



**GLOBAL
PERSPECTIVES
ON HIGHER
EDUCATION
DEVELOPMENT**

Worldviews and Values in Higher Education

**TEACHING, LEARNING,
CURRICULA, AND
ASSESSMENT**

EDITED BY

Madasu Bhaskara Rao

Abhilasha Singh

Pulaparthi Mallika Rao

Worldviews and Values in Higher Education

GLOBAL PERSPECTIVES ON HIGHER EDUCATION DEVELOPMENT

Series Editor: Dr Patrick Blessinger, St John's University, USA

Change in higher education around the world has been occurring at an unprecedented rate. This rapid change is primarily the result of macro-level political, economic, social, technological, and environmental forces. These forces have led to a drastic increase in the demand for higher education around the world and has led to the universal massification of higher education and within this context, higher education institutions have struggled to understand how best to develop their institutions to respond to these changes in the face of limited resources and institutional capacity.

Responding to this need, this series covers topics in the area of higher education development, including such topics as teaching, research, service, and their intersections, in support of political, economic, social, technological, and environmental development. Understanding that developing countries and emerging democracies now look to higher education to serve as a vehicle for promoting and fostering basic elements of political stability, economic growth, and technological innovation, this series provides a unique and comprehensive resource for educators in higher education across all disciplines.

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Worldviews and Values in Higher Education: Teaching, Learning, Curricula, and Assessment

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United Kingdom – North America – Japan – India – Malaysia – China

Emerald Publishing Limited
Emerald Publishing, Floor 5, Northspring, 21-23 Wellington Street, Leeds LS1 4DL

First edition 2024

Editorial matter and selection © 2024 Madasu Bhaskara Rao, Abhilasha Singh and Pulaparthi Mallika Rao.

Individual chapters © 2024 The Authors.

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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-80262-898-2 (Print)

ISBN: 978-1-80262-897-5 (Online)

ISBN: 978-1-80262-899-9 (Epub)



INVESTOR IN PEOPLE

Dear educators,

In the pursuit of knowledge, we acknowledge the profound influence of worldviews and values on our students. Upon entering higher education, students are exposed to a variety of cultural perspectives, academic disciplines, and ideological stances. Through your guidance and mentoring, they learn to engage critically with these various lenses, nurturing intellectual curiosity and cultivating open-mindedness.

Your unwavering dedication to academic honesty and morality serves as a beacon for our students. By upholding the values of honesty, respect, and inclusiveness, you foster personal growth and enrich the educational experience of each student.

As committed educators, you instill in our students the importance of social responsibility. Your encouragement to apply their knowledge and skills to real-world problems and positively contribute to society empowers them to become compassionate and accountable global citizens.

The essence of teaching is cultivating critical thinking, and your instruction helps our students develop the capacity to analyze information objectively, think independently, and make well-informed decisions. This invaluable skill equips them with the confidence and sagacity to confront the complexities of the world.

This book is dedicated to you in recognition of the profound impact you have had on the lives of innumerable students and your tireless efforts to shape a better future. Through your dedication and enthusiasm for teaching, you generate waves of transformation that extend well beyond the classroom.

This book will hopefully serve as a valuable resource for our teaching community, enriching our collective knowledge and enhancing our understanding of worldviews and values in higher education. Let us continue to inspire, guide, and empower our students to embrace diversity, engage with contrasting viewpoints, and aspire for a world governed by compassion, empathy, and intellectual development.

As Mahatma Gandhi said “In a gentle way, you can shake the world.”

With utmost respect and admiration,

Madasu Bhaskara Rao
Abhilasha Singh
Pulaparthi Mallika Rao

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List of Abbreviations

A.D.	Anno Domini, means “in the year of the Lord”
AEA	American Evaluation Association
APHA	American Public Health Association
ASPA	American Society for Public Administration
BIPOC	Black, Indigenous, and People of Color
CLC	Community Learning Center
CSIRO	Commonwealth Scientific and Industrial Research Organisation
CSWE	Council on Social Work Education
DESE	Department of Education, Skills and Employment
DET	Department of Education and Training
ECR	Early Career Researchers
GLEA	Research Centre for Global Learning
HBCUs	Historically Black Colleges and Universities
HE	Higher Education
HEC	Higher Education Commission
HEI	Higher Education Institution
ICAI	International Center for Academic Integrity
IDP	Internally Displaced Persons
JWL	Jesuit Worldwide Learning
MA	Master of Arts
NAFTA	North American Free Trade Act
NASW	National Association of Social Workers
PA	Public Administration
PG	Postgraduate
PGRs	Postgraduate Researchers
QAA	Quality Assurance Agency
SPLOT	Simplest Possible Online Learning Tools
TEQSA	Tertiary Education Quality and Standards Agency

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TIPM	Transformational Indigenous Praxis Model
UCT	University of Cape Town
UDL	Universal Design for Learning
UGC	University Grants Commission
UK	United Kingdom
UKRI	United Kingdom Research and Innovation
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
USA	United States of America
WRID	White Racial Identity Development

About the Editors

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Prof. Abhilasha Singh is the Vice President of Academic Affairs at the American University in the Emirates, Dubai, UAE. She was engaged in a series of academic administrative positions at various institutions and has been engaged in providing strategic directives at a senior leadership role and ensuring its implementation with determination. She has been engaged in ensuring educational quality and compliance for national and international accreditation. She is a passionate educational leader, engaged in not only leading the strategic plan, but also outcome-based student learning, and continuous improvement plans through a robust and scalable infrastructure, and, with a commitment to bring educational excellence in the region. Prof Singh is also passionate about research that resulted in many published articles in journals of high repute and in frequent invitations to numerous speaking engagements to national and international audiences. She has a PhD in Psychology from Banaras Hindu University, India, and graduate certifications from IIM-C and MIT, US. She is a certified practitioner of Balance Scorecard, EQ, SHRM, CIPD, and MBTI.

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About the Contributors

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Rahila Huma Anwar, (PhD, Associate Fellow (AFHEA)) is an Assistant Professor in English and Applied Linguistics, MS and PhD Coordinator at NED University of Engineering & Technology, Karachi, Pakistan. Her PhD study in Applied Linguistics explored the English language teachers' Emotional Intelligence, Self-efficacy, and Effectiveness. She has publications in both local and international journals. Her recent co-authored book chapters are published under the themes of 'English as A Medium of Instruction in South Asia Issues in Equity and Social Justice' and 'Comparative Research on Educational Policy Responses to the COVID-19 Pandemic: Eastern vs. Western Perspectives.' Dr Anwar has diverse experience as an academic with more than 15 years of university teaching experience at the undergraduate and postgraduate levels. She has supervised several MS Applied Linguistics research projects, presented research at different forums, and conducted workshops and training sessions at NED and other higher education institutions for diverse audiences. She is a mixed methods researcher with an interest in exploring Affective factors of teachers and learners, psycholinguistics, and ESL/ELT contexts. She is motivated to connect Applied Linguistics research to the most advanced statistical analysis methods, especially in the Pakistani context.

Janine E. Carlse is currently a Capacity Development Specialist in the Office for Postgraduate Studies and Researcher Development, previously a Lecturer in the Global Citizenship Programme, at the University of Cape Town, South Africa. Spurred by the ideological challenges facing the still stratified post-apartheid South African higher education sector, Janine has a deep interest in transformative and inclusive approaches to higher education pedagogy and curricula. Janine has worked within philanthropic, private and public higher education environments. Her experience within the higher education sector over the past few years includes a combination of research, project management and administration, stakeholder engagement and partnerships, working with civil society organizations, student academic support, tutoring, facilitation, and lecturing.

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Theodore F. Cockle (PhD, Baylor University) serves as Lecturer and Director of Leadership Studies at Baylor University and as a Resident Scholar in Baylor's Center for School Leadership. His research interests include educational philosophy, leadership, and moral and faith formation. He is a co-author of *Christ-Enlivened Student Affairs* (ACU Press, 2020) and *Christian Higher Education: An Empirical Guide* (ACU Press, 2023). In addition to research, Ted finds great joy in inviting students into the complexities of a given topic area in the classroom. Through his courses in the undergraduate leadership minor he equips students to identify worthy human ends and provide the leadership skills they will need to rally others around these pro-social visions. Ted lives in Waco, Texas (USA) with his wife, Kate, and their four boys.

Mark Dawson went to school in Scotland and completed his BSc Geography at the University of Edinburgh. After some time working and traveling in Australia and New Zealand, he started his Higher Education career at Leeds Metropolitan University (now Leeds Beckett) doing pastoral support work before moving into a Learning Development (academic study skills) role at the University of Bradford. During this time, he completed his MSc Psychology and developed a particular interest in supporting student group work. After some time abroad in Germany

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Jodie Enderby is a third year PhD student in GLEA at Coventry University and is researching the impact of the pandemic on disabled and neurodivergent student experiences in Higher Education, and how education can be practically developed to be as equitable as possible. She recently came back to Coventry from University of Warwick after completing her MRes and BSc at Coventry, and is extremely interested in widening participation in education, especially for minority groups, and is also interested in student mental health and well-being, first generation students, bilingualism, language learning, reading, and writing.

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Samena Rashid is a part-time Lecturer in Social work as well as a part-time PHD student based at GLEA exploring UK domiciled Pakistani and Bangladeshi students experiences of and engagement with a short term international mobility experience. She is passionate about listening to the narratives of individuals in order to understand the variety of factors that may impact on their experiences and how this shapes individuals. She became interested in how the activities particularly short-term mobility were impacting on the student experience, what were staff intending as the outcomes, and was this actually being achieved, was there anything else we could be doing, were we engaging all students.

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Series Introduction

The purpose of this series is to publish current research and scholarship on higher education development, including such topics as teaching, research, service, and their intersections, in support of political, economic, social, technological, and environmental development. Change in higher education around the world has been occurring at an unprecedented rate. This rapid change is primarily the result of macro-level political, economic, social, technological, and environmental forces. These forces have led to a drastic increase in the demand for higher education around the world and to the massification of higher education. It is within this context that higher education institutions have struggled to understand how best to develop their institutions in order to respond to these changes.

It is within this context that this series will address the following fundamental question related to higher education development: how do educators (leaders, faculty, and other higher education stakeholders) develop higher education institutions, at all levels and in all areas, in order to develop their individual students, faculty, and leaders as well as the broader communities they serve (locally, regionally, nationally, and globally)? And more specifically, how are higher education institutions helping to promote political stability (e.g., justice, rights), economic prosperity (e.g., poverty reduction, social mobility), social progress (e.g., social mobility, freedom), technological innovation (infrastructure, modernization), and environmental sustainability (e.g., sustainable development).

The main objectives of this series are to

- present how institutional developmental practices are being used in higher education institutions around the world and across all disciplines;
- present the latest models, theories, concepts, paradigms, and frameworks that educators should consider when adopting, implementing, assessing, and evaluating institutional developmental practices; and
- consider the implications of theory and practice of institutional development on policy, strategy, and leadership.

This series will appeal to anyone in higher education who is involved in the development of their institution, their department, their programs, their courses, their curricula, their teaching–learning practices, and their assessment and evaluation practices, among other areas. The volumes in this series will not only highlight the benefits and theoretical frameworks of development through case

studies and other empirical research but also look at the challenges associated with implementing and assessing development practices. The volumes in this series will explore a wide variety of development topics such as organizational development, human resource development, student development, technological development, program development, and curricula development, as well as other related topics.

This series brings together distinguished scholars and educational practitioners from around the world to disseminate the latest knowledge on the scholarship and practice of higher education development. The authors offer a range of disciplinary perspectives from different cultural contexts. This series provides a unique and valuable resource for instructors, administrators, and anyone interested in improving and transforming higher education institutions.

Patrick Blessinger

President and Chief Research Scientist, International HETL Association

Foreword

In recent years, there has been a renewed focus on humanistic values to help drive political economic, social, and environmental development. The most important example of this is the creation of the 2030 Agenda (that is, the Sustainable Development Goals – SDGs) by the world community (through the United Nations) in 2015. The 2030 Agenda is perhaps the most important milestone in human development since the creation of the Universal Declaration of Human Rights (UDHR) in 1948. At the heart of both the UDHR and the 2030 Agenda lies the idea of humanistic values. These values are important to humanity and the planet because they are grounded in human experience and human’s capacity for critical thinking and ethical reflection.

Humanistic values are important for humankind for several reasons. First, humanistic values promote the welfare of humanity and the planet. One of the core humanistic values is that every person is entitled to be treated with respect and dignity. As such, humanistic values promote a more inclusive society centered on human development and based on justice and rights claims, rather than power and control claims. Second, based on the humanistic value that every person has inherent worth, humanistic values provide a framework (such as the SDGs) for ethical decision-making – decisions that are grounded in ethical reasoning, rational thinking, empirical evidence, and decision-making for the common good.

As such, human rights, animal welfare, and environmental protection serve as the three pillars for a more sustainable future for the planet. Underlying these three pillars are the principles of rights and responsibilities, which serve as the foundation for all humanistic values. Thus, humanistic values not only promote the importance of rights (for example, freedom of thought, of belief, of speech, of expression, of movement, of assembly, and of the press) but they also promote the concomitant responsibilities associated with the fulfillment of those rights (for example, to treat people with respect and dignity, to treat animals humanely, to protect the environment, and to be a good steward of planet’s natural resources).

Rights and responsibilities are two sides of the same coin known as personal agency. For instance, to secure individual liberties for all, one must also help promote social justice for all. Since they are two sides of the same coin, the converse is also true – the more one promotes social justice, the more one helps secure personal liberties. Rights, like anything else, do not operate independently or in a vacuum. They operate within a larger context of political, social, cultural, and environmental milieu. As such, all rights have reasonable limits, all rights

must be balanced with other rights, and all rights must be protected through the humane rule of law.

As such, rights and responsibilities serve as a solid foundation upon which humanistic values stand (the pillars) and these values, in turn, help promote political economic, social, and environmental development. Education at all levels provides a natural mechanism to instill humanistic values. Higher education in particular has the capacity to implement these values by, for example, integrating the principles of the 2030 Agenda into its curricula. By doing so, a new generation of leaders can be produced with a greater appreciation for creating a more sustainable future.

The editors (Drs Rao, Singh, and Mallika) of this volume, together with the contributing authors, have provided an excellent knowledge base on this topic. The editors rightly point out that values help drive behavior, attitudes, and, consequently, decision-making. Learning is not only about the acquisition of knowledge and skills, albeit very important and necessary, it is also about the development of sound decision-making and judgment through critical thinking and ethical reasoning, which, in turn, can help produce more responsible citizens and trustworthy leaders. The editors and authors of this volume make a significant contribution to this research topic and, in so doing, they allow the readers to gain a more nuanced view of the world and higher education's role in it.

Patrick Blessinger

Acknowledgments

Higher education has a profound effect on the perspective and worldview of an individual. The diversity of perspectives and value systems to which students are exposed in their pursuit for growth and decision-making are greatly impacted by the wide range of worldviews and value systems. Students' intellectual and emotional growth are molded by the worldviews and values they adopt in higher education. By exposing students to new perspectives and encouraging them to think critically, higher education helps cultivate future leaders and contributors. Educators must create a balanced, open-minded, and inclusive learning environment that encourages students to think critically and ethically, preparing them to navigate a complicated and interconnected world. In order to foster intellectual growth, promote open-mindedness, and prepare students to become responsible global citizens, higher education institutions must provide them with opportunities to learn about and critically engage with a variety of worldviews and values.

The Higher Education Teaching and Learning Association (HETL) under the able leadership of Prof Patrick Blessinger has been in the forefront of taking several initiatives "to bring together higher education professionals and thought leaders from around the world to dialogue, network, and collaborate on issues relevant to teaching and learning in higher education." HETL has established itself as a leader in creating a vibrant global community of educators and is contributing to promoting thought leadership and research opportunities. We thank HETL for providing us a platform to collaborate and work on this project.

We profusely thank Prof Patrick Blessinger for trusting us and giving us the opportunity of contributing the three volumes on Worldviews and Values book series. But for his encouragement, guidance, and support this series of books would not have been possible.

A special word of gratitude is due to the ICFAI Foundation for Higher Education, Hyderabad, India and American University in the Emirates, Dubai, UAE for their encouragement and support in bringing out this book series.

Preparing this book and its completion owes a great deal to the contributors of the chapters. We express our deepest gratitude to all the valuable contributors to this book. We owe a debt of gratitude to the reviewers of the chapters, who helped us in rigorous reviews and in finalizing the first volume of this series successfully.

xxx *Acknowledgments*

Last but not the least, we are thankful to the editorial team of Emerald Publishing without whose continuous support, the book would not have seen the light of the day.

Madasu Bhaskara Rao
Abhilasha Singh
Pulaparthi Mallika Rao

Chapter 1

Enriching Learning: Exploring Worldviews and Values in Higher Education

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Abstract

Human perceptions, attitudes, and relationships are shaped by worldviews and values. The rich mosaic of worldviews in today's fast-changing global village, where cultures interact and information flows freely, challenge educators and students. Worldviews influence problem modeling and solutions. Worldviews give us psychological confidence that the world is as we see it, safe, secure, and belonging. Each worldview is consistent with the assumptions, ideals, and analytical processes. Values define behavior, attitudes and decision-making. The global higher education system's long history and recent developments in globalization, technological innovations, and internationalization make it even more complex. Globally, higher education is evolving rapidly. Global political, economic, social, technological, and environmental factors promote rapid change. Higher education institutions have struggled to adapt to these developments due to limited resources and capacity. Growing demand has created new business models and institutions. Access, equity, inclusion, and quality are new issues that emerged. To be relevant in a rapidly changing environment, higher education institutions must adapt to the knowledge society and growing need for access. This anthology contains 14 thought-provoking studies on worldviews and values in teaching-learning, curricula, assessment, and outcomes.

Keywords: Assessment; curricula; higher education; outcomes; teaching-learning; worldviews and values

Worldviews and Values in Higher Education, 1–10

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doi:[10.1108/978-1-80262-897-520241001](https://doi.org/10.1108/978-1-80262-897-520241001)

Introduction

Learning today is about more than memorizing facts and practising skills; it's about expanding one's horizons and expanding one's perspectives and views. Worldviews and values, the bedrock on which human perceptions, behaviors, and relationships are built, are explored in this book. This volume, "*Worldviews and Values: Teaching and Learning, Curricula, Assessment, and Outcomes*," sets off on a trip into the very center of higher education, where the investigation of alternative worldviews and the development of values take center stage.

Knowledge is just one thread in the complex tapestry of higher education, which also includes values, views, and beliefs. Educators and students alike are challenged by the rich mosaic of worldviews present in today's fast changing global village, where cultures collide and information travels freely across boundaries. This volume goes beyond traditional pedagogical models and encourages academicians and practitioners to examine, reflect, and broaden their views.

Worldviews and Values

The way one sees and understands the world is shaped by their worldview. Cultural upbringing, societal pressures, individual experiences, and philosophical beliefs all play a part in shaping one's particular set of lenses. Looking through these various perspectives allows us to better comprehend the myriad ways in which individuals interpret the cosmos, their role in it, and their connections to others. Exposing students to contrasting perspectives in the classroom and how it can help them develop a more nuanced understanding of the complexity of the human experience are discussed in this volume.

Worldviews create the context both for adequate modeling of problems and for appropriate selection of solutions (Checkland, 1988). "Worldviews are both models of reality – they describe and explain the nature of things – and models for action – they provide us with the mental blueprints that guide our behavior" (Geertz, 1973). Geertz defined and differentiated between worldview and ethos. He defines a person's worldview as his/her "picture of the way things actually are, their concept of nature, of self, and of society." It comprises their most exhaustive thoughts on order. On the other hand, the ethos of a people are "the tone, character, and quality of their life, its moral and esthetic style and mood; it is the underlying attitude toward themselves and their world" (Geertz, 1973). Geertz contends that despite the fact that we can distinguish between worldview (cognitive assumptions) and ethos (affective and evaluative assumptions), the two are fundamentally congruent in that they complement and give meaning to one another (Hiebert, 2008, p. 24).

Worldviews are the overall perspective that one sees and interprets the world. It is a collection of beliefs one has about life and the world around. To understand the worldview, one has to relate it to the concept of culture which includes "all behaviour that is learned and transmitted by symbols (rites, artifacts, language, etc.) of a particular group that grows out of certain ideas or assumptions that we

call worldview” (Dyrness, 2001). There is an intricate link between worldviews and culture. “The worldview lies at the very heart of culture, touching, interacting with and strongly influencing every other aspect of the culture” (Kraft, 2008). Worldview shapes behavior of people, it rationalizes their behavior and provides meaning to their sociocultural contexts. Worldview of a person is shaped by his/her upbringing. Worldview is not merely a philosophical by-product of a person’s culture, but a person’s internal framework of cognitive understanding about reality and life meaning.

Worldviews perform a variety of social and cultural functions. “Worldviews are our plausibility structures that provide answers to our ultimate questions” because they offer “mental models of deeply ingrained assumptions, generalizations of pictures and images that shape how we understand the world and how we act” (Hiebert, 2008). The worldviews are a source of emotional security. They validate our most fundamental cultural norms, which guide our experiences and actions (Kraft, 1979). Our worldviews also monitor cultural change. Worldviews provide psychological reassurance that the world is as we perceive it, as well as a sense of calm and belonging in the world in which we live. Each worldview has a self-consistent set of assumptions, value statements, and preferred analytical approaches.

Values are what a society thinks are good, desirable, and right, and what it thinks is bad, undesirable, and wrong. Values inspire or guide attitudes and behaviors. They define our characteristics and direct our decisions. They serve as general behavioral guidelines. Values serve as a motivation for deliberate action. Personal values are moral convictions held by an individual. Cultural values, which are accepted by religions or societies, reflect what is essential in each context.

Worldviews, Values, and Higher Education

Use of information by the educators can profoundly be influenced by their worldviews and values. Cognitive psychologists Daniel Kahneman and Amos Tversky applied framing in experimental designs to understand risk judgments and consumer choices, producing Nobel Prize-winning research that concluded that “perception is reference dependent” (Rousseau & Billingham, 2018). Individuals tend to reflect on a way message is presented to them and shall have varied responses. Worldview concept can be applied to people’s beliefs and morals. Interest of academicians on worldview spans to 18th century philosophy, but gained traction in psychology, cultural anthropology, social sciences, religious studies, and epistemology from mid-20th century.

Human behavior and decision-making are guided by values. They define what societies value, influencing personal and community choices. Learning in higher education shapes responsible and ethical citizens. By promoting empathy, respect, and social responsibility, educators may help students connect with the world.

There are multiple layers of complexities that define higher education institutions because they are influenced by both the long-standing historical ethos and

practises of the global higher education system and the more recent forces of globalization, technological advances, and internationalization. Consequently, a variety of global and historical factors has influenced and will continue to influence not only the function and purpose of higher education but also its ongoing development.

Globally, changes in higher education are occurring at an unprecedented rate. This rapid change is largely the consequence of political, economic, social, technological, and environmental forces operating at the macroscale. In this context, higher education institutions have struggled to comprehend how best to develop their institutions in response to these changes in the light of limited resources and institutional capacity.

In response to this growing demand, many new business models and institutional types have emerged. Access, equity, inclusion, and quality are among the many new problems that have emerged. To remain relevant to the needs of the communities they service, institutions of higher education must continue to develop their institutions in response to the rising demand for access and the rising demands of the emerging knowledge society.

The change model of worldviews and values in higher education is presented in [Fig. 1.1](#). This model depicts the forces that impact the worldviews and values in higher education.

Curriculum maps support students' learning paths. Educators can build inclusive and dynamic learning environments by designing courses that embrace multiple worldviews and beliefs. Curricula encourage intellectual curiosity and cross-cultural understanding through literature that captures cultural viewpoints and scientific narratives that bridge traditional and modern worldviews.

Assessment is more than a cognitive test; it evaluates how education affects worldviews and beliefs. Novel evaluation methods that capture the complexity of learning and its effects on views and ethics are included in this volume. Redefining success in education to include factual knowledge, personal growth, and ethical awareness helps connect evaluation practices with the goal of developing responsible global citizens.

Chapterization

An interesting argument of relationship between perceived benefits of a degree in terms of employment and compensation with the expense of the degree is presented by Michael Miller and Daniel Nadler in Chapter 2. The authors critically review the studies pertaining to the controversial purpose of higher education and offer recommendations on the understanding of teaching and training values in a global context. The authors focus on the necessity of soft skills instead of an increased inclination toward occupational orientation, while emphasizing on the real value of education to cope with the complexities of the world. Education leads to acceptance, and this is where higher education seems to be stumbling clumsily in discussions about topics such as gender identities and racial equality. The chapter also highlights the need to seriously introspect and step outside of the

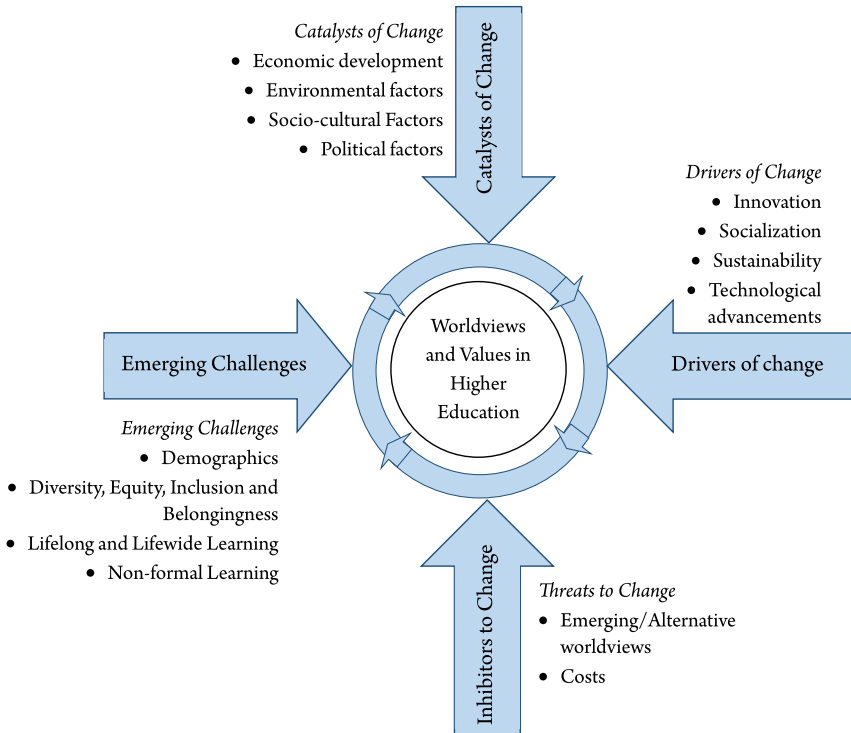


Fig. 1.1. Change Model of Worldviews and Values in Higher Education. *Source:* Authors.

parameters of measurable and quantifiable outcomes of current higher education system and provide a clear purpose of education for societal good.

Educators concur that morals and ethics are important in all professions, but practice-oriented disciplines are more important. John LaVelle et al. argue that these applied specialists must employ ethics and values when addressing complex social issues in Chapter 3. The applied field acknowledges the need for value-centered practice, but there is little research and discourse on how values can be incorporated into education. This chapter synthesizes techniques for values education in public administration, program evaluation, social work, and public health. It is based on empirical and theoretical studies, as well as the authors' values-based research on professionals and professional education development, participation, and research.

In Chapter 4, Konrad Gunesch promotes cosmopolitan cultural identity ideals and worldviews for international and transnational higher education teaching and learning, benefiting individuals and institutions. Cosmopolitan teaching and

learning may affect national and global higher education as a “metacultural position” and interactive engagement with the “Other”. This chapter explores the perspective that timeless educational values could benefit the globalization of higher education. Cosmopolitan identity is viewed through the lenses of global citizenship that requires critical thinking. Literary, social, media, and gender studies complement universality and values that strengthen individual, institutional, and global requirements in higher education. Cosmopolitan ideals can harmonize global knowledge systems without cultural hegemonies by establishing cross-cultural standards through best identity practices. Equally significant cultural contributions promote diversity, equity, inclusion, educational quality, motivations, and expectations. Education can benefit from cosmopolitan identity and prepare institutions for global complexity and instability. Educational stakeholders can shape institutions for cosmopolitan cultural values and diversity, based on local realities like language skills and cultural awareness. Individual aspirations for internationalization may improve with cultural and educational worldviews.

Roise MacLachlan argues in Chapter 5 that inadequate academic integrity threatens universities worldwide. Academic misconduct is an existential threat to higher education; hence academic integrity is important and often incorporates values. Academic integrity may be a universal objective of modern higher education, but its importance is contested. Outlawing plagiarism, collusion, and contract cheating – the three most common ways students and scholars breach academic integrity – says a lot about modern higher education. Academic integrity principles seem normative and culturally-specific, encouraging a higher education model that risks alienating large areas of the world. Meyer and Land’s (2005) “threshold concept” advocates creating shared principles to make global universities inclusive and accessible to address academic integrity challenges.

Academic integrity in higher education is global concern. In Chapter 6, Nicole B Reinke et al. discuss academic integrity in Australian institutions. They suggest a “it takes a village” paradigm to reevaluate academic integrity issue. A student requires role models and positive effects from different people to grow and progress. They contend that entire university community must be involved in promoting academic integrity. The institution and community must provide structures, positive and effective learning experiences, and clear instructions for employees and students. The authors argue that academic integrity is a complex system in which everyone has a role to build and sustain a culture of integrity and help students throughout their academic journey.

In Chapter 7, Janine E Carlse examines love ethic as the foundation for all educational activities, a major shift in the university’s ontology (way of being) from instrumentalist and instructional teaching and learning. Health and wellness issues and technological breakthroughs highlighted the need for compassion, empathy, co-creation, community, and flexibility in teaching and learning. As traditional universities have moved to online, remote, and mixed teaching methods, they are challenging and resisting the dynamics that many neoliberal and neocolonial higher education institutions take for granted. A love ethic highlighted critical, active, and feminist pedagogies. Love as an ideology feeds

higher education principles and praxis, which may lead to fresh and exciting visions of the 21st-century decolonized universities. Bell hooks' love ethic advocates transforming higher education institutions' teaching and learning ideals and ways of being, not only their design.

In Chapter 8, Theodore F Cockle asserts that humans care about things, which is true. However, higher education professionals have generally neglected how student values affect treatments and outcomes. The author examines what students value when making collegiate decisions using a philosophical term of "caring." This study used data from a qualitative survey of 143 college students from eight American colleges on what they cared about, how they were constructed, and how they affected their college paths. The category and theoretical patterns illustrate how students addressed values differently from scholars and administrators. The author developed a "dialectical" strategy that considered student and institutional values' mutual creation after summarizing the prior findings. Understanding the dialectic realities of values in higher education helps institutions to use their relative power to assist students seek what matters without reducing their agency. The dialectic establishes boundaries between the institution and the student while explaining how to help students develop morality and thrive in college.

Sheldene Simola gives an overview of how negative racialization and the concept of whiteness work in society in Chapter 9. She discusses how education can reinforce white-centered views and supremacy, and it summarizes the experiences of racially marginalized university teachers in discussions about race. The importance of white educators engaging with racial justice and offers seven considerations to help them challenge issues related to whiteness in teaching and learning are emphasized. Teachers are encouraged to view their efforts to understand and disrupt whiteness as an ongoing learning process. Despite good intentions, they might make mistakes due to lack of understanding or skills. Resistance can come from institutions, colleagues, friends, or family members. Growth through connections with committed individuals is crucial, and acknowledging and addressing errors authentically is important. The chapter focuses on foundational considerations for addressing whiteness in higher education. Additionally, talking about the future research, it could explore course content, considering specific topics and interdisciplinary analysis. This approach helps in integrating relevant content across disciplines, contributing to a more inclusive education system.

Isabella Rega, Mélodie Honen-Delmar, and Stefan Hengst SJ delve into the Jesuit Worldwide Learning (JWL), a faith-based institution that provides blended tertiary education to marginalized individuals and embeds compassion in its pedagogical methodology in Chapter 10. They present how the Jesuit motto "men and women for others" is rooted in JWL *modus operandi* and inform its educational practices, specifically by discussing its Experience – Reflection – Action cycle, Global Classroom, Local Community of Learners, and student-led operation mode. Reflections on the organization's practice and experience to contribute to the global discussion on values and their validity by unpacking the

tension of a culturally and religiously rooted *modus operandi* that aims to be globally understood and shared are presented.

In Chapter 11, Carmen Rodríguez de France shares her personal experience as an educator and presents the case study reflecting on ethnocentricity and values, while focusing on worldviews. She delves into the personal journey of an Indigenous educator navigating the involved landscape of higher education in Canada. The author reflects on how their unique cultural background and life experiences intersect with the prevailing Eurocentric worldview within academia. She candidly explores the challenges faced while teaching Indigenous viewpoints to non-Indigenous students and how their own values sometimes clash with mainstream perspectives. The concept of “ambidextrous consciousness,” eloquently described by Siksika Elder Leroy Littlebear, becomes a guiding principle in managing these conflicts. Significance of acknowledging personal biases and privileges are stressed, all the while advocating for reconciliation and decolonization within the educational system. The author underscores the necessity for educators to embark on a journey of self-exploration, questioning assumptions, and embracing diverse outlooks. Throughout the passage, the influence of language on shaping thoughts and perceptions emerges as a prominent theme, underscoring the intricate dance of engaging with varied worldviews and histories within the educational sphere.

Starting and maintaining a values debate in the PhD community of a British university education research center by Luca Morini et al. is the focus of Chapter 12. They describe the geographical and institutional history of this doctoral community as well as the values of the host institution and research center. The chapter focuses on open communication with postgraduate researchers (PGRs) and their support staff. Using mutually agreed-upon guiding questions and prompts, this open dialogue addresses institutional values. The anonymous online responses to these questions lead to a discussion about how PGRs might incorporate values into their daily lives. The authors discuss responses using the concept of “boundaries,” relevant in academic literature. The broader impact of these value dialogues within and beyond the host institution, as well as their utility in establishing value-based communities and cultures in higher education are lucidly presented.

Higher education institutions affect the country’s economic, social, and political landscape and prepare students for changing work environment. Australian higher education institutions represent and promote collective Australian values held by leadership, academic staff, students, and the local community. In Chapter 13, Erin Leif et al. examine how accessibility, inclusivity, and cooperation are integrated into curriculum, teaching, and evaluation of an Australian university guide the entire university ecosystem. Learning environments in higher education are motivated by values and require relationship-building and constructive student interaction. The values in this chapter reflect justice, equity, cooperation, and assistance in Australia. The authors suggest ways to embed these principles in learning and teaching programs to boost student engagement, interaction, and achievement, drawing on the experience and reflection. Higher educational institutions today accept students