seeking activities into a critical lens that advances a more global justice. Few people could assemble the training, experience, and acumen to write this book’s particular “intellectual” project of global engagement. Kennedy’s accomplishment becomes yet clearer when we contrast it with the important recent volume that has inspired the theme for this issue of the *GSLR*.

In Hilary E. Kahn’s introduction to the multiauthored *Framing the Global*, she proposes that the volume’s contributions “offer a conceptual toolkit for global research in the twenty-first century” (2014, p. 3). Some of this language of a “conceptual toolkit” and even “keywords” parallels that of Kennedy’s project, even if the aims and methods differ. The project of *Framing the Global* is consistent with what a reader would expect from an edited volume: the tools in the toolkit and the contributors’ keywords offer a much more varied set of approaches into global thinking. For instance, while Kennedy looks to directly take on, and perhaps improve, the vast literature on “global flows” that has significantly contributed to mainstream understandings of globalization (see chapter 6), the authors of *Framing the Global* eschew it, finding that “global scholarship has too often focused on flows without a critical consideration of what is flowing” (Kahn 2014, p. 5). The contrast can be explained in part from the edited volume’s multiauthored and multidisciplinary grounding in “global studies,” which “does not have a master concept around which theory and method can take shape” (Kahn 2014, p. 5). Thus, while the volume’s approach, “anchored in practices, peoples, perceptions, and policies” (Kahn 2014, p. 2), is one generally quite shared with Kennedy’s, a conclusion that “there is more than one global” (Kahn

2014, p. 4) is more clearly attained.

Interestingly, it is not just Kennedy's books, but also contributions to Kahn's volume that are part memoir, perhaps as early signs of an emerging genre (e.g., Merckx and Nolan 2015). Kennedy supplies insights from his experience as an internationalization officer. The scholar-administrator behind *Framing the Global* (Kahn) does not divulge anything of her experiences with Indiana University's international programs, but contributors to *Framing the Global* describe something of the intellectual journeys through which they sought to frame their research in global terms such as "affect," "displacement," "forms," "frames," "genealogies," "land," "location," "materiality," "the particular," "rights," "rules," "scale," "seascape," and "sovereignty." This reviewer finds the examples of how these terms are explored in particular research projects enormously refreshing, a paradigm shift that calls into question how well our universities and colleges are currently able to support sufficiently broad and curious investigations into the "global" fields with which they claim to engage.

If *Framing the Global*'s intellectual challenge to "skilled doers" in the academy is to maintain pluralistic global inquiry and space for alternative models of global connections and processes, Kennedy's book offers the contrasting value of a single author's sustained analysis. The latter is grounded in specific sites (Eastern Europe, Afghanistan, North America), at times in the spirit of area studies and its pursuit of context-specific knowledge, with all the pros and cons that that approach entails (see Glover and Kollman 2012). Indeed, some readers might find that this book's use of situated examples in the spirit of the author's command of that tradition ultimately pays too little attention to the global South. *Globalizing Knowledge* also seeks to offer a finer set of global ethics and intellectual principles that inform not only a liberal arts education, but articulate a *raison d'être* for research universities (cf. Williams and Lee 2015 on "global citizenship"). For some readers, this relative prescriptivism, despite Kennedy's efforts to be broad and accommodating, may make the pluralist and more descriptivist *Framing the Global* more accommodating. For others, *Framing the Global* may be rich with ideas, but too demure about actions.

If, as I wrote at the beginning of this essay, these books frame and open a door to more interdisciplinary conversations that remind us of the continued importance of ideas and reflexivity critical of provincialisms, injustices, and inequalities in an era in which academic institutions' global endeavors have been governed increasingly by corporate-inspired reflexivity critical of insufficient efficiency, profitability, and shareholder (student and taxpayer) value, then where does the path lead next? I would propose that a very important extension might be one that fills a lacuna in these two volumes: linking more explicitly analytically robust and socially just visions of how to "frame the global" or "globalize knowledge" with the relative "skilled doing" of teaching and administration. Both volumes are driven by academic inquiry and perhaps necessarily leave aside the hands-on "craft" of those at the coalface of working with the students, who are the core concern of internationalization of higher education. A large area of work would seem to be open to apply these robustly analytical perspectives to a fine-grained description of how institutions train and support both the pedagogical and administrative endeavors that undergird globalizing knowledge. Recent writing on student learning during study abroad points toward the kind of collaborations that can happen between intellectually sophisticated, pedagogically engaged, and administratively detail-oriented notions of the global (Savicki and Brewer 2015; Vande Berg, Paige, and Lou 2012).

Extending the global frames of Kennedy and Kahn's volumes into the labor of building international programs would address the much larger role that teaching and administrative work play at a majority of institutions, namely those that are not research-oriented, from regional universities, to community colleges, to liberal arts colleges. *Framing the Global* can provide ideas for new interdisciplinary approaches, but the more ethical and intellectual structured principles of *Globalizing Knowledge* may be more helpful here. Kennedy makes a passionate defense of a "public" mission for U.S. research universities. While other institutions may find the work of some of Kennedy's heroes, such as sociologists Craig Calhoun and Michael Burawoy, less instructive because of these intellectuals' deep investments in the world of ideas, Kennedy's call inspires educators at other kinds of institutions to rethink their core work and mission. Those of us at liberal arts colleges may find that an ethos of "social justice" makes us similarly interested in global social movements, even if some of us might approach them not through the ideas that animate them but through first-hand encounters between our students and community members with some of these movements' animators. For instance, Grinnell College and some of its liberal arts peers have brought activists from Serbia's organization Otpor to teach short courses on lessons learned from building a movement to oust Slobodan Milosević, and from trying to apply knowledge to other national "revolutions" around the world. Institutions that are not famous for their research may also be less likely to pursue global knowledge in the name of advancing a brand, and more likely to do so because of the direct impact between communities and our students.

*Globalizing Knowledge* and *Framing the Global* have emerged at a moment of great contention and reflection over the mission and management of institutions of higher education. We are urged to continuously expand our global engagements as if the global were both a good in and of itself and an imperative. These two volumes form a watershed in our understanding of how we frame the global and why we globalize knowledge, and they remind us that if institutions can speak of the teacher-scholar, there must also be room for the reflective, perhaps even intellectual, administrator.

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