

# Internationalization at Jesuit Colleges and Universities in the United States: Tensions between the Jesuit Mission and Internationalization in Strategic Plans

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**BOSTON COLLEGE**  
**Lynch School of Education**

Department of Educational Leadership and Higher Education  
Program in Higher Education

INTERNATIONALIZATION AT JESUIT COLLEGES AND UNIVERSITIES  
IN THE UNITED STATES:  
TENSIONS BETWEEN THE JESUIT MISSION AND  
INTERNATIONALIZATION IN STRATEGIC PLANS

Dissertation

by

Bao Q. Nguyen, S.J.

submitted in partial fulfillment  
of the requirements for the degree of  
Doctor of Philosophy

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Internationalization at Jesuit Colleges and Universities in the United States:  
Tensions between the Jesuit Mission and Internationalization in Strategic Plans

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ABSTRACT

While internationalization in higher education is widely documented, little research has been conducted on how internationalization efforts at the 28 Jesuit colleges and universities in the United States have been operated. Through three exploratory case studies at Boston College, Saint Louis University, and the University of San Francisco, administrators, faculty members, and students were interviewed to address questions of rationales, strategies, outcomes with respect to internationalization, in relation to the Jesuit mission. Information from institutional websites and Jesuit documents served to round out the analysis of global engagement at Jesuit higher education institutions in the United States.

Informed by the literature, the study draws on data collected from the 24 semi-structured interviews including individual and focus groups of international and study-abroad students. The study employs the conceptual framework of three pillars of internationalization at home, abroad, and through partnerships, provided by De Wit, Howard, Egron-Polak, & Hunter (2015).

The findings show the growth of Jesuit institutions in the United States in the number of their international students, more concentration on global curricula, more opportunities for study abroad, and promotion of international partnerships. However, the study illustrates that Jesuit colleges and universities in the United States are still more regional or national institutions and are involved in internationalization at a preliminary stage of the process with ad hoc and

fragmented strategic plans. The thesis ends with recommendations for more global collaboration and frequent assessment among Jesuit entities in order to sustain their operation and continually pursue the international mission of their Jesuit tradition, for a more balanced approach between the business/reputation model and the mission model, for more faculty and international students support, and for more attention to international alumni.

**DEDICATION**

To my parents, Jesuits, Vietnamese religious, and friends for teaching me each day the gifts of generosity, patience, and perseverance.

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## **CHAPTER 1: INTRODUCTION**

### **Statement of the Problem**

Under the effects of globalization, higher education institutions have strategized and implemented internationalization activities in their plans for responding to the complexity of contemporary globalization issues (Altbach, 2006,2007; Altbach, Reisberg, & Rumbley, 2010, 2012; Deardorff, De Wit, Heyl, & Adams, 2012; De Wit, 2008, 2011). Globalization directly influences all higher education systems, which become more interdependent in communications, human mobility, regional research, and knowledge developments (Altbach, 2006). The world becomes more interconnected but is still fragmented, isolated, or even dominated by Western cultural values (Society of Jesus, 2008). During the last several decades, extraordinary massification and commercialization of higher education around the world, coupled with a global economic recession, have led millions of students into global mobility seeking educational opportunities, and have made it unaffordable for many national higher-education systems to provide adequate training for their people's needs (Altbach, 2007; Marginson, 2012).

Over the last two decades, the concept of the internationalization of higher education has shifted from the periphery of institutional interest to the very core (Brandenburg & De Wit, 2011). As a rapidly growing phenomenon, internationalization has gradually influenced all areas of higher education and has been approached in broad and pervasive terms. Internationalization has become more of a requirement than an option for postsecondary institutions worldwide. Internationalization is conceptualized and carried out according to the mission and goals of public or private sectors of higher education (Altbach et al., 2010) and is also referred to as “the mainstreaming of internationalization” (De Wit, 2011).

Because of the complexity of globalization, it is impossible to capture completely a definition of internationalization in higher education. The internationalization process depends variously on the student's approach, institutional approach, or internationalization typology. The most common usage among scholars is that of Knight (2004), who defines internationalization "at the national, sector, and institutional levels as the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education" (p.11). Internationalization is driven by the pursuit of economic motivation and the lofty academic, political, and social/cultural goals and ideals that improve international understanding, enhance liberal education, avoid parochialism in scholarship and research, promote critical thinking, and update the quality of teaching and research (Childress, 2009; De Wit, 2008; Egron-Polak, 2013; Greene, 2012; Knight, 2012).

The pressure for universities to strengthen their market standing relative to national and regional competitors appears to be an existential issue. At an increasing number of colleges and universities worldwide, internationalization is "firmly embedded in institutional mission statements, policies, strategies, as well as national policy frameworks" (Knight, 2011, p. 1). More than ever, the rationale of international education shifts its traditional priorities on academic insemination to increase its concern with institutional branding and franchise, international campuses and accreditation standards, and revenue generation (Altbach, Reisberg, & Rumbley, 2010; De Wit, 2015).

The national or private sector character of an institution, such as being part of a religiously affiliated system, has a significant impact on the international dimension of higher education through policy, procedure, and funding frameworks. One of these sectors is Jesuit higher education, a worldwide network of colleges and universities run by the Society of Jesus, a

religious order of Catholic priests and brothers, which has a longstanding core ideology for international mission to improve human development, global justice, and collaboration (Association of Jesuit Colleges and Universities, 2010). St Ignatius of Loyola, a Basque nobleman and soldier, founded the Society of Jesus in 1540 whose members are commonly referred to as Jesuits. Over the past four centuries the Jesuit colleges and universities have been established and conducted in the tradition and heritage of the Society of Jesus (O'Malley, 1995).

Since its inception, Jesuit education has highlighted its international characteristics with the process of globalization. During the early modern era, following the Iberian colonial expansion, Jesuit educators were considered “pioneer globalizers” in establishing global missions and educational institutions all over the world. “No other group” except for the Jesuits “contributed so much to global connectivity and, through their correspondence and cultural and political influence, to a global consciousness linking the four quadrants of the world” (Banchoff & Casanova, 2016, p. 1). Jesuit education has always been involved in global commitment—underscoring the promotion of justice and peace and the universal common good as part of Catholic tradition. Specifically, most Jesuit colleges and universities in the United States were established for the purpose of serving immigrants and the marginalized. They traditionally opened wide their doors to admit the poor and immigrants; thus, for example, Boston College was founded to educate Irish Catholic immigrants (O'Toole, 2014). The U.S. institutions were “springboards for their renewed global religious, cultural, and educational mission” (Banchoff & Casanova, 2016, p. 1). Nonetheless, some Jesuit colleges and universities in the United States seem to have inadequately included international programs and global collaboration in their priorities. The report from Institute of the International Education (IIE) (2015) shows that all the 28 colleges and universities have less than ten percent international students and average around

five percent of students who have engaged in study abroad over the past five years. In reality, no empirical research has been conducted that analyzes to what extent any rationales of the institution play a significant role in shifting its traditionally global mission to internationalization of higher education.

Acknowledging the importance of internationalization in the mission of the Society of Jesus, Father General Adolfo Nicolás (2010)—the highest ranking superior of all Jesuits—repeated the call of the 35<sup>th</sup> General Congregation that “the question of the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances” (p.1). He emphasized that the institutions through which Jesuits became involved in education had an extraordinary potential to serve the universal good stressed by Ignatius of Loyola. Yet, Nicolás (2010) admitted, “until now, we have not fully made use of this ‘extraordinary potential’ for universal service” (p.7). In responding to the phenomenon of globalization, especially in higher education, the 28 Jesuit colleges and universities in the United States have continually engaged in activities of internationalization as part of their mission and identity (Association of Jesuit Colleges and Universities, 2007, 2010, 2015; Loyola University Chicago, 2014; Quinn, 2013; Von Arx, 2013). But which aspects of internationalization do these institutions focus on? Are the institutions continuing to follow the mission of the Society of Jesus in the process of internationalization?

As globalization affects all levels of higher education, forming multicultural awareness, global citizenship, and promoting global partnerships have become mantras for higher education institutions throughout the world, whatever their founding mission and ethos (Banchoff, 2016). Internationalization involves the integration of an international/intercultural dimension into the teaching, research, and services of an institution. As Banchoff predicts, “If Jesuit institutions are

to remain at the frontier of global education, they will have to find creative new ways to build on a unique 475-year legacy of global and civic engagement” (p. 239). An examination of this distinct legacy and the growing phenomenon of internationalization is at the heart of the current study that will focus on understanding the process and outcomes of internationalization at Jesuit higher education in the United States.

There is a limited number of studies concerning internationalization at Jesuit postsecondary institutions in the U.S. context, although some relevant studies on internationalization at comparative institutions between two countries or a few international activities have been published (Hooker, 2011; Jung, 2009; Menkhaus, 2013; Savard, 2010). The examination in comprehensive internationalization at Jesuit higher education has not been studied in great detail. For instance, while there are a few research studies on immersion programs (Savard, 2010) or cross-cultural comparative research (Jung, 2009), no empirical and inductive research has been conducted. Thus, the process and outcomes of Jesuit internationalization are the concentration of this study.

### **Purposes of the Research**

The purpose of this qualitative case study and documentary analysis is to understand how Jesuit institutions have developed internationalization policies, strategies, and activities through the lenses of Jesuit mission and tradition. Although scholars have indicated that the internationalization process becomes inevitable and necessary for universities, little attention has been paid to internationalization in U.S. Jesuit higher education. This intent also includes exploring whether the institutions’ efforts in the internationalization process differentiate their Jesuit education values from their national and global competitors. The study attempted to describe the process of internationalization through document reviews and three case studies

using semi-structured interviews with key university actors and students who play integral roles in the internationalization process.

A second objective of this study is to assess the three pillars of de Wit (2015)—internationalization at home, internationalization abroad, and internationalization partnerships—as a theoretical framework for understanding and analyzing internationalization at the institutional level, in the context of the mission and tradition of the Society of Jesus. Such an analysis is comprehensive and succinct, as the theoretical application of de Wit’s (2015) three pillars to Jesuit institutions, determined those categories that are comparable and critiqued through Jesuit educational values, in illustrating the multiple-case study’s experience of the process and outcomes of internationalization. This study described any implications of internationalization policies, strategies, and activities for institutional management and inductively provided any practical and theoretical reflection to the research of Jesuit universities’ internationalization. Equally important was the focus on developing a conceptual framework that would be useful not only in the expansion of scholarship on internationalization theory in the private sector but also in new paradigms of religious mission-driven motivation for internationalization. The analysis of the theoretical model of the three pillars on the Jesuit internationalization process and outcomes at the institutional level was of great value to the field of internationalization of higher education.

### **Research Questions**

The guiding questions for this qualitative case study about the internationalization process are as follows:

What rationales, strategies, and outcomes characterize the efforts of three selected Jesuit universities as they implement internationalization activities as seen through the three pillars of internationalization at home, abroad, and partnerships (de Wit 2015)?

To which extent do Jesuit institutions develop their international process and its outcomes according to the rhetoric, mission, and identity of the Society of Jesus?

Two sub questions are used to develop an understanding of the phenomenon of the internationalization process.

1) Does the internationalization process differ among the U.S. Jesuit colleges and universities? If so, how?

2) How do key university actors: central senior administrators, faculty including Deans, and international and study abroad students understand the outcomes and processes of the Jesuit internationalization?

These served as the primary research questions for this study, following by the analysis of de Wit's (2015) three pillars as the theoretical framework that guided this study in its exploration of the Jesuit internationalization.

### **Significance of Study**

The emergence of internationalization in Jesuit higher education in the United States is significant because it contributes to higher education whether or not the rationales of religious motives and humanistic formation from the mission of the Society are the major influences. These rationales direct policy makers, administrators, and educators to look into the fundamental characteristics of Jesuit education and the long-term mission of the Society of Jesus. Additional understanding regarding how internationalization activities relate to the manifestation of the Jesuit mission, history, and identity has the potential to identify strengths, weaknesses,



opportunities, and risks of internationalization in private sectors of higher education. In addition, empirical understanding of internationalization efforts in Jesuit universities is needed because the mission of these Jesuit colleges and universities calls for close engagement with global issues and marginalized populations. These institutions have a particular set of factors that hypothetically interact with their ability to prioritize and carry out internationalization activities. This may manifest the distinction and tradition of Jesuit internationalization in higher education.

Internally, internationalization has helped the Jesuit institutions as part of a wider mission transcending the boundaries of their institutions or region (Association of Jesuit Colleges and Universities, 2007). Since the beginning of the Society of Jesus in 1540, collaboration and international mission have been at its core. The Sixth Decree, “Collaboration at the Heart of Mission,” of the 35<sup>th</sup> General Congregation in 2008—the highest legislative body of the Society of Jesus summoned when any critical matters arise—has reawakened the importance of this mission by affirming that all Jesuits and their ministries must engage in the mission of collaboration.

The Society works more effectively as an international body and seeks synergies in service of its universal mission. Jesuits are often engaged beyond their province boundaries in national and international networks and in collaboration with a variety of persons.... In all such works, the good accomplished is multiplied by participation of the Society in collaboration with diverse parties united in a common mission” (Society of Jesus, 2008, p. 5).

As the phenomenon of massification has expanded in the world, especially in developing countries where the cost of education becomes exceedingly expensive, and families and students as a result are unable to afford higher education, internationalization at the Jesuit institutions would contribute to bridging the gap of educational inequality. Internationalization is the instrument which directly or indirectly not only internationalizes the campuses but also extends Jesuit education to areas of poverty, illiteracy, and hunger (AJCU, 2010, 2015). Especially when

public education cannot provide for the needs of young people due to financial resistance and social priorities (Johnstone, 2006), internationalization in private sectors can become an alternative option for the poor. The international dimension of higher education enhances and opens the exchange of ideas and experiences, and it favors the encounter of various people coming from different cultures and traditions. The Congregation for Catholic Education (2002) requested religious-affiliated schools to develop relationships of twinning between the wealthy and the poor institutions. It declared that, “access to education especially for the poor is a commitment assumed at all different levels by Catholic educational institutions” (p. 72).

Given the increasing concern that internationalization of higher education has become an end in itself, rather than a means to an end (with the end being improving the quality of education and contributing to the universal good) (Brandenburg & De Wit, 2011; De Wit, 2015; Hudzik, 2011; Knight, 2012), this study was dedicated to detailing how the process of internationalization in Jesuit higher education could provide new perspectives on whether the phenomenon might be sheering in a direction that was compatible with academic and Jesuit values. As this direction is commonly a tension, researchers and Jesuit educators in the field argue for a return to understanding and reshaping internationalization in its appropriate and useful meaning as part of the process to achieve the goal of Jesuit educational values (Banchoff, 2016; De Wit, 2011; IAU, 2012; O’Malley, 2016). In this way, the literature from international higher education and the Society of Jesus strongly advocated the need for exploring the internationalization process at the institutional level in order to ensure that Jesuit academic goals of internationalization were parts of the Society’s mission to promote human dignity and global development of justice and peace (Balleis, 2016).

Even though there are many theoretical frameworks and different definitions to capture the process of internationalization in higher education, the current state of the theoretical literature based on the process of internationalization at the institutional level has considered the model of three pillars of internationalization at home, internationalization abroad, and internationalization partnerships as the most comprehensive and straightforward framework in which to evaluate institutions (De Wit et al., 2015). This model of three pillars from de Wit successfully examined internationalization from many national higher education systems in the world (De Wit et al., 2015). De Wit augmented the two common categories of internationalization at home and abroad (Knight 2008) by adding the third pillar, internationalization partnerships. As a limited scope of this study, this model was applicable and comprehensive to cover fundamental internationalization activities at Jesuit institutions. Also, application of this model to Jesuit higher education in the United States informed the field of international education on the applicability of the model to the Catholic and religious context and in this way determined its serviceability to institutions in other contexts.

## **Overview of the Study**

### **Methodology Overview**

As discussed further in chapter three, this study was substantially based on a qualitative research perspective, using documentary analysis and three in-depth case studies with semi-structured interview methods in order to understand the process of internationalization. Qualitative research was appropriate because this study was exploratory (Patton, 2015) given that no such previous research had been done on Jesuit higher education in the United States. Moreover, understanding the diversity and complexity of the internationalization process at each institution would be enriched through a qualitative approach. According to Merriam (2009),

Patton (2015) and Yin (2013), qualitative inquiry is appropriate to answer “how” questions, like how the three-pillar model of internationalization as a theoretical framework has been implemented at the Jesuit institutions through the lens of Jesuit educational values. This research method, the documentary analysis and multiple case study, inductively generated some concepts or theories from fieldwork, that is, a theory that emerged from documentation, interviews and observations in the actual context of Jesuit higher education, which differed from laboratory or presupposition approaches (Patton, 2015).

### **Data Collection**

The study followed two stages of data collection. First, the websites of all 28 U.S. Jesuit colleges and universities were examined, and public reports such as mission statements, strategic plans, annual reports, international programs, and documents germane to internationalization were downloaded and thoroughly reviewed. Themes and topics related to internationalization activities were identified and categorized in the matrix table. Then in-depth interviews with five to eight administrators, deans, and faculty and two focus groups of international students and study-abroad students were conducted at the three selected Jesuit institutions, exploring questions of rationales, challenges, and opportunities of internationalization at the three research sites: Boston College, the University of San Francisco, and Saint Louis University. Finally, documents, transcripts, and interview memos were gathered and classified by codes or themes in the matrices, charts, and cross-analysis during the interview process.

### **Chapter Outline**

This research study examines the internationalization process at Jesuit higher education institutions in the United States and consists of eight chapters. After this introductory chapter which constitutes an invitation into the dissertation and summarizes the methods used to address

the research questions, chapter two will review the relevant literature divided to two sections: internationalization of higher education and Jesuit values in higher education. To comprehend the research problem, this dissertation will present the literature related to the theoretical concept of three pillars of internationalization and the goals, core values, mission of Jesuit education as the foundation for how the 28 colleges and universities have developed internationalization inspired by the Jesuit tradition. The third chapter will deal with the research methods, in which the qualitative research design will be discussed in detail, including a discussion of my plan for data collection, data analysis, limitations, and research issues. Chapters four thru eight will present synthesis of the findings in relation to the research questions. Chapter four will be analysis and findings of the 28 colleges and universities based on their documentation and websites. Chapters five, six, and seven contain three in-case study parts for three selected institutions: Boston College (BC), Saint Louis University (SLU), and the University of San Francisco (USF). Chapter eight will be the conclusion including: cross-case analysis and comparison of findings from previous chapters; and the discussion of my findings in responding to the research questions, the three-pillar framework, and the relevant literature. This will provide recommendations for practical and theoretical development of internationalization in religious-affiliated institutions. The dissertation will be concluded with a summary, limitations, and suggestions for further research, followed by references and appendices.

## CHAPTER 2: LITERATURE REVIEW

### Introduction

In order to have a broad knowledge of internationalization at the Jesuit colleges and universities in the U.S, this second chapter will present a review of the literature as a fundamental building block for the research study. The literature of internationalization in higher education links necessary documents to the recent history and discourse of why internationalization activities are parts of Jesuit education, its mission and identity. In the midst of a phase of-globalization, higher education institutions have strategized and implemented internationalization activities in their plans for responding to the complexity of contemporary issues of globalization. More challenges in technological, political, social, and cultural aspects of higher education require a greater number of global competencies from students and professors (Altbach, 2013). The internationalization of higher education requires reexamining fundamental purposes of international colleges and universities. Acknowledging the importance of internationalization in the mission of the Society of Jesus, Nicolás (2010) reiterated the request of the 35<sup>th</sup> General Congregation that “the question of the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances” (p. 1). In responding to the phenomenon of globalization, especially in higher education, the 28 Jesuit colleges and universities in the United States have continually engaged in activities of internationalization as parts of their mission and identity (Association of Jesuit Colleges and Universities, 2010, 2015; Loyola University Chicago, 2014; Quinn, 2013; Von Arx, 2013).

Nevertheless, there was very little literature to review concerning internationalization at Jesuit postsecondary institutions in the U.S. context, although some relevant studies on

internationalization at comparable Jesuit institutions among countries or a few international activities such as immersion trips, and refugee services had been conducted (Hooker, 2011; Jung, 2009; Menkhaus, 2013; Savard, 2010). Empirical understanding of internationalization efforts in Jesuit Universities was needed because the mission of these Jesuit institutions called for close engagement with global issues and marginalized populations, and because these institutions have a particular set of factors that hypothetically interact with their ability to prioritize and carry out internationalization activities. Therefore, the purpose of this literature review is to enrich our knowledge of internationalization in higher education and the distinct traditions in Jesuit higher education as integral to the history, identity, mission, and characteristics of the Society of Jesus. The research aims to study how internationalization activities have been practiced at 28 Jesuit colleges and universities in the United States through the lenses of social justice, global collaboration, and global competence according to the mission of the Society of Jesus.

In order to get a broad understanding of internationalization at the Jesuit colleges and universities in the United States, this literature review encompasses several thematic areas in the first part of internationalization in higher education, including (a) concepts of globalization and internationalization, (b) rationales and benefits of internationalization, (c) common myths and truths of internationalization, and (d) three pillars of internationalization with their basic features as a theoretical framework for assessing internationalization projects at Jesuit institutions. The second part of the literature review links foundational documents from the Society of Jesus to the recent history and discourse about why internationalization activities are part of the history, identity, and mission of the Society of Jesus.

## INTERNATIONALIZATION IN HIGHER EDUCATION

As the phenomenon of globalization has affected the world, many countries have actively started the process of internationalization in higher education (Altbach, 2013). Globalization directly influences all higher education systems, which become more interdependent with regard to communications, human mobility, regional research, and knowledge development (Altbach, 2006b). Consequently, internationalization has shifted from being a peripheral activity to becoming a core practice and has pervaded many aspects of higher education throughout the world (Deardorff, De Wit, Heyl, & Adams, 2012).

### **Globalization**

Since 1980 globalization has become a powerful influence on almost every element of human life (Maringe, 2013). The literature about globalization shows no agreed-upon definition due to its complexity and endless development. According to Maringe (2013), it has affected everyone through the increasing advantages of communication, the growth of transnational financial transmission and the complexity of economic transactions, expanding human mobility across the world, and diminishing significance of national borders for the sake of cultural, educational, linguistic, and commercial exchanges. Altbach (2013) depicts globalization in the context of higher education as follows:

Globalization implies the broad social, economic, and technical forces that shape the realities of the 21<sup>st</sup> century. These elements include advanced information technology, new ways of thinking about financing higher education and a concomitant acceptance of market forces and commercialization, unprecedented mobility for students and professors, the global spread of common ideas about science and scholarship, the role of English as the main international language of science, and other developments. (p.7)

Similarly, emphasizing transnational exchanges, Knight (2013) describes globalization as a phenomenon in which resources, people, economy, values, culture, knowledge, goods, services, and technology are flowing across borders. The hurricane of globalization has touched



all factors of education and pushed higher education inevitably into internationalization. As a result, most higher education systems show more interconnection in knowledge development, global research, study abroad, and technology (Altbach, Reisberg, & Rumbley, 2010). There are some fundamental causes and effects of globalization on internationalization. While globalization drives the world to be more homogenous in cultures, economics, and politics, it simultaneously creates the problem of inequality in educational access (Altbach et al., 2010). The developing countries provide inadequate qualified teaching, research, and services to their students, although they usually have the desire to build up world-class institutions. The developed countries, with well-known reputations and outstanding research, attract more prominent students and professors, and inevitably further the issue of brain drain—the loss of educated or professional people from their home countries (Altbach, 2006b).

As global knowledge freely flows through advanced technology and communication, global competence becomes an increasingly important aspect of occupational qualifications, the demand for education grows tremendously. Massification is the phenomenon of greater demand for higher education among college-age students (Altbach, 2007). Currently, there are more than 184 million students in higher education, with over 4.1 million students studying abroad in the world (UNESCO, 2016). This trend could reach 8 million students studying abroad by 2020, along with a greater number of people in need of postsecondary education (Altbach, 2013; Altbach et al., 2010). In the beginning of 2020, the population of the world is projected to exceed 7.7 billion, more than 50% of which will be under the age of 30. The percentage of young people in developing countries is continually increasing (Euromonitor International, 2012). In addition, by 2020, Chinese students will comprise 29 percent of all university graduates (aged 25-34) in the world (Barber, Konnelly, & Rizvi, 2013). In other countries—even those with small higher

education systems, such as Vietnam—two-thirds of the population are below the age of 30 (Clark, 2013). These examples of higher education in the context of globalization draw extensive attention from many authors who conceptualize internationalization as the imperative concern in the near future (Altbach, 2006a; Altbach et al., 2010; Balleis, 2016; De Wit, 2011; Mohamedbhai, 2003; Spring, 2009).

### **Internationalization**

In considering the key trends in the development of international higher education, it is useful to start with a discussion of what internationalization means. Because of the complexity of globalization, many educators agree that it is almost impossible to have universal or uniform definitions of internationalization in international education (Altbach et al., 2010; Brooks & Waters, 2013; CIGE, 2012; Deardorff et al., 2012; Egron-Polak & Hudson, 2010; Hudzik & Stohl, 2012; IAU, 2012; Knight, 2012; Maringe, 2013; NAFSA, 2014; Spring, 2009; Stearns, 2008). Internationalization has become a concept, combining various and contradictory characteristics and activities on the interaction between globalization and internationalization (Daloz, 2010; Dewey & Duff, 2009; De Wit, 2013, 2015). Internationalization conceptualizes some aspects of policies, strategies, and programs in higher education in responding to the features of globalization (Maringe, 2010). It includes extending traditional study abroad and international partnerships among universities; inseminating knowledge in different nations and cultures; upgrading international perspectives and skills, languages, and cross cultural understanding in curricula; and expanding higher education in the area of revenue generation (Altbach & Knight, 2007).

### ***Student's approach***

Focusing on the student's approach to acquiring knowledge, Paige and Mestenhauser (1999) portray internationalization as "a complex, multidimensional learning process that includes the integrative, intercultural, interdisciplinary, comparative, transfer of knowledge-technology, contextual, and global dimensions of knowledge construction" (p. 504). This definition enumerates the goals of internationalization for educating students with broadly global mindsets rather than concentrating on how students obtain knowledge and information.

### ***Institutional approach***

At the institutional level, the definition of internationalization concentrates on the relationship between and among countries, people, cultures, universities, and systems (Knight, 2014). Knight puts more emphasis specifically on the institutional, national, or system levels rather than on individual actors by defining internationalization as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education" (Knight, 2004, p. 11). Even though this definition is widely accepted, Hawawini (2011) criticizes its failure to mention the crucial process of how the institution integrates internationalization goals into emerging knowledge and learning relationships.

In order to broaden the concept and to display the mission of internationalization, the International Association of Universities (IAU, 2012) expands the definition to "a dynamic process, continuously shaped and reshaped by the international context in which it occurs. As this context changes, so do the purpose, goals, meanings, and strategies of internationalization" (p. 1). Thus, internationalization can be the process of interaction among regions, nations, and institutions, the equitable access to mobility opportunities; an awareness of global responsibility

in preparing for global citizenship; the means to upgrade the quality of higher education; or a positive contribution for global public goods (Egron-Polak, 2013).

### ***Internationalization typology***

To systemize enumerating internationalization aspects, De Wit (2013) classifies different types of internationalization depending on activities, ideologies, or processes. These types reflect the complex reality that internationalization faces and indicate that stakeholders describe internationalization in ways that best meet their concerns and benefits. Internationalization includes a series of international education, internationalization at home and abroad (Knight, 2012), cooperation and competition (Van der Wende, 2001), institutional and student-oriented internationalization (Jones, 2010; Jones & Brown, 2007), intercultural and international competencies (Deardorff, 2009), and internationalization ideologies (Stier, 2010). Since the concept of internationalization has complex perspectives, it is defined in different categories based on their characteristic emphases.

Internationalization can be understood in three different basic dimensions: internationalization at home, internationalization abroad, and partnerships (De Wit, 2013). Internationalization at home includes diverse multicultural and exchange activities taking place on the home campus mainly to support intercultural knowledge, to raise an awareness of global citizenship, and to enhance international curricula. In contrast, internationalization abroad involves transnational programs in foreign countries, such as cross-border campuses, faculty and student mobility, and research collaboration. In the European Commission's strategy for internationalization, academic partnerships became the third key pillar in comprehensive policies (De Wit, Howard, & Egron-Polak, 2015) in order to compete with other institutions or to collaborate between internationalization at home and abroad.

### ***Comprehensive internationalization***

Instead of focusing on institutional levels or the typology of internationalization, Hudzik (2011) proposes a new model of comprehensive internationalization (CI) as a holistic approach to capture various activities of internationalization in higher education. This comprehensive approach does not simply combine the list of international activities or programs of multicultural competence in the strategies of internationalization at institutions. Rather, it is an imperative response to the reality in global environments. The emergence of globalization and internationalization as a significant force for changes within higher education requires efficient management from universities. Therefore, the missions and policies of colleges and universities must reflect the opportunities and challenges of internationalization (Taylor, 2010). Hudzik (2011) defines CI:

As a commitment, confirmed through action, to infuse international, global and comparative content and perspectives throughout the teaching, research, and service missions of higher education. It shapes institutional ethos and values and touches the entire higher education enterprise. It is essential that it be embraced by institutional leadership, governance, faculty, students, and all academic service and support units. It is an institutional imperative, not just a desirable possibility. Comprehensive internationalization not only impacts all of campus life but the institution's external frames of reference, partnerships, and relations. (p. 10)

According to Hudzik (2011), CI is an expansion of the conceptual and operational knowledge of previous approaches to include all internal and external forces and movements affecting higher education internationalization. The global variation of financial resources, educational policies, immigration laws, communications, cross-border partnerships, cultural barriers, management styles (decentralization or centralization), and other environmental factors affects leaders in forming strategies of internationalization to be more comprehensive. Moreover, the CI moves programs and organizational strategies at institutions from local to global

connection with salient collaboration and cross-border exchanges. The global forces of politics, cultures, and economies are challenging institutions' ability to respond, adapt, and succeed in an ever-changing environment. The executive officers, faculty, and students and the entire university are responsible for motivating the international activities at home and abroad or partnerships, and to become accountable for their operations and outcomes. Top administrators play important roles in the CI process as they supervise the resources, institutional cultures, and environments required for achieving expected internationalization. In addition, the objectives and results for CI must be assessed for their degree of accountability. The great impacts of globalization and economic competition create major challenges for institutional leadership to balance between the rationale of financial motivation and the quality of core values in higher education (Hudzik & Stohl, 2012).

The multitude of definitions of internationalization reflects the complex reality that stakeholders perceive and implement in institutional strategies, rationales, and approaches. Because of different emerging critical perspectives and significant fluctuation in values, goals, strategies, and initiatives in the field of higher education, continual redefining of this concept is necessary. As stated earlier, the literature indicates no consensus on the definition of internationalization. With a wide spectrum of dimensions, for the sake of the field research in Jesuit higher education it is challenging to generate a generic definition. The best definition that can be widely accepted is a working definition and maintains rethinking internationalization as a conceptual framework for higher education according to the model of three pillars: internationalization at home, internationalization abroad, and partnerships (De Wit et al., 2015) as the theoretical framework for this study. This model will be discussed later in this chapter.

## **Rationales and Benefits of Internationalization**

### ***Rationales***

While the complexity of definitions of internationalization has shifted over time, the rationales and benefits driving internationalization keep changing according to what stakeholders perceive and the higher education environment evolves. De Wit (2002) and Knight (2012) divide all rationales for internationalization into four major categories: academic, cultural, economic, and social motivations. These rationales have different degrees of importance by nations, regions, and institutions as they involve more global partnerships. Their prioritization also changes over time depending on the policies, strategies, and environments (Childress, 2009).

According to Hawawini (2011), academic motives for internationalization are not merely to educate the world, but to learn from multicultural backgrounds in order to produce more advanced knowledge by sharing information and to prepare for global citizenship. Academic rationales for internationalization encompass accomplishing the institution's mission by reforming the curriculum and recruiting more qualified foreign students and faculty. The university with an internationalization strategy attracts more qualified students and professors from throughout the world for prestigious research projects (Salmi, 2009). In addition, international characteristics in curricula, services, and research enhance institutional reputation and influence, especially in improving research capacity (Salmi, 2009).

Not only is academic motivation the primary driving factor in education, but international higher education has also become a tradable commodity or globally tradable services according to the General Agreement on Trade in Services (Collins, 2007). When governments cut public funding, many universities become more eager to seek international income and focus on revenue generation more than the other three rationales (Altbach & Knight, 2007; Deardorff et

al., 2012). For instance, according to the Association of International Educators' data in 2014, more than 800,000 international students studying at higher education institutions in the United States and their families contributed \$26.8 billion to the U.S economy and provided 340,000 jobs in the labor market (NAFSA, 2014). With this revenue from international students or from cross-border campuses, universities can fund activities on their home campuses and boost financial aid for low-income students. Internationalization is also another way to decrease the cost/risk of the operational budget by increasing an educational investment through international diversification (Hawawini, 2011).

Furthermore, political and social motives are other rationales for internationalization. Political rationales derive from policies or strategies of governments designed to protect and empower national security or leadership. The Commission on the Abraham Lincoln Study Abroad Fellowship Program (2005) launched a project to send one million students to study abroad to enhance global competitiveness in the economy and international jobs, for national security through linguistic skills and international expertise, for U.S. leadership in the world, and for grass-root advocacy for American foreign policy among U.S. citizens as well as for benefits of values from international education.

On the other hand, social motives stem from desires to improve multicultural competence, citizenship development, and national cultural identity for students and faculty, or to expand religious propaganda by individual religious institutions (Hawawini, 2011). For example, Jesuit higher education is involved in internationalization to prepare its students to become men/women for others (Arrupe, 1973) and to be global leaders contributing to the common good (Hollenbach, 1998).



While internationalization develops multifaceted dimensions, these academic, economic, social, and political classifications seem inadequate, such that another comprehensive list needs to add two other levels of rationales: the institutional and the national. Knight (2012) categorizes human resource development, strategic alliances, income generation, commercial trade, nation building, social/cultural development, and mutual understanding for the national level. She labels international branding, income generation, student and faculty development, quality assurance, and knowledge production for the institutional level. The complete list of these rationales is exhibited in Table 1.

**Table 1. Change in Rationales Driving Internationalization**

Four Categories of Rationales (1999)	Two Levels of Rationales (2008)
<p><b>Academic</b></p> <ul style="list-style-type: none"> <li>International dimension to research and teaching</li> <li>Extension of academic horizon</li> <li>Institution building</li> <li>Profile and status</li> <li>Enhancement of quality</li> <li>International academic standards</li> </ul> <p><b>Economic</b></p> <ul style="list-style-type: none"> <li>Revenue generation</li> <li>Economic growth and competitiveness</li> <li>Labor market</li> <li>Financial incentives</li> </ul> <p><b>Political</b></p> <ul style="list-style-type: none"> <li>Foreign policy</li> <li>National security</li> <li>Technical assistance</li> <li>Peace and mutual understanding</li> <li>National identity</li> <li>Regional identity</li> </ul> <p><b>Social</b></p> <ul style="list-style-type: none"> <li>National cultural identity</li> <li>Intercultural understanding</li> <li>Citizenship development</li> <li>Social and community development</li> </ul>	<p><b>Institutional</b></p> <ul style="list-style-type: none"> <li>International branding and profile</li> <li>Income generation</li> <li>Student and staff development</li> <li>Strategic alliances</li> <li>Knowledge production</li> </ul> <p><b>National</b></p> <ul style="list-style-type: none"> <li>Human resources development</li> <li>Strategic alliances</li> <li>Commercial trade</li> <li>Nation building</li> <li>Social cultural development</li> </ul>

This classification of rationales at different levels of institutional and national actors, provides a helpful macro picture of the complexity and prevalence of internationalization, but it does not mention other rationales at the global level nor how internationalization can assist global issues in sustainability, economic and social justice, and human rights (Deardorff, De Wit & Heyl, 2012). Even though in this table Knight avoids discussion of the main individual stakeholders: students, Altbach & Knight (2007) explain that students are the major factors for internationalization in terms of student mobility, brain drain [the phenomenon of educated students and scholars abandoning their home countries to remain in the host countries (Altbach, 2013)], and educational resources. As a matter of fact, many students studying abroad are self-supporting and determine their own study destinations. Stakeholders—students—must play significant roles in internationalization.

### ***Benefits***

Besides these aforementioned rationales, the benefits of internationalization are clear and add much value to institutions of higher education. The fourth Global Survey of the International Association of Universities (Egron-Polak & Hudson, 2014) lists various benefits of internationalization to institutions.

- ❖ To raise the international awareness of students
- ❖ To enhance the quality of education
- ❖ To strengthen international collaboration and capacity-building
- ❖ To expand institutional research and invention
- ❖ To develop more internationalization curricula
- ❖ To augment institutional prestige/ranking
- ❖ To multiply the number of networking opportunities among faculty and researchers

- ❖ To magnify and diversify revenue generation
- ❖ To have more opportunity to benchmark.

These benefits concentrate on enrichment of social, academic, and political rationales rather than economic motives. The other benefits such as improving global awareness, educational quality, and global partnership seem priorities for most of the institutions engaging in internationalization.

Stier (2004, 2006, 2010) systematically categorizes all benefits and rationales into three normative rationales—idealism, instrumentalism, and educationalism—embedded in internationalization policies having an effect on administrators, policy makers, and faculty. First, the idealist rationale makes the assumption that “internationalization is good per se” (Stier, 2010, p. 341). Educators who pursue this idealism through internationalization initiatives “can contribute to the creation of a more democratic, fair, and equal world. Hence, the task of universities is, among other things, to foster citizens that adhere to an emancipatory outlook on the world” (Stier, 2004, p. 88). Instrumentalists perceive higher education as a means “to maximize profit, ensure economic growth and sustainable development or to transmit desirable ideologies of governments, transnational corporations, Internet groups, or supranational regimes” (p. 89). Educationalists consider that the purposes of internationalization are “to contribute to personal growth and self-actualization... The role of education is to assist him or her, not merely in detecting cultural differences and similarities, but in understanding, scrutinizing, and respecting them” (p. 92). Educators utilize internationalization to enhance higher education’s response to the global knowledge economy, public square, and all aspects of human life. As the concept of internationalization evolves throughout the years and becomes more complex, it

creates more urgent rationales as the inevitable future path for colleges and universities to enable them to operate in the global markets to which they will be exposed.

### **Myths and Truths about Internationalization**

Given what the literature highlights as the basic rationales and benefits of internationalization, it is important to clarify some myths and truths about this international phenomenon in higher education. The current approaches to assessing internationalization—through measurement scales used by institutions and world rankings—are really found to be fragmented when they evaluate internationalization based on a few activities directed by universities. However, it is easy to misunderstand how complex internationalization is and to ignore the truths of internationalization in the international marketing campaign.

De Wit (2015) and Knight (2013) agree that it is a common mistake to conceive of internationalization as a goal instead of a means, or that the more partnerships with multiple international institutions a university has, the greater the quality of internationalization and the greater prestige it will attain. To have numerous networks and international agreements, a university has to widely distribute its financial and human resources. Stretching out in many directions weakens the quality of internationalization that a university needs to focus on its niches. Even if it has more relationships with international accreditation stars, an institution may not have better quality in its education because each country and institution has special scopes, scales, and values (Knight, 2013).

Another common misconception concerns international students' impact on campus diversity. Even though the presence of international students can diversify the student profile and promote pluralistic and multicultural tolerance at a university, international students usually feel marginalized, fail to associate with domestic students, and form ghettos among themselves.

Marginson (2012) finds that international student agencies disclosed their lack of communication, housing, and social interaction with local people. The insufficient facility for English training handicaps students from admission to college programs. The poor living conditions and unsubsidized accommodation, in addition to discrimination, leave the students in diaspora situations—the dispersion of students from their homelands.

The list of myths and misconceptions below shows that institutions, governments and organizations have been misplacing their attention as far as internationalization is concerned. It summarizes discussions above about myths of internationalization.

Knight's (2013, pp. 85–89) Five Myths on Internationalization

- ❖ International reputation as a proxy for quality
- ❖ International institutional agreement would make institutions more prestigious
- ❖ Foreign students as internationalization agents
- ❖ International accreditations
- ❖ Global branding

Knight (2013) believes that internationalization is just an instrument to assist educational strategies and policies. Putting emphasis on the quantity of internationalization activities may overlook accountability requirements and quality assessment. More specifically, De Wit (2013) identifies programs or organizational strategies misconceived as synonyms for internationalization.

The misconceptions of internationalization are assumptions by which policy makers oversimplify the multifaceted issue of internationalization. They simply reflect illusory approaches of strategists attempting to assimilate other international institutions' models without deliberate planning processes. There are other myths of internationalization depending on how governments, educators, and administrators interpret these phenomena, but these common myths reveal the most frequently used images of internationalization that require consideration and acknowledgement for any policy making.

Therefore, De Wit (2015) presents the different pictures of internationalization at colleges and universities in the world. While most strategies and policies aim at comprehensive internationalization, the reality of practicing internationalization still seems to be in the developmental stages and lacks outcome assessment. The ideal rationale of internationalization is to foster global collaboration and to transfer knowledge to less developed countries, but many institutions employ internationalization as a way to increase their competitiveness in recruitment of international students and in seeking profitable projects. Most international curricula prepare students to be more multicultural and globally competent; however, students seek international education and study abroad for career advancement. Knight (2014) describes fundamental truths and summarizes the reality in the process of synthesizing multicultural and international aspects in the goals of international education:

- ❖ Internationalization builds on and respects local contexts
- ❖ Internationalization is a customized process – One size does not fit all
- ❖ Internationalization brings benefits, risks, and unintended consequences
- ❖ Internationalization is not an end unto itself

Although internationalization fosters international awareness and interconnection among institutions, nations, and regions, internationalization is an evolving concept and requires a customized process to strategize policies and programs appropriate to goals, expected outcomes, and rationales of each institution. Without deliberate discernment, internationalization could lead to various risks and adverse consequences. These two-sided pictures of internationalization put forward some obstacles to internationalization strategies at any institution, especially as the strategies have to be tailored to each individual, institution, and country. The impossibility of predicting the effects of actions of internationalization is also underlined: the complexity of higher education means that the process of internationalization strategies could turn any action into either a success or a failure.

### **Internationalization strategies and activities**

The rationales, benefits, and the truths of internationalization have driven postsecondary institutions in different directions and generated an urgency to establish strategies, policies, and models for capturing the goals and outcomes of international activities. As internationalization becomes a core subject of higher education, administrators and educators raise more concern about international activities in their strategic plans (Deardorff et al., 2012; De Wit, 1995; Hudzik & Stohl, 2012; Taylor, 2010). De Wit (2002) and Knight (2004) interpret global and international policies grouped into organizational and program strategies, which include the tripartite steps of planning, integrating, and implementing. Organizational strategies focus on administrative and institutional levels in producing policies, procedures, and systems to operate and support international features of the university (Knight, 2004). This strategy approach originally comes from the co-authorship with De Wit (De Wit & Knight, 1995), and the organizational strategies are consequences of a growing commodification of education, the

development of technology, and competition in the educational market. The list of Knight's (2004) "Strategies of Program and Organization at the Institutional Level" (See Appendix 1, p.294) divides the lists of academic and managerial programs into four categories: a) academic programs; b) research and scholarly collaboration; c) external relations (domestic and transnational); and d) extracurricular programs. Organizational strategies contain a) governance, b) operations, c) services, and d) human resources. The list of programs and organizational strategies presents a comprehensive model of internationalization but it also serves as suggestions for planning goals, purposes, resources, and leadership of higher education institutions. In any case, this list does not include any external forces affecting organizational changes: the environmental influences such as political, social, and legal systems or any global partnerships based on cultural/religious motivations for non-profit institutions like Jesuit higher education. While research on the most successful strategies (or those that yield the most significant outcomes in terms of increasing quality) has not shown any perfect model (Knight, 2012), the list of programs and organizational strategies provides a check-list for administrators to apply to their own organizational culture, context, and resources. and its analytic categories in combination with the three pillars of internationalization in the next section will be a framework for this study of internationalization at the Jesuit higher education institutions in the United States. This section reviews how the internationalization of higher education has manifested itself on institutional campuses. Also discussed were the details of activities in which academic programs and organizational strategies were measured. The following comprehensive approach of internationalization at home, internationalization abroad, and partnerships, will examine how scholars have attempted to measure these activities as a whole.



### **Internationalization at Home, Abroad, and Partnerships**

The phenomenon of globalization has divided internationalization into two major categories: internationalization at home and internationalization abroad (De Wit, 2011, 2013; Knight, 2012). The concept of internationalization at home refers to campus-based programs with international and multicultural activities. These campus-based programs include global curricula, teaching/learning processes, international research, international diversity, and the acculturation of international students on home campuses. On the other hand, internationalization abroad or across borders indicates the mobility of students and faculty, and movement of research, projects, programs, and policies across national boundaries. The concept of cross-border internationalization ranges from study-abroad to branch campuses, from virtual classes to e-learning programs, and from academic partnerships to global cooperation projects (Knight, 2012). “Whether for internationalization abroad or at home, for cooperation or competition, it is evident that academic partnerships have become a defining feature of higher education and an essential part of internationalization” (De Wit et al., 2015, sec. 1.3.4). De Wit et al. (2015) emphasize this inevitable dimension of internationalization: collaborations as one of the three pillar elements (internationalization at home, abroad, and partnerships). Collaborations include student or staff exchanges, research collaboration, joint curriculum recognition, transnational education, and international projects among institutions, countries, or regions. The trends of global collaboration may involve governments, NGOs, or the private sectors such as Jesuit higher education; for example, 28 Jesuit colleges and universities working with Jesuit Refugee Services offer online courses, a part of Jesuit Commons, to refugee camps across the world (Nelson, 2013). The following features of internationalization constitute a framework for assessing the international activities of Jesuit Colleges and universities in this study. These

features are not a comprehensive list, but rather cover the most necessary activities of internationalization.

## **Internationalization at home**

### ***Internationalization of the curriculum***

The first element of internationalization at home is the international curriculum at higher education institutions. International curriculum is an imperative response to globalization, but more specifically, the curriculum educates students to meet national political and global economic complexity, to enrich linguistic and cultural heritages, to respect different ideologies and cultures, and to promote critical and ethical thinking for life in diversified environments (Brewer & Leask, 2012; Greene, 2012; Rhoades & Szelenyi, 2011). Knight (1994) portrays the internationalized curriculum as “the backbone of the internationalization process” (p. 6); it must be a critical element of internationalization. Internationalization of the curriculum encourages students to think globally and to expand their knowledge beyond local, national, and traditional boundaries. Globally-oriented student learning outcomes synthesize comprehensive knowledge and skills to be addressed in courses and projects. The definition of an internationalized curriculum generally refers to varied disciplines, interdisciplinary programs, and learning approaches that incorporate an intercultural and international perspective for domestic and international students (Brewer & Leask, 2012; Brookfield, 2007; Leask, 2001). The literature indicates that internationalization of the curriculum is an on-going process to respond to the dynamic movement of global economy, politics, cultures, and environment. There is no unified and homogenous curriculum for all international institutions; however, the internationalized curriculum should have international, intercultural, or comparative concentration in study abroad

programs, foreign language courses, and interdisciplinary or area programs (Van der Wende, 2000).

In order to develop an integrative and internationalized curriculum, Brewer & Leask (2012) propose three different areas on which the institutions should focus: faculty, students, and programs. First, universities should carefully balance the ratio of international scholars and faculty with domestic ones and should support an international faculty providing international programs with diverse cultural, linguistic, and national backgrounds. Faculty development is the main condition for making internationalization in the curriculum successful. Professors who have continuing training, research, and experiences with international communities demonstrate more positive attitudes toward international programs, personal knowledge and skills, and cognitive proficiency to promote global exploration in their classes (Daloz, 2010). Secondly, the strategies of recruitment among international students and study abroad programs create diverse educational environments and raise awareness of multicultural tolerance and interaction (Brewer & Leask, 2012). Increasing the number of international students and study-abroad programs is not sufficient to internationalize the curriculum. Students should study and relate with one another in a cosmopolitan relational environment in which individual traditions have equal respect and where social features are formed constantly by the dynamic interaction among cultural identities (Marginson & Sawir, 2011). Finally, a strategic plan should include disciplinary and interdisciplinary approaches to prepare students to become flexible, adaptive, and reflective leaders for social, cultural, and political transformation.

The concept and process of internationalization in curriculum are necessary for internationalization at home, but no perfect program could be a model for an internationalized curriculum. Most of the authors agreed that the success of implementing the curriculum depends

on levels of awareness, willingness, and cognitive competence of faculty, students, and administrators. Its success also relies on other aspects such as incorporating professional, economic, and legal incentives toward internationalization activities (Brewer & Leask, 2012; Childress, 2010; Marginson & Sawir, 2011; Stohl, 2007).

### ***Global citizenship***

One of the key goals of internationalization efforts in higher education is the cultivation of global citizenship (Deardorff, 2009; Greene, 2012; Noddings, 2005; Rhoades & Szelenyi, 2011). The current literature on international education highlights reasons to promote global citizenship from internationalization. Greene (2012) states that global citizenship is an outcome of internationalization. It teaches students to be more responsible within communities and the world for the benefit of others, and to establish bridges or interconnections between one another. Many colleges and universities in the United States are creating goals and mission statements in their strategies for global competence as an essential part of their international programs. In order to respond to a knowledge-based economy, students need to be well trained in science and technology, cross-cultural leadership, critical thinking skills, and social adaptation (West, 2012).

According to Schattle (2007), the concept of global citizenship is not a new one in international education in the 21<sup>st</sup> century but can be traced back to ancient Greece. The true definition of global citizenship according to many colleges and universities is not a formal membership, elite social classes, or any legal status. It is awareness of “the widening and deepening of the public space” (p. 115), a global responsibility, and participation in the “challenge of building bridges across civic education and global education” (p. 115). Nussbaum (2002) argues that global citizens need three abilities: critical self-awareness of their own tradition; the ability to think as a citizen of the whole world (not limited within any local or

regional levels); and empathy, the “narrative imagination” (p. 289) to see the world as others see it—a different worldview from one’s own.

Reimers (2009) proposes a “tri-dimensional nature of global competency” (p. 25). First, it should have a framework of global values developed through awareness of cultural differences, that is, a process of inculturation combines integration of a sense of identity and self-esteem in one’s own culture and of an ability for cultural adaptation to other cultures with constructive, respectful, and peaceful attitudes. The second dimension is a capacity for fostering global communication in which foreign languages are treasured and respected. And the third global competency is inseminating knowledge within and across disciplines: history, culture, politics, health, climate, and so on.

Greene (2012) believes that the various definitions of global citizenship illustrate how broad the concept is. Greene summarizes a few crucial elements of global citizenship as a choice of attitudes or a way of thinking within different cultures, awareness of the universal connection, sensitivity to others, cultural empathy, social responsibility and moral guidelines, and engagement in the social and political affairs of many communities.

Nevertheless, Deardorff (2009) claims that the definition of global citizenship in current literature seems very ambiguous and abstract without concrete assessments. Other common terms such as global competence, international competence, cross-cultural competence, or multicultural skills do not reflect adequately the fundamental elements of global citizenship. Schools need to assess the realistic outcomes-outputs of international programs with global learning goals for their meaning.

In order to form global citizens, global competence, as defined by previous authors (Greene, 2012; Reimers, 2009; Schattle, 2007), has many shared values and some different

interpretations in particular. Nonetheless, Nigel Dower (2008) argues that global competence is not a required condition for global citizenship because in some respects everyone is a global citizen. Global citizenship is not limited to a group of elites who are privileged in terms of wealth, access to education, study abroad, multicultural competence, or linguistic skills. Nor does it exclude those who lack intellectual competence, diverse social consciousness, and so on (Dower, 2008). Therefore, many educators have been trying for years to illustrate the concept of global citizenship through a list of global competencies or skills (Daloz, Keen, Keen, & Parks, 1996). Global citizenship in education is an awareness of global responsibility and human development with universal values in which everyone has duties and privileges to contribute to the common good.

## **Internationalization abroad**

### ***Student mobility***

The most popular issue impacting on internationalization abroad is student mobility. Students leave their own countries to study abroad at institutions in the host countries. For example, in the United States, different from other foreign-born students and professors who are U.S. citizens, permanent residents or refugees, international students and faculty legally are those holding student or faculty/staff visas (F1, J1, H-1B, B1/B2, O1, and E3) for studying or working and living in the United States. In 2015-16, 1,043,839 international students were enrolled at higher education institutions in the United States, 5.2% of the total number (20,264,000) of students matriculated at colleges and universities in the United States (Institute of International Education, 2016). De Wit (2008) describes international students according to the content of programs, the methods of education, and the features of international institutions. The topic of student mobility can be shifted in two different directions: “horizontal mobility” and “vertical

mobility” (Richters & Teichler, 2006, p. 85). Horizontal mobility is course-credit mobility—a movement between nations and institutions of the same academic quality or between developed countries, North and North. Vertical mobility is degree mobility—a movement between nations and institutions for better educational quality or between South and North (Richters & Teichler, 2006).

The motivation for student movement toward developed countries can include better opportunities for career advancement and greater financial support/scholarships than if the students had remained in their homeland (Brooks & Waters, 2013). Students have come from less developed countries where levels of higher education or living conditions inadequately fulfill their needs. This suggests that the increase in student mobility is associated mainly with inequality of educational access and the issue of massification. This does not exclude, however, other factors such as more internationalized curricula in academic programs, growing diversity on campuses, new transnational friendships, and more cosmopolitan identities among international students.

The presence of international students can contribute many benefits to colleges and universities. International students bring significant revenues to higher education systems. Most public colleges and universities charge international students three times the tuition that domestic students pay. International students also benefit the economy of many communities in the United States through their purchase of goods and services, which have produced many jobs for Americans. Moreover, international students increase multicultural awareness, inter-cultural dialogue and global competence within student bodies. The United States can attract talent to its universities from throughout the world, in turn helping to create the highly skilled labor pool relevant to high-tech and other industries (Douglas, Edelstein, & Hoareau, 2014). Fulbright

programs and scholarships for international students assist low-income or well-qualified students from developing countries to access the U.S. higher education system, and as a result, these graduate students produce public goods and transform their countries when they return to their home countries (Brooks & Waters, 2013; Peterson, Briggs, Dreasher, Horner, & Nelson, 1999). In other words, the U.S. assistance to international students creates transnational values throughout the world. These graduates become global leaders in contributing to better democracy or civilization in the world.

### ***International faculty and scholars***

In the meantime, visiting scholars and international professors bolster different benefits for international institutions. Faculty engagement plays an important role in internationalization and has a direct effect on international curricula, research, scholarly exchange projects, interdisciplinary programs, and international development and services (Childress, 2010). Professors with international experience and knowledge enrich classrooms and provide students ample opportunities to master global issues across multicultural subjects.

At the same time, internationalization has influenced faculty mobility with respect to knowledge exchanges and innovation. Visiting scholars and international professors bolstered several benefits for host countries. They enrich domestic faculty, students, and the broader community by the exceptional diversity of perspectives, pedagogies, and knowledge they offer. But they also enrich education with their extraterritorial experience in intellectual and research endeavors, international projects, and global collaboration (Altbach, 2006a). For their part, U.S. colleges and universities have a number of advantages that allows them to draw talented scholars around the world through incentives such as academic freedom, better salaries, academic work benefits, outstanding conditions for teaching and research, and democratic cultures. The shifting



political and economic patterns and inequality of academic professions in the world create “push/pull” forces for global scholars and profit the wealthy higher education system such as the United States by recruiting prominent professors (Altbach, Reisberg, & Pacheco, 2012).

### ***Cross-border education***

Interaction among higher educational institutions has developed a common characteristic: cross-border/transnational education, the educational operations or joint ventures between home and host institutions or partnerships with another foreign institution. Lawton and Katsomitros (2012) list a wide range of modes of delivery in cross-border education such as: 1) distance/e-learning; 2) twinning arrangements between institutions in various nations which provide study abroad and credit-course approvals between various institutions in different countries; 3) branch campus joint ventures operated and owned by foreign institutions; and 4) franchising, where the foreign university lends its name, distributes the curriculum, and cedes overseas quality control to a host institution. For example, 50 percent of all U.S. colleges and universities delivered distance education to 2.9 million students in 2008 (Burgess & Berquist, 2012). Institutions with well-established relationships with other host countries in cross-border education are building branch campuses and franchising hubs. For example, United Arab Emirates recruited excellent students, faculty and international universities for its knowledge-based hub and has spent more than 3.27 billion dollars for this business venture (Knight, 2011).

### **Internationalization Partnerships**

Whether for internationalization at home or abroad, for cooperation or competition, or for self or collective interests, higher education institutions need to have some forms of academic and institutional partnerships as an essential part of internationalization (Collins, 2011; De Wit et al., 2015; Knight, 2011; Vicent-Lancrin, 2011). Partnerships can range over a wide spectrum

among individuals or institutions to states, regions, and nations, become multilateral, and go further than higher education to collaborate with governments, non-profit organizations, and NGOs. Partnerships in higher education include global research, joint curriculum development, joint or double degrees, transnational education, international projects, joint programs, etc. International research collaborations, for instance, have increased because they strengthen research and knowledge production, and because there is a rise of foreign funding of academic research (Vicent-Lancrin, 2011). Moreover, international networks and consortia are participatory institutions in higher education with an educational mission of delivering knowledge and engaging in international research (Brown, 2014). The partnerships can be based on economic motives where many institutions can multiply academic activities and share their operating costs, or they are attracted to social, religious, or disciplined-based programs such as engineering, ethics, and business collaborations (Brown, 2014). Therefore, even though many of the partnerships aim for more collaboration for academic activities and shared resources, the outcomes may end up in competition and world-class rankings as many educators have experienced (De Wit et al., 2015).

### **Conclusion**

Higher education is operating in a more globalized environment that requires universities to develop their strategies and policies to internationalize their campuses and expand cross-border initiatives. The literature on internationalization demonstrates that the phenomenon's definitions, as well as notions around its practical and conceptual elements, have developed substantially in responding to the pervasiveness and complexity of globalization. This section began with the various approaches to defining internationalization and included the definition that was commonly accepted among scholars, notably Knight's (2004) definition:

“Internationalization at the national, sector, and institutional level is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (p.11). All four political, economic, social/cultural, and academic motivations are highlighted as salient in the literature even though economic rationales predominated in the process of internationalization at institutions. There are no perfect comprehensive models for internationalization, but internationalized programs and policies depend on institutional and national conditions. Internationalization is a significant strategy and a novel concept in contemporary higher education. The literature of the three pillars of internationalization: abroad, at home, and partnerships (De Wit et al., 2015) in conjunction with academic activities, programs and organizational strategies (Knight, 2004) were cited as the most comprehensive in the internationalization process. To date, the vast majority of research efforts around internationalization of higher education have tended to originate from public or for-profit higher education institutions or national systems, leaving only a small number of research ventures on internationalization at religious-affiliated institutions such as those of Jesuit higher education. In order to understand how important internationalization of higher education is to Jesuit education and its mission, the next section of the literature review will include a critical analysis of the Society of Jesus’ documents and its inherent nature of internationalized characteristics.

## **INTERNATIONALIZATION IN JESUIT HIGHER EDUCATION**

The second part of this literature review examines resources and identifies international characteristics of Jesuit higher education in three main topics. The first topic is the internationalization inherent in Jesuit history and identity and its educational characteristics. The second one focuses on the Jesuit curriculum of internationalization: religious experience, global collaboration, faith and justice, and global competence. Finally, the third topic is the three pillars of internationalization according to the Society of Jesus. These three topics will reveal the necessity of internationalization in the Society's mission and explore the foundational approach of Jesuit humanistic education that forms its students in a holistic way in the context of global environments—which presents the central characteristics for internationalization at these Jesuit institutions. With their reputation of international history, the U.S. Jesuit colleges and universities inexorably have both a distinct identity of international engagement and an opportunity to participate, to experience, and to evaluate internationalization activities.

### **Internationalization in Jesuit History and Identity**

#### **History and identity**

The history and mission of the Society of Jesus have had fundamental elements of internationalization in their education from the beginning. No one can completely define Jesuit higher education without mentioning its international perspectives. As a Jesuit and Catholic university, it has a special responsibility to serve the broader goals of the international network of the Society and Catholic institutions, especially in the developing countries. The Society of Jesus—a Catholic male religious order—was established in the context for its international mission and for any apostolic assignments requested by the Pope (Boston College, 2014; O'Malley, 1995, 2008). Since St. Ignatius of Loyola founded the Society of Jesus in 1540, Jesuit

higher education has evolved gradually from Europe to an international network as the Jesuits actively engaged in missionary endeavors throughout the world. The Society and its educational ministry have been engaged in different international aspects. The Jesuits established colleges and universities everywhere they travelled for evangelization. “From its earliest history, the Society of Jesus has had an international membership and global perspective so that the contemporary concern for internationalization as a response to the phenomenon of globalization comes naturally to Jesuits and their institutions” (Association of Jesuit Colleges and Universities, 2010, p. 20).

Thus, internationalization has inherently existed in the history of the Society. The famous instruction of the founder, St. Ignatius of Loyola, to St. Francis Xavier (the first international scholar engaged in teaching abroad), “*Ite Inflammate Omnia*—Go forth and set the world on fire” (Society of Jesus, 2008, p. 23), is a saying that has inspired Jesuit higher education institutions to carry out their international mission to the world. In 1543 Francis Xavier asked to have Jesuits teaching in a local college in Goa. In 1548, the Society opened the first school in Messina, Sicily. The first Jesuit university, the Gregorian, was established in Rome in 1551. By the time Ignatius died in 1556, the Jesuits had established 35 colleges across Europe. Then they quickly went far beyond Europe to: India (1554), Mexico (1572), Argentina (1613), Colombia (1623), and the first college in the United States in Georgetown (1789). Two hundred years later, there were more than 800 Jesuit colleges and universities in Asia, Europe, and Latin America (O’Malley, 2008). Even though Jesuit higher education, as private and religious-affiliated institutions, are under the category of Catholic higher education, the Society of Jesus incorporates both the largest system of education prior to the modern era of public education and the first international institutions (Boston College, 2014). In 2016, the Society of

Jesus had 189 Jesuit universities or other postsecondary institutions in the world. India has 54, followed by the United States with 28, Brazil with 8, and Mexico with 7. While the number of Catholics is growing in South East Asia and Africa, the need for establishing Jesuit higher education becomes more important (O'Malley, 2016).

Jesuit educational institutions have witnessed incredible success and growth because their mission has international dimensions from the Society's Constitutions as they underscore, "the aim and end of this Society is, by traveling through the various parts of the world at the order of the supreme vicar of Christ our Lord or of the superior of the Society itself, to preach, hear confessions, and use all the other means it can with grace of God to help souls" (Society of Jesus, 1995b, p. 130). In order to attain spiritual and humanistic purposes, most of the Jesuit schools had diverse international students, and had enriched their curriculum in various languages and cultures (Traub, 2008).

Moreover, the Jesuit identity that includes the vow to be available for mobility (the fourth vow that obliges the Jesuits to travel anywhere in the world for missionary purposes) is one of the hallmarks of the Society of Jesus and motivates its members to rapidly establish Jesuit schools in many places in the world where there are great needs of evangelization and education (O'Malley, 1995). The Jesuit identity in its higher education institutions is interpreted in contemporary form in Decree Four of the Society's 34<sup>th</sup> General Congregation in 1995:

It is part of our Jesuit tradition to be involved in the transformation of every human culture, as human beings begin to reshape their patterns of social relations, their cultural inheritance, their intellectual projects, their critical perspectives on religion, truth, and morality, their whole scientific and technological understanding of themselves and the world in which we live. We commit ourselves to accompany people, in different contexts, as they and their culture make difficult transitions (Para. 25).

Because of their identity and mission, the 28 Jesuit colleges and universities in the United States are devoted to educating for global competence and concerns through international

curricula, study abroad programs, immersion trips, and social services for their students and faculty (Association of Jesuit Colleges and Universities, 2007; Savard, 2010).

Internationalization serves as a key element in these institutions' pursuit of academic excellence—in the quality of curricula, teaching, and spirituality, in global disciplinary research, and as communities that are open to the world and support social justice (Nicolás, 2009, 2010, 2013).

### **Characteristics of Jesuit Higher Education**

#### **The Spiritual Exercises**

One cannot fully comprehend Jesuit education and the rationale of internationalization on Jesuit campuses and their global collaboration without understanding Ignatian pedagogy from the *Spiritual Exercises*. As Letson & Higgins (1995) state, “the *Spiritual Exercises* is the common and essential component to be found in Jesuit training and identity” (p. 78). It is the spiritual experience of the *Exercises* that beckons as the cornerstone of Jesuit identity and the rationales for internationalization because the *Spiritual Exercises* directs Jesuit educators to look at internationalization or Ignatian pedagogy as instruments to aid students to attain the purpose for which they were created, relate with other creatures, and love and give service to God (Newton, 1994). The Society of Jesus' documents on higher education (The Society of Jesus in the United States, 2002) definitely establish that Jesuit education should be informed by the *Spiritual Exercises*—a comprehensive retreat program—dedicated to *cura personalis*, respectful of the dignity that each person bears as an image of God regardless of his/her social or cultural background, and inspiring contemplative actions—to experience, to reflect, and to cooperate with God's creation.

Even though most authors have written of the *Spiritual Exercises* for retreat purposes, all characteristics of Jesuit education are grounded in the *Exercises* and show the importance of internationalization in their missions and programs. International awareness and Jesuit education are instrumental to the service of God (Newton, 2008). The essential elements of the *Exercises* provide educators a sense of global collaboration with God's working on the earth, discernment in decision-making for the greater glory of God, the generosity of God's invitation to be more globally inclusive, international knowledge in a pluralistic world, and awareness of finding God in all things (Fleming, 1996; Gallagher, 2008; MacDonnell, 2007).

### **International characteristics of Jesuit education**

Based on the fruits of the *Spiritual Exercises*, the purpose of Jesuit education is to form men/women for others, in imitation of Christ and the Word of God (Arrupe, 1973). In 1986, in order to synthesize the unique values of Jesuit higher education, Fr. Kolvenbach, the former General Superior of the Society of Jesus, laid out a vision for Jesuit education and provided inspiration, values, attitudes, and the methodological characteristics of Jesuit education for those colleges and universities that wanted to establish incorporation with the Jesuit mission in the world (Kolvenbach, 1986). It describes distinctive features of Jesuit education elaborated with the vision of Ignatius and Jesuits' applications to education with a view to the needs of men and women today (DeFeo, 2009; Jung, 2009; Orlando, 2008; Savard, 2010). The document aims to clarify and develop shared values of Jesuit education such as the following:

Jesuit education (1) is world-affirming, encouraging belief in the radical goodness of the world, and directs its students to a sense of wonder and mystery; (2) assists in the total formation of each individual within the human community encouraging the fullest development of all talents to become responsible persons; (3) includes a religious dimension that permeates the



entire education; (4) promotes dialogue between faith and culture; (5) insists on individual care and concern for each person; (6) emphasizes activity on the part of the student in the learning process; (7) encourages life-long openness to growth; (8) deepens within students a sense of values; (9) encourages a realistic knowledge, love, and acceptance of self; (10) provides a realistic knowledge of the world in which we live; (11) proposes Christ as the model for authentic living; (12) provides adequate pastoral care; (13) celebrates faith in personal and community prayer, worship, and service; (14) seeks to form “men and women for others”; (15) manifests a particular concern for the poor; (16) is an apostolic instrument, in service of the church as it serves human society; (17) prepares students for active participation in the church and the local community, for the service of others; (18) pursues excellence in its students and the school community; (19) stresses lay-Jesuit collaboration; (20) is a system of schools with a common vision and common goals; (22) and helps in offering the professional training and ongoing formation that is needed, especially for teachers (Jesuit Institute London, 2014).

These 22 characteristics offer Jesuit educators and administrators worldwide information about the mission of Jesuit education for pursuing internationalization. The document serves as a valuable compass to prepare students for pluralistic dialogue as part of global competence and to distinguish how Jesuit education differs from other visions of education (Mussi, 2008). These characteristics help students to recognize the relational or societal features of the world, to carry out commitments to human services, and to develop discernment on repercussions of their decisions beyond their comfortable national boundaries in order to interact with others in the world (Jung, 2009).

## **Three Pillars of Jesuit Internationalization**

### **Internationalization at Home**

#### **Jesuit curriculum**

The core values in Jesuit curricula are different from school to school but basically designed to help their students expand their knowledge of the interdependent global community. The university's mission to serve others, promote self-knowledge and growth through a healthy liberal arts curriculum, and engage students in humanistic development in the complexity of the world has been the Jesuit institution's hallmark.

Jesuit education is not merely practical, but concerns itself also with questions of values, with educating men and women to be good citizens and good leaders, concerned with the common good, and able to use their education for the service of faith and promotion of justice. (Kolvenbach, 2001, para. 11)

What follows is an attempt to provide a descriptive and analytical probe into three basic reasons in order to bring to light the goals of Jesuit internationalization at home.

**Global competence.** The mission of Jesuit higher education is to be dedicated to human development for holistic formation according to Ignatian pedagogy. The process of human development through ethical solidarity and universal destination of goods is a fundamental feature of global competence (Hollenbach, 1998; Mitchell, 2008; Nicolás, 2010; Pontifical Council for Justice and Peace, 2004; Quinn, 2013; the Society of Jesus in the United States, 2002). According to the norms of Jesuit education, human development requires empathy, critical thinking, collaborating with others, respecting diversity, and understanding interconnectedness. Nonetheless, awareness of global competence is a social responsibility, establishing that everyone has equal access in democracy, education, and ability to participate in transnational relationships for the common good (Pontifical Council for Justice and Peace, 2004). In this sense of global competence there is a deliberate discernment and action to

advocate all citizens to be aware of global responsibilities and concerns much broader than their individual, local, or national interests (Rhoades & Szelenyi, 2011).

Having been trained in the collective consciousness of global competence, students, through Jesuit education, are encouraged to consider the following questions: 1) what makes a better society? 2) What is the relationship between individual and social rights and responsibilities? 3) What global competence is required for human fulfillment? (Arrupe, 1973) Kolvenbach explains global competence further at the level of pedagogy, "true education, education really worthy of the name, is an organized effort to help people use their hearts, heads, and hands to contribute to the well-being of all of human society" (Kolvenbach, 2007). The goal of Jesuit global competence is to design better environments that integrate learning and development; that is, students need to think and act from a holistic and integrative perspective. Being aware of global competence in accordance with the Jesuit educational characteristics instructs students through four dimensions: maximum professional competence; humanistic development with an entire worldview of the person, the world, and history; personal involvement in building a more just society; and opening to the mystery of divine creation with the human life (Society of Jesus, 2008).

The concept of global competence indicates different interpretations and purposes in higher education between the Jesuit tradition and mainstream higher education, but it has raised global knowledge among students, faculty, and staff in the trends of globalization (Von Arx, 2013). Nigel Dower (2008) argues that global competence is not a required condition for global citizenship because in some respects everyone is a global citizen. Thus, the Jesuit or Catholic literature on higher education rarely employs the term global citizenship from mainstream education but emphasizes human development for holistic formation. Global competence makes

students aware of global interconnection and social responsibility as well as giving them a holistic formation. Global competence according to the Jesuit and Catholic approaches informs people of their duties and privileges in global collaboration for the universal common good. Nevertheless, Jesuit education does not simply lead its students to social ethics but also directs them to religious experience that transcends human limitation.

**Religious experience.** Global competence is not merely a collection of skills or knowledge for career advancement. Jesuit educators consider global competence in the quest for life's meaning. The main reason Jesuits are involved in education is reminiscent of the religious mission of the Constitutions of the Society for saving the soul (Society of Jesus, 1995b) and helping their students to examine their religious beliefs, to respect religious pluralism, and to take responsibility for their own spiritual journeys (the Society of Jesus in the United States, 2007). Jesuit education does not allow students and faculty to withdraw from the world, rather, it directs them toward current issues of our society. As a Catholic institution, Jesuit higher education has a commitment to maintain Catholic tradition but is also open to pluralistic interaction. Interreligious dialogues—by listening to one another in our various religious traditions, respecting our spiritual differences, and seeking the common good—encourage faculty and students away from bias (unexamined assumptions) and prejudice, and toward appreciation of divine transcendence in the world (Kolvenbach, 2007). Accordingly, Jesuit education (Boston College, 2007) expands the horizons of universal meaning by providing students opportunities to reflect their worldviews, to experience various faiths, and to relate religiously to global issues: the ultimate end of the world, religious freedom, faith and reason, and among other fundamental values.

Moreover, in discerning the religious features in the mission of the Society of Jesus, especially in higher education, the 34<sup>th</sup> General Congregation confirmed that, “we need to relate positively to believers of other religious heritages, and our human concern forces us to establish ever closer ties based on universally accepted ethical values...to be religious today is to be interreligious in the sense that a positive relationship with believers of other faiths is a requirement in a world of religious pluralism” (Society of Jesus, 1995a). Thus, Jesuit colleges and universities have the duty to promote mutual understanding and harmonious hospitality on the campus and within academic programs in terms of pluralistic religions. Without religious freedom and interreligious relationship, there will be no peace among religions in the world (Küng, 2004).

**Social justice.** One of the essential characteristics of Jesuit education is a passion for the service of faith and the promotion of justice or global ethics for living, inspired by the Society of Jesus and Catholic social teaching, documents, and speeches. This characteristic has moved Jesuit universities to engage in international activities for justice in the world; thus, it becomes the fundamental rationale for international initiatives (Arrupe, 1973; Brennan, Oraa, Franco, & Ugalde, 2010; Nicolás, 2010; Society of Jesus, 1995a, 2008). From the beginning of the Society of Jesus, St. Ignatius emphasized the value of social justice in the Church: “If our church is not marked by caring for the poor, the oppressed, the hungry, we are guilty of heresy” (Francis, 2015, p. 89).

Social justice was applied for the first time in Jesuit education as a mandatory requirement by former Superior General, Pedro Arrupe (1973). Arrupe explained the educational goals for Jesuit institutions throughout the world and emphasized the most recognizable characteristic of social justice through the famous phrase: forming men and women

for others. Jesuit education cultivates three attitudes by which one may actualize the principle of justice through Christian charity: a preferential decision for simplicity, a concrete determination to draw no unjust profit whatsoever from clearly unjust sources, and motivation to transform the world (Arrupe & Burke, 2004).

Ten years after the closing of the Second Vatican Council in 1965 and inspired by Arrupe's concept of justice, Jesuit delegates at the 32<sup>nd</sup> General Congregation made a compelling statement on the foundation of the Jesuit mission: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement"(Society of Jesus, 1977, p. 411). A Jesuit university must foster generous acts in service to others beyond any local and narrow-minded boundaries through multiple approaches: sensitivity to justice, defense of human rights, and reconciliation over any gaps in social, economic, and cultural contexts (Loyola University Chicago, 2014). The decree of social justice was affirmed and extended in recognition of secularism and pluralistic communities in the 33<sup>rd</sup> General Congregation: Sent into today's world. (Jesuit Conference, 1983). It required the Society to foster greater discernment regarding its implementation in multicultural society, but then reconfirmed the necessity of faith promotion and justice more specifically in higher education in the 34<sup>th</sup> General Congregation in 1995 (Society of Jesus, 1995a). The congregation calls upon Jesuits working in institutions of higher learning to work hard with imagination and faith to expand Jesuit postsecondary education to be more comprehensive and international so that they can be considered both "university" and "Jesuit" (Decree 17).

Authentic Jesuit higher education must integrate both the goals of higher education and the Jesuit mission of faith and justice (Society of Jesus, 1995a). Hence, social justice is not simply a theoretical discourse at Jesuit colleges and universities, but a requirement in curriculum,

service, and research. It must be one of the reasons why U.S. Jesuit colleges and universities should include low-income immigrants and international students from developing countries or establish cross-border programs in the world. Ignacio Ellacuria (1982) expressed the Jesuit educational apostolate eloquently:

A Jesuit university must take into account the gospel preference for the poor. This does not mean that only the poor will study at the university; it does not mean that the university should abdicate its mission of academic excellence—excellence which is needed in order to solve complex social issues of our time. What it does mean is that the University should be present intellectually where it is needed: to provide science for those without science; to provide skills for those without skills; to be a voice for those without voices; to give intellectual support for those who do not possess the academic qualifications to make their rights legitimate. (p. 12)

In particular, the 35<sup>th</sup> General Congregation (Society of Jesus, 2008) realized that Jesuit educators should promote justice in solidarity with the poor by learning and acting with/for them but also to support multicultural and diversified traditions. Teaching, services, and research at Jesuit universities encourage studies and practices on the reasons for poverty, on improving global sustainability, and on assisting refugees and the displaced. Therefore, the service of faith and the promotion of justice in Jesuit higher education are both indispensable and juxtaposed in rationales for international education and global engagement. It is part of the Jesuit curriculum for internationalization at home and one of the fundamental goals of any Jesuit institution in the United States.

A few special aforementioned features of Jesuit education are the basic characteristics of the humanistic methodology whereby Jesuit educators focus on world-affirming immersions and working for shared resources as a way of cooperating with God's plan for the human family. These educational descriptions can also provide an interpretive framework for international curricula and for the service of faith and promotion of justice.

## **Internationalization abroad**

**Study abroad** is not uncommon in the Society of Jesus but has existed since the time of its establishment. From 1528 until 1535, Ignatius of Loyola, the Spanish nobleman who founded the Society, studied abroad at the University of Paris and gathered nine companions who studied at the same school and who, along with him, founded the Society of Jesus (O'Malley, 2016). Then, its members travelled the world as missionaries. Unlike many older missionary orders, the Jesuits learned the native languages and made efforts at inculturation into other traditions. Francis Xavier (1506-1552) traveled through India and Japan; Italian Matteo Ricci (1552-1610) mastered Mandarin, Chinese literary classics, and Chinese royal customs; and Roberto De Nobili (1577-1656) pioneered the same approach in India (Banchoff, 2016). From the sixteenth century onwards, Jesuit institutions have expanded their global network to the ends of the earth as they participated in the wider missionary effort to spread Christianity.

Anchored in the Christian humanistic tradition, Jesuit institutions promote study abroad for a commitment to the care of the whole person and cultivation of international skills for the universal good (Banchoff, 2016). In addition to global competence, international knowledge, and multicultural skills, study abroad programs in the Jesuit tradition have other educational characteristics rooted in the charism of *magis*, “for greater glory of God.” These characteristics are translated into pedagogical terminologies that include social justice, community-based education, compassionate leaders, academic excellence, global networking, social responsibility, spiritual growth, and building a community of believers (AJCU, 2016). The purpose of study abroad is to provide an opportunity for solidarity with others. Kolvenbach (2000) confirms that Jesuit education is a means that prepares men and women to bring a well-educated solidarity to the emerging global reality of the world and a positive influence to the common good.



The 32<sup>nd</sup> General Congregation (Society of Jesus, 1977) explains that solidarity means a commitment to turn around the economic and political structures that hold much of the world in poverty. Conceiving worldviews surrounding issues of social justice is both an integral goal of Jesuit education, and a purpose of study abroad. The 35<sup>th</sup> General Congregation (2008) recaps the value of dialogue with people from other cultures and religious traditions in Jesuit study abroad. This dialogue enhances the service of faith and the promotion of justice, which is the hallmark of all Jesuit ministries. Jesuit educators should realize the increasing interdependence among peoples and the need for a global consciousness. In spite of the necessity for sending its students to other developed countries for study abroad, the Jesuit institution is called to be mindful of selecting study abroad programs in Africa, South America, and Asia as preferential locations.

The *Ratio Studiorum*—the collection of rules and procedures standardizing Jesuit education—was created in 1599 to provide Jesuit pedagogy in the humanities. It was replicated in all Jesuit schools across Europe, the Indies, and the Americas (Pavur, 2005). This tradition of a humanistic curriculum was standardized everywhere in the world. Jesuit students could start their studies in Europe and be transferred to the New World (Balleis, 2016). Cross registration and credit transferring have been practiced among some Jesuit institutions in the world since the beginning of Jesuit education.

To prepare their students for study abroad, the Association of Jesuit Colleges and Universities (AJCU) (2010) highlights that Jesuit education should be developed to integrate the head, heart, intellect, and emotions. Emphasizing intellect, integrity, inquiry, and other Jesuit educational characteristics, the AJCU (2010) includes spiritual growth and humanistic development as purposes of Jesuit cross-border education. This pedagogy reaffirms the remarks

of Kolvenbach (2000) illustrating that “when the heart is touched by direct experience, the mind may be challenged to change.” Study abroad “lets the gritty reality of the world into students’ lives, so they can feel it, think about it critically, respond to its suffering and engage it constructively” (p.155). In other words, Jesuit study abroad provides direct experiences touching the heart, as well as the mind, to develop students into responsible adults with a well-educated solidarity.

**International students.** The literature of the Society of Jesus has no documents or specific research about international students in the U.S. Jesuit institutions because the foreign students are still a minority, about six percent of the student population (IIE, 2016). However, recruiting international students at each Jesuit institution has different perspectives compared with the common rationales in higher education in general. For example, revenue generation from international students is one of the main factors. Home-country higher education systems do not meet students’ educational demands. Available joint-degrees, cross-border education, financial assistance, and living opportunities in the United States or developed countries have affected the mobility of students. The expectation of international competence for employment also influences international students to study abroad (Banks & Bhandari, 2012). Nevertheless, in addition to the financial ploy to bring in as many full fee-paying students as possible, the mission of Jesuit institutions has various international perspectives, views, values, and cultures in campus life both in and outside the classroom.

Many international students seek to enroll in Jesuit colleges and universities in the United States because their prime education can prepare students to advance in their faith, their academics, and global competence (AJCU, 2015). With its historic reputation, Jesuit education is ranked highly as a result of intellectual competence through rigorous academic inquiry,

spiritual reflection, and vibrant communal support (AJCU, 2016). Their academic excellence and world-class rankings are one of the reasons attracting international students. The network of Jesuit colleges and universities in the United States offers special opportunities for ministry to international students in order to enrich the campus' diversity and promote multicultural awareness. The Constitutions of the Society of Jesus states: "all educational initiatives of the Society must look to the plurality of cultures, religions, and ideologies as well as to local socioeconomic needs" (Society of Jesus, 1995b, p. 302).

Thus, Jesuit higher education provides holistic training and services by challenging its students to go beyond their boundaries and to be aware of global mobility. These challenges with an emphasis on social justice direct Jesuit institutions to pay close attention to the poor in international communities. The characteristics repeat the direction of General Congregation 35: "These massive movements of people create great suffering among millions. Therefore, this Congregation reaffirms that attending to the needs of migrants, including refugees, internally displaced, and trafficked people continue to be an apostolic preference for the Society" (GC 35; Decree 3; para. 38). The Society seeks to apply its traditional gifts in education and its five centuries of experience as leaders of globalizing development, to create more educational opportunity for refugees, the marginalized, and the poor (Balleis, 2016).

Furthermore, providing education to refugees, women, and the marginalized in underdeveloped countries is not simply for career advancement, but to fight ignorance and help people to take on the responsibility of being women and men for others. El Jack (2010) affirms that higher education for others who live at the margins holds promise as a means of empowerment and helping to provide a future orientation. Crea & McFarland (2015) constructed a grounded theory of whether higher education for the poor can turn around the cycle of low

education, high poverty, and high conflict into high education, low poverty, and low conflict.

The benefits of educating international students are to contribute to the common good of global communities. Students who are marginalized view higher education as an opportunity for a better future—a hope to contribute to their motherland when they return home.

“Keeping intact our preferential option for the poor, we must not neglect students expected to make greater progress and to exercise greater influence on society in the service of the neighbor, no matter to what social class they belong”(Society of Jesus, 1995b, p. 302). Even though providing education to the marginalized and the poor is a priority of their apostolate, Jesuits with the motto “for the greater glory of God” strive to serve the universal common good. Thus, educating international students who have potential capacities and leadership skills to impact their people, countries, and regions is more crucial than education for those who have less influence on the world.

### **Jesuit internationalization in partnerships**

**Global partnerships.** Given the current complexity of a Jesuit university, the call for partnerships among Jesuit institutions is necessary for a common enterprise in responding to the phenomenon of globalization (Loyola University Chicago, 2014; McCormick, 2000; O’Keefe, 2011; Rodriguez, 2011; Society of Jesus in the United States, 2007). The 34<sup>th</sup> General Congregation (Society of Jesus, 1995a) argued that Jesuit universities should promote interdisciplinary activities and procedures of cooperation and dialogue among educators within the university itself and with those of other institutions. And this way of collaboration could be extended to Jesuit universities, organizations, and the governments of developed and developing countries in new perspectives and areas for research, teaching, and service, by means of which

Jesuit education will transform human life and the world at more profound levels of justice, interconnection, and freedom.

Realizing the importance of collaboration in the emerging issue of globalization, the 35<sup>th</sup> General Congregation of the Society of Jesus (Society of Jesus, 2008) put forth Decree Six, “Collaboration at the Heart of Mission,” to accentuate Jesuit collaboration in their ministries, governance, and mission of “seeking a more just world” (p. 53). In each of their respective writings, Buckley (2000), Gray (2008), and Pavur (2005) resonate with and suggest historic backgrounds for this sentiment. The reasons for global collaboration come profoundly from a mission of reconciliation in right relationships with God, with one another, and with nature. The purpose of this collaborative characteristic also emerges from the Jesuit tradition in the Society’s history, when many Jesuits have been sent to accomplish the mission on the frontiers of multiple cultures, religions, languages, and nationalities. The tradition of Jesuit higher education has built many bridges over various gaps between the rich and the poor in ways that lead the wealthy to create more advantages in accessing education while the poor have been isolated and left out (O’Malley, 1995). As Pope John Paul II insisted, “We are all really responsible for all” (John Paul II, 1987, #39). Jesuit higher education must extend its services to include all humanity and challenge its faculty, students, and administrators to think globally and internationally by increasing diversity on campus and expanding multicultural experiences for their studies (Quinn, 2013). Kolvenbach (2003) specifically encouraged the Society to focus on the global preference of education in Africa, China, and Rome as well as educational services to migrants and refugees (Society of Jesus, 2008, p. 33-4). Furthermore, Pope Benedict XVI encouraged the Society of Jesus “to reach the geographical and spiritual places where others do not reach or find it difficult to reach” (Society of Jesus, 2008, p. 73).

In responding to the 35th General Congregation's concern about global collaboration, Adolfo Nicolás, Superior General of the Society of Jesus, (2010) proposed networking among Jesuit institutions. Exploring depth of thought and imagination, reshaping the concept of universality, and renewing the Jesuit commitment to intellectual apostolate are the new directions for Jesuit higher education in the 21<sup>st</sup> century. Nicolás (2010) reshaped Jesuit higher education in a global context by rediscovering the reality of universality and echoing the aforementioned messages of the Popes in common responsibility for the wellbeing of the world. In other words, the new perspective of universality in internationalization at Jesuit colleges and universities should be responsible and constructive for the benefits of global education. A Jesuit university must be a "social project" or an instrument to promote charity in truth and justice. Students from a Jesuit university should become men and women committed to promotion of truth, virtue, peace, collaboration, and justice in the world (Nicolás, 2010). This international collaboration challenges Jesuit institutions and their students to move beyond any concerns of anarchic careerism and academic markets where motives of revenue generation, professional advancement, and individualistic success are prior to any concern for the world.

To reconcile the increasing alienation between individuals and cultures, O'Keefe (2011) argued that Jesuit higher education institutions needed to collaborate in creative ways to build more universal and effective international networks. These Jesuit educational networks become more advantageous in providing global technologies, accredited university courses to immigrants who lack access to higher education, and knowledge for peace and justice. This collaborative mechanism helps Jesuit universities not only in advancing the intellectual ministry of the Society, but also in creating more humane, just, and sustainable international communities.

As the number of Jesuit priests and religious in the intellectual apostolate declines (Morey & Piderit, 2006) and massification in higher education increases in the world (Altbach, 2007), global collaboration with lay people, institutions, nations, and regions is a greater need for shared human resources and to bring Jesuit higher education to the marginalized. The Jesuits at the conference on Jesuit higher education in Mexico (Brennan et al., 2010) proposed the benefits of global collaboration among approximately 180 Jesuit higher education institutions in the world. First, global collaboration provides more educational opportunities for those who would normally be unable to access higher education and allocates academic resources to areas where intellectual ministries are needed the most. Collaboration also creates global, virtual, and immersive learning environments in which Jesuit education can be sustainable, transferable, and developed. It promotes respecting human dignity, gender equity, and racial diversity with educators accompanying learners. Contributions to the common good and spiritual values in pluralistic societies of religions and cultures will be upheld in international dialogues, discussion, and understanding.

Nicolás (2009), warned Jesuit educators and administrators that global collaboration among Jesuit higher education networks or other institutions was not understood as the way of building up the fame of the Jesuit brand of education that separated or distinguished themselves from others and classified their elite education in competitive markets. Even though Jesuit colleges and universities should have more awards, higher rankings, more equipped facilities, well-qualified professors and students, and greater networks of universal Jesuit education, these do not make a Jesuit university good enough, but create more divisive, competitive, and exclusive elite groups isolating themselves from the poor and the reality of the world (Nicolás, 2010). Deeply rooted in Ignatius' vision of life—being immersed within a diverse group of

people of different languages, cultures, religions, and personalities, Jesuit educators and students must be in geographical, academic, and spiritual frontiers where others do not want to reach or find it difficult to be.

Nicolás (2010) further challenged Jesuit higher education in the context of Ignatian universality for the purpose of global collaboration. The Jesuit axiom “finding God in all things” has been a defining sentiment that identifies a key feature of Ignatian universality. This spirituality leads Jesuits to the conviction that the divine omnipresence can be manifested in the evolving universe, and even more radically in the lives of people regardless of their gender, religion, socioeconomic background, political and ideological affiliation, and the like. Universal collaboration requires students to face the world with open minds, opposing any forms of discrimination against others and to extend any resources to the needy as they contemplate the mysteries of the universe (Jung, 2009). It is an opportunity to allow Jesuit colleges and universities to move beyond any local and narrow concerns so as to be open to others in the world who are needy. The senses of belonging and cooperation in a universal relationship must be the rationales for any participation in international and collaborative activities in order to serve humanity and the mission of the Catholic Church of integral human development (Quinn, 2013).

### **Conclusion**

The literature review of Jesuit history and documents shows the Society’s commitment to advocating social justice, promoting faith in pluralistic contexts, and educating for global competence as the phenomenon of globalization affecting all cultures and countries and challenging Jesuit higher education. The literature of Jesuit higher education is relevant to the research of internationalization because the identity, mission, and pedagogy of the Society direct



its institutions to be involved in international education. If Jesuit institutions consider everyone as part of Divine creation in a globalized world, and the issue of massification followed by significant immigration and mobility influences many people, families, and nations, then internationalization of Jesuit higher education must be fundamental to the worldwide debate about the purposes of the Society's mission. The purposes and benefits of internationalization in Jesuit higher education may be different from other economic and political rationales, but internationalization must be a necessary instrument to educate for human development and an essential part of teaching, services, and research in Jesuit higher education. Jesuit colleges and universities should establish major topics of global competence, religious dimension, social justice, and global collaboration as strategies for comprehensive internationalization at home, abroad and partnership. The process of comprehensive internationalization is not simply reserved for a group of elites who need global skills for international occupations. International programs and policies at Jesuit universities must include everyone for the sake of social justice, religious experience, and global competence.

### **CHAPTER 3: RESEARCH DESIGN**

This chapter will describe the research design and analytical strategy of the existing study, including a description of research methods, institutional participants, data collection, recruitment strategies, and ethical considerations. The method section will discuss procedures and strategies to address the study's research questions. Specifically, document analysis of 28 institutions and three in-depth cases (semi-structured interviews) will be utilized to describe the internationalization process in Jesuit higher education in the United States.

#### **Research questions**

This research employed document analysis and multiple-case study design to display an overview of the phenomenon of internationalization in Jesuit colleges and universities in the United States and to understand how this phenomenon has been implemented according to the rhetoric, mission, and identity of the Society of Jesus. I aimed to accomplish basic “exploratory, discovery, and inductive logic,” characteristics specifically suited to exploratory and qualitative research (Patton, 2001, p. 55). This dissertation has two primary research questions. First, what rationales, strategies, and outcomes characterize the efforts of three selected Jesuit universities as they implement internationalization activities as seen through the three pillars of internationalization at home, abroad, and partnerships (de Wit 2015)? Second, to what degree do Jesuit institutions develop their internationalization process and its outcomes according to the rhetoric, mission and identity of the Society of Jesus?

Two sub-questions are used to develop an understanding of the phenomenon of the internationalization process. 1) Does the internationalization process differ among the U.S. Jesuit colleges and universities? If so, how? 2) How do key university actors: central senior

administrators, faculty including Deans, and international and study abroad students understand the outcomes and processes of the Jesuit internationalization?

### **Research design and rationale for methods**

To study the process and outcomes of internationalization activities at the Jesuit colleges and universities in the United States, this part will concentrate on the dissertation's research design and exploratory qualitative method. As Merriam (2009) defines it, qualitative research is concerned with exploring and improving practice. The phenomenon in this study is the increasing global interest in internationalization in higher education and the inevitable responses from Jesuit higher education institutions for development, mission, and successes. "Qualitative inquiry is particularly oriented toward exploration, discovery, and inductive logic" (Patton, 2001, p. 55). The inductive strategy in qualitative method allows researchers to observe and to analyze important patterns and multiple interrelationships among dimensions that come from the data of internationalization activities and programs. Instead of presupposing in advance some hypotheses or assumptions, qualitative analysts with an inductive approach use direct field experience from document analysis and interview transcripts in order to describe emergent themes and construct findings from the case descriptions (Patton, 2001). Given the dearth of empirical research about internationalization at Jesuit higher education institutions in the United States and about the phenomenon of growing massification and increasing numbers of international students or faculty, this study utilized a wide spectrum of data collection methods.

Creswell (2013) explains that the reasons for employing qualitative research are to explore a problem or phenomenon, to study an institution or population, and to identify variables that researchers are unable to statistically examine. Qualitative research has more freedom and flexibility to explore issues or problems rather than to utilize predetermined information from the

literature or based solely on results of other research studies. Qualitative research, Creswell continues, is most appropriate for research problems that require a “detailed understanding of the issue,” exploration which “cannot be easily measured,” and theoretical development when “existing theories do not adequately capture the complexity of the problem” (p. 48). Qualitative researchers intend to understand the complexity, contexts, or settings of the problem so that some theories can be developed and problems will be addressed.

Moreover, the topic of internationalization in higher education has been previously studied using qualitative research approaches (De Wit et al., 2015; Grasset, 2013; Jung, 2009; O’Malley, 2015; Washburn, 2014), but no research has been explored the topic of internationalization in Jesuit higher education in the United States. Neither data nor any reports of Jesuit internationalization were available for quantitative studies. As a result, a multiple-case study in the qualitative approach has been identified as an effective instrument for studying, interpreting, and attempting to discover theoretical development from the phenomenon of internationalization in Jesuit educational institutions (Denzin & Lincoln, 2011).

Anchored by the conceptual framework of de Wit’s three pillars and a literature review in internationalization and Jesuit higher education, this study by a document review and a qualitative multi-case study employed an exploratory approach. This approach included two procedures: document analysis and three in-depth case studies. The aim of the document analysis was to describe relevant elements of internationalization in the teaching, research, and services of each institution (Berends, 2006). Document analysis allowed the researcher to access at any time and to obtain the language and words of Jesuit schools. The study also acquired information of how administrative strategies, policies, or decisions of internationalization were developed and implemented. The results of the document analysis also helped the researcher to modify

interview questions that covered any missing information or in-depth areas of internationalization such as rationales, motivations, and cultural values. The purpose of the three case studies with semi-structured interviews was to learn how and why internationalization has operated at the Jesuit institutions. The case study design provided the depth of information needed to answer the research questions. In studies that contain more than one case-example of a Jesuit university, there is increased credibility of the final conclusions (Yin, 2013). Three in-depth case studies provided rich and contextualized descriptions of the real-life phenomenon of Jesuit internationalization (Merriam, 2009). Because of the nature of the study, which considered the differing contexts across institutions, case study research allowed for the investigation of complex social situations (Merriam, 2009). By examining and reviewing information collected using different methods, this study aimed to corroborate any valid information and eliminate any possible biases or inadequacies that can exist in a single method (Bowen, 2009).

In order to have an overall knowledge and to explore in-depth rationales and effects of administrative decisions in Jesuit internationalization, I followed two stages: document analysis and three in-depth case studies using informal semi-structured interviews. Document analysis is a systematic procedure for analyzing and reviewing documents on public websites, newsletters, minutes of meetings, official reports, and electronic reports (Bowen, 2009). Comparisons and graphs were enacted for displaying different levels of internationalization at each Jesuit institution.

Upon completion of the document analysis of the 28 Jesuit colleges and universities, critical assessments of three nationally ranked institutions in three different regions of the country were selected for in-depth qualitative research. This step applied three semi-structured case studies, empirical inquiry that reconnoitered the contemporary phenomenon of

internationalization and illuminated a set of decisions from executive officers, the rationales for doing so, and how the decisions were implemented (Yin, 2013). Case studies are “in-depth descriptions and analyses of a bounded system” (Merriam & Tisdell, 2016, p. 37). Creswell (2013) specifically defines case study research as “a qualitative approach in which the investigator explores multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information, and reports a case description and case-based themes” (p. 97).

Through interviews, the case studies explored in-depth programs, events, activities, and processes by collecting detailed information over a specific period of time—two to four weeks for institutional interviews. They focused on the particulars and the complexity, the uniqueness and commonality, of cases within definite circumstances (Hesse-Biber & Leavy, 2011; Merriam & Tisdell, 2016, 2016; Stake, 2005; Yin, 2013). The semi-structured interviews in three cases, after the administration of the document, (1) provided fuller and more complex accounts of rationales, attitudes, and visions of administrators germane to Jesuit internationalization; (2) filled gaps in the data collection processes from the first method; and (3) fostered a rationale for revising the interview protocol (Fink, 2013). Semi-structured interviews are “the most reactive of the data collection methods” (Bernard & Ryan, 2010, p. 27). Even though a set of similar questions and topics were used in all interviews, it created some degrees of flexibility to allow the researcher “to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic” (Merriam & Tisdell, 2016, p. 111). The flexibility helped the researcher modify and improve his questions based on the previous interviews and make comparisons across interviews. Moreover, Bernard & Ryan (2010) claim that a variety of probes

in semi-structured interviews would help the interviewer obtain much information and satisfy the research objectives.

Because this study compares distinctive Jesuit values in higher education in the emerging line of research on internationalization, I intended to use the multi-case study method to explore the internationalization phenomenon at a depth that the previous method (document analysis) could not provide (Yin, 2013). Results were focused on describing the phenomenon rather than predicting future behavior. Because the multiple-case study concentrated on three Jesuit institutions, the issue of generalizability with abundant descriptions and thorough comparisons among institutions would be broader than using other methods of qualitative research such as phenomenological or grounded theory studies (Merriam & Tisdell, 2016). Therefore, the outcomes from these processes: documentation and semi-structured interviews were in alignment with the goals identified by the research question posed by this study.

### **Population and sampling procedures**

The population of all 28 Jesuit institutions of higher education in the United States was reviewed through the lenses of institutional objectives, programs, and long-term plans for internationalization. In the first stage, document analysis, the target population for this research included all Jesuit colleges and universities in the United States. The sampling procedure in the semi-structured interviews was based on the results of the document analysis. The units of analysis were all international activities, programs, policies, strategies, and services from the three fundamental elements of internationalization at home, internationalization abroad, and partnerships. The structural selected categories to evaluate internationalization programs and policies at the Jesuit institutions included the following activities (Deardorff, De Wit, Heyl, & Adams, 2012; De Wit, 2011; De Wit et al., 2015):

- 1) Internationalization at home would include a curriculum for global competence or global citizenship, and international programs including multicultural, interreligious, and foreign language classes.
- 2) Internationalization abroad consists of student or faculty mobility (summer programs, internships, and conferences), cross-border education (branches, online, franchises, and distance), and international students or faculty
- 3) Partnerships range from global research, joint ventures, Jesuit networks or consortia, and collaborations with Jesuit refugee services to cooperation with other state-run institutions, NGOs or governments.

The collected information contained institutional data from existing databases, websites, strategic plans, mission statements, annual reports of international offices; and it excluded data from individual experiences of internationalization, personal acculturation, faculty global research projects, and national policies about internationalization. In qualitative methods, “it is both logical and more efficient to purposively select a diversity sample with the aim to cover all existing relevant varieties of the phenomenon (Jansen, 2010, para. 23). Jansen (2010) suggests that a purposive approach to sampling, which attains saturation, will cover all of the categories and elements of the phenomenon being examined.

Purposive sampling—“to learn something and come to understand something about certain select cases without needing to generalize to all such cases” (Patton, 2002, p. 100)— was used for this study. Moreover, purposive sampling was employed in order to choose and meet interviewees who were knowledgeable and competent to share sufficient and appropriate information (Patton, 2001). This purposive sampling of the three institutions in different levels of internationalization activities and varied cultural characteristics was typically chosen for in-



depth qualitative study and represents the whole continuum of internationalization activities in U.S. Jesuit higher education (Davies & Hughes, 2014). Due to the nature of the sequential design of this study, the selection of the participants for the in-depth case studies, semi-structured interviews depended on the findings from the documentary analytical phase. Since the research questions focus on exploring and understanding the internationalization process in Jesuit higher education, nonprobability sampling was the method of choice for these qualitative studies (Merriam & Tisdell, 2016). Because the research question aims at strategies, policies, administration, and programs at institutional levels, I reached out to six participants from executive officers (President, senior administrator, Deans, Director of international program, Director of study abroad/global citizen programs), and faculty in international programs; and two focus groups—three international students and three study abroad students— at each institution and invited them to volunteer to participate in the semi-structured interviews.

The goal of inviting six participants (administrators, officers, faculty for the interviews) and two focus groups was to create a representative sample in three case studies. A representative sample consists of top administration in strategic plans, directors of international offices, faculty in international programs, that ensured one type of group was not over-represented in these interviews and provided different views and observation on the phenomenon (Eisenhart, 2006; Fink, 2013; Patton, 2002). The results from these interviews offered the opportunity to identify themes of the cases as well as conduct cross-case theme analysis (Creswell, 2013). Having presented the sampling and its procedures, I discussed the next task of data collection, which required one or two semesters to gain sufficient information.

## **Data collection**

Data collection is the process of “gaining permissions, conducting a good qualitative sampling strategy, developing means for recording information both digitally and on paper, storing the data and anticipating ethical issues that may arise” (Creswell, 2013, p. 145). Qualitative data included “excerpts, quotations, or entire passages” extracted from various types of documents; “detailed descriptions of people’s activities, behaviors, actions recorded in observations or direct quotations from people about their experiences, opinions, feelings, and knowledge” acquired through interviews (Patton, 2015, p. 14). This research study employed “the one-point-in-time approach involving one interview person or one visit per place” (Patton, 2015, p. 255). All data collected at one time, in a relatively narrow time frame, from different methods were cross-examined and compared. The process of data collection according to the one-point-in-time approach requires having a larger sample size and more people for interviews (Patton, 2015). Thus, collection of data was expedited through two consecutive procedures: 1) Accessible documents and public reports such as mission statements, study abroad programs, international curricula, and strategic plans were obtained from the Institute of International Education and the Jesuit institutions’ websites; 2) Interviews were conducted at Boston College, the University of San Francisco, and Saint Louis University to seek additional information for in-depth explorations on research questions.

Information from the first step came from two sources: the five-year reports from the International Institute of Education; and institutional websites and other electronic documents published by Jesuit institutions, programs, and initiatives (see Appendix 3, p. 297). The documents include internationalization policies such as strategic and progress reports, mission statements, university newsletters both for students and for faculty and staff, brochures featuring

international activities, annual reports, on-line documents from their websites, assorted brochures, and administrators' speeches.

After collecting significant documents and information with my field notes, I coded common patterns or categories, and analyzed them in accordance with triangulation of data sources for comparing and cross-checked the consistency of information derived from the first method. Then, I selected the three institutions with all three pillars of internationalization activities in three different regional cultures—East Coast, West Coast, and Midwest. These three institutions: Boston College, the University of San Francisco, and Saint Louis University are in nationally ranked or well recognized. Each of the three is a comprehensive research university ranging from bachelor degrees to doctoral programs with ample programs of international activities and global engagement that can represent the overview of Jesuit internationalization. Moreover, with a moderate to high population (more than 100 students) of international students and study-abroad students, the researcher was able to recruit and conduct focus-group interviews.

The second step utilized the instrument for semi-structured interview protocols for specific exploratory data, audiotaped the interviews, and transcribed the interviews (Creswell, 2014). In case studies, data collection through interviews is the most fundamental information source (Krathwohl, 2009; Merriam & Tisdell, 2016; Mertens, 2014; Yin, 2013). DeMarrais (2004) defines an interview as “a process in which a researcher and participant engage in a conversation focused on questions related to a research study” (p. 55).

After having been introduced to the three presidents or Jesuit officers, I established a working relationship with each of them, asking the presidents to name possible key informants for my research interviews. The presidents or directors of international students or study-abroad students connected me with many participants for focus groups as snowball approach

(nonprobability sampling technique where existing study participants recruit future participants from among their acquaintances such as their students or colleagues) came into play, which expanded the interview profiles of candidacy. Profiles of potential administrative interviewees taken from the information available on the institutional websites were investigated before doing the interviews in order to explore as much data as possible about international projects and global research in their departments. I also sent the selected interviewees an email to introduce myself and to present a brief overview of my research. Informed consent regarding the purpose and procedures of the study and anonymous information was mailed prior to the interview, including the Institutional Review Board (IRB) report approval and strategies to protect participant confidentiality.

To maximize my time at the research sites, the schedule and places for actual interviews had been set up based on the interviewees' availability before I arranged any transportation. The schedule had been set up approximately one month before the first procedure of documentary collection was completed. This period of time allowed me to review profiles of the selected institutions and to develop rapport and an initial level of trust with the targeted interviewees. The length of the interview was approximately 45 to 60 minutes. In order to have in-depth conversations, the interviews took place in person rather than through telephone interviews. Face-to-face conversations have certain advantages because reactions, facial expressions, feelings, gestures and the surroundings can be observed (Patton, 2015). With in-person interviews, the researcher and participants established some relationships and the researcher had the opportunity to visit campuses and the offices of international programs. Those interviews that could not be conducted in person, due to geographical distance, were conducted via the video conferencing software Skype.

Five categories of participants represent multiple levels of educators and students at the three selected Jesuit universities including: (1) senior administrators such as president, provost, vice presidents, and senior international officers; (2) Deans of Arts and Sciences and other internationally related departments; (3) mid-level officers such as directors of international or study-abroad offices; (4) faculty of international programs and global researchers; and (5) international students and study-abroad students. All interviews were digitally recorded by two recording devices for later transcription. To protect study participant's identity, each interview was labeled as to their general positions (leaders, administrators, Deans, faculty members or students). Moreover, I took field notes from my observations and important points during the interviews and wrote up some reflection and analysis.

### **Instrumentation.**

In regard to the first step of data collection, document analysis, the matrix of documents with time frames and check marks for completion were utilized (see Appendix 3, p. 297). Documents germane to internationalization activities at the Jesuit institutions included public records, institutional reports, visual documents, physical material, and artifacts. The three fundamental internationalization activities as the theoretical frameworks for institutional evaluation were classified according to the following categories:

#### 1. Internationalization at home and abroad

a) Institutional support—Evidence of a stated institutional commitment to internationalization was determined by the frequency of relevant key word groupings (such as international, global collaboration, cross-border education, multicultural competence and global citizenship) in mission statements at each Jesuit college/university, current strategic planning reports, global

collaboration with Jesuit higher education network/governments, presidential reports, financial statements, resource allocation, and support services and facilities.

b) Academic programs—The number of area studies (e.g., China Studies and Middle East Studies), foreign languages, literature, linguistics, as well as international relations in determining whether students had the opportunity to gain specific knowledge about international and multicultural issues, global citizenship, or “men and women with/for others” and information about cross-border programs, branches, or offices.

c) International/domestic students—Enrollment levels as a percentage of the total student body from the International Institute of Education. ESL programs, cultural orientation, cultural assistances, study abroad, and student exchange programs.

d) Faculty and staff mobility—International faculty and staff were examined for international research projects, publications, internships abroad.

2. International partnerships: Collaborations and partnerships include networks, out-of-country education programs, development assistance, external services, and international projects.

The last step of data collection was followed by the open-ended and semi-structured interviews with the list of questions (see Appendix 4, p. 298) modified from the format of Indicators for Mapping & Profiling Internationalization (2013). Even though there were four types of interviews in qualitative research: highly structured, standardized, semi-structured, and unstructured (informal or ethnographic) (Bernard & Ryan, 2010; Merriam & Tisdell, 2016), I employed semi-structured interviews as part of the data collection process. The semi-structured approach allowed for a level of flexibility and freedom in asking probing questions and prompting participants for additional elaboration. Hence, interviewees could share their personal

perceptions and disclose any gaps between the mission of the Society of Jesus or vision of leadership and personal opinions that might rise from directors and faculty.

The draft of the interview protocol, based on the literature germane to internationalization in higher education and Jesuit higher education, was constructed by an initial analysis of the documentary study. The interview protocol includes ten questions in Appendix 4. Most of the questions are to inquire about the interviewees' opinions with open-ended statements and then to clarify how they understand internationalization in alignment with Jesuit mission, which responds to the research questions. It starts with an introductory question related to the participant's roles in the process of internationalization. I asked the interviewees to give an overview of international activities, policies and strategies that they might engage in and how participants understood the benefits and limitations of internationalization. The researcher moved to explore rationales and values that support internationalization whether they were from general concepts of internationalization or came from Jesuit ideology. They probed for distinctions of different and similar rationales, strategies, and values that might exist among professionals, executive officers, and students. Then the interview protocol proceeded to questions aimed at learning about motivations, the characteristics of Jesuit internationalization, key persons, or any challenges that students or faculty might encounter with regard to internationalization programs. Thus, with a total 24 interviews at all three universities, collection of main variations of the phenomenon of internationalization were identified and incorporated into the emerging perspectives on Jesuit higher education.

Upon completion of these two methods of data collection, I triangulated data resources for corroborating evidence, in order to prevent any potential bias and to provide validity to my findings (Creswell, 2013, 2014; Merriam & Tisdell, 2016)

### **Analytic Strategies**

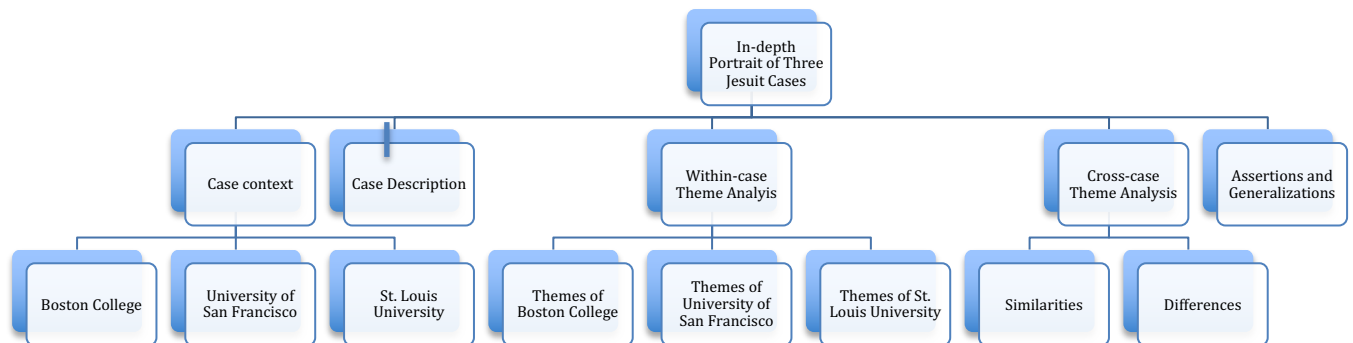
The analytic strategies consisted of “preparing and organizing the data for analysis, then reducing the data into themes through a process of coding and condensing the codes, and finally representing the data in a discussion” (Creswell, 2013, p. 180). The purpose of data analysis was to make sense out of the data collected in the previous stages. As Merriam & Tisdell (2016) describe, “it is a complex procedure that involves moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between description and interpretation” (p. 202). Synthesizing from three analysis strategies of Madison (2005); Miles, Huberman, & Saldaña, (2013); and Wolcott, (2009), Creswell (2013) suggests the process of data analysis consists of the following steps: (1) organizing the data into files, units, database, and labels; (2) reading the reports and transcripts and writing up some notes or journals; (3) identifying, categorizing, and describing data into codes and themes; (4) explaining or making sense of the data; and (5) presenting the data in comparison tables, charts, or matrices. These tasks are to address research questions.

Conducting data analysis in this study required multiple and ongoing steps as well as a process of consolidation and categorization of data into important themes. The strategies aimed at generating four outcomes: the trends, descriptions, relationships, and rationales of internationalization activities. The goal of data analysis was to identify descriptions and common themes of internationalization activities and programs within institutions and among the U.S. institutions and other international entities. The study described any global relationships within programs, activities, and global networks for internationalization in services, programs, and strategies. Of critical importance to analysis here was regular comparison of data, of information to Jesuit institutional documents, of programs, of strategies, of AJCU, and Jesuit



networks. At this stage, the summary of the institutional mission statements related to internationalization activities was analyzed. The aspects of the three pillars as manifested on their websites in a very general way were assessed. Then, the numbers of study-abroad students and international students were displayed and compared in tables and graphs.

Since I also focused on diversity and exploration of each institution with documents and interviews, qualitative analysis was utilized to present information and make data more meaningful. Upon completion of the exploratory inventory, the characteristics of internationalization activities were categorized and evaluated in portraying the status of internationalization in U.S. Jesuit higher education. Out of the 28 Jesuit institutions, three universities or colleges were selected for the multiple-case study. Data analysis was based on data from two different sources: site-related documents and in-depth interviews. I asked an independent outside agency to transcribe these interviews at the three institutions and prepared for coding the transcripts. Then I wrote up the interview memos and maintained research journals. As Merriam & Tisdell (2016) suggest, data analysis should be started during data collection in order to avoid any overwhelming feeling about the large amount of data and to improve any processes of data collection later. The processes of data collection, data analysis, and research findings are not separate steps in the procedure, they are interconnected and move on simultaneously in the entire project (Miles et al., 2013). Thus, data analysis (see figure 1) was being started from data collection procedures by identifying issues of internationalization within each case and then searching for common themes that transcended the cases. The procedures of data analysis included within-case analysis (description of themes within the case), cross-case analysis (thematic analysis across the cases), and interpretation of the meaning of the case (Yin, 2013).



### Coding the data

The interview transcripts were coded in terms of three major dimensions: concepts, themes, and patterns (Creswell, 2007). Coding is analysis which involves categories or triggers for deep reflection on the data's meaning. "Coding approaches are the analytical act as one that assigns rich symbolic meanings through essence-capturing and/or evocative attributes to data" (Saldaña, 2013, p. 38). According to Saldaña's Coding Manual (2013), the coding process in qualitative inquiry has three stages: first cycle coding, second cycle, and post-coding. This process begins with simple coding to complex themes, categories, and dimensions to induct core themes or concepts related to internationalization. The first level of coding involves identifying codes or objects, which are words or short phrases that represent meaning within the data (Saldaña, 2013). Words or short phrases that summarize ideas, capture salient attributes or explanations are categorized into descriptive, in vivo, process, emotion, value, evaluation, or causal coding. In the beginning, results from the documents were coded into a profile matrix (Bernard & Ryan, 2010) in which each institution was listed in a column and the attributes of

internationalization in rows. This organization of categories and data was mainly inductive from raw data or chunks of information from documents to common categories or pattern codes. Axial codes were employed to reduce large amounts of data into a smaller number of analytic units and thus laid the groundwork for cross-case analysis among data from the three Jesuit institutions. “It helps the researcher create a cognitive map-evolving into a more integrated schema for understanding local incidents and interactions” (Miles et al., 2013, p. 86). Then, I read through notes and comments in the margins of the response transcripts. The round of open coding required openness to possible codes and categories. The reports from the documents were coded according to the following general themes.

- 1) Institutional factors which include culture, history of the school, mission, identity, strategic plan, and organizational structure. These codes point to knowledge about the way Jesuit institutions work as shared by a community or culture.
- 2) The rationale category of internationalization has categories of codes such as Jesuits’ mission, policy, social justice, men/women for others, global collaboration, revenue generation, competition, rankings, assessment, and outcomes.
- 3) Internationalization activities have descriptive codes: International student, study abroad, faculty exchanges, faculty and staff development, research collaboration, cross-border education, financial budgets.
- 4) The phenomenon responses have other sub codes: strategic plans, initiative programs, decentralized/centralized management, financials, resource allocation, priority projects, isomorphic models, leadership styles, legal concerns, risks and benefits.

Since two stages of data collection would create an enormous volume of information, I used the Computer Assisted Qualitative Data Analysis Software (CAQDAS) HyperRESEARCH to help code and analyze these data. But so as not to lose the ability to creatively and intelligently analyze these data, I coded by hand as well. The codes from document analysis were compared and modified with the coding system from the interviews. The list of codes from documents and interviews were constructed for the first cycle. In the second round of coding, pattern coding was employed to create “a statement that describes a major theme, a pattern of action, a network of interrelationships, or a theoretical construct of data” (Saldaña, 2013, p. 212). Categories, themes, and concepts existed in the second cycle. Multidimensional descriptions and major themes were determined in the post coding (Jansen, 2010; Saldaña, 2013).

In the three case studies, two stages of analysis—the within-case analysis for each institution and the cross-case analysis at the end—were performed. Data was gathered and coded according to their categories to display contextual variables in each institution. Then, cross-case analysis was applied to the analysis of the three case studies. A word/theme table in cross-case synthesis displayed the data from individual cases in accordance with the theoretical framework of the three pillars of internationalization. This table revealed the similarities and differences among the cases (Yin, 2013). The purpose of the cross-case analysis in this study was first, to investigate whether the three research institutions share similarities or exhibit differences across cases from comparative perspectives and second to present an in-depth overview of internationalization at the institutions of Jesuit higher education in the United States.

### **Validity and Reliability**

In order to ensure that this study becomes a useful resource for international higher education, issues of validity and reliability were discussed and evaluated (Creswell, 2013, 2014;

Merriam, 2009; Yin, 2013). As Creswell (2013) defines validation, it indicates the adequacy and credibility of the research process and its freedom from any errors. Validity refers to how well the results of a research actually measure or reflect the reality or the factual accuracy. Whether or not the research question is valid for the desired outcome, the selection of method is appropriate and useful for measurement, the sampling and population is appropriate, and the findings are valid for the samples. Maxwell (1992) proposes a five-dimensional typology of validity: descriptive, interpretive, theoretical, generalizability, and evaluative validity.

Descriptive validity pertains to the accuracy and objectivity of the information collected. Errors in recording or transcribing statements in interviews may occur or the researcher may omit data that he does not understand or feel relevant. Especially as a non-native English speaker, I experienced challenges in listening to and recording interviews.

Interpretive validity indicates the accuracy between what the qualitative researcher encompasses and the meanings given to what is being studied by the participants. The interpretations are not based on the researcher's perspective but that of the participant.

Theoretical validity refers to an account's validity as a theory of some issues. Theoretical validity seeks to evaluate the validity of the research's concepts and theorized relationships among the concepts in the context with issues (Maxwell, 1992). For instance, how valid is the categorical concept of three pillars of internationalization with their categories and patterns to describe comprehensively the phenomenon of internationalization in Jesuit higher education?

Another issue of external validity is generalizability where one judges the extent to which the results of one study can be generalized to another from a sample to a population. Since this research focuses on qualitative methods, external validity is of no importance because qualitative

research embodies an evolving body of techniques that can be modified as the research demands (Maxwell, 1992).

Finally, Maxwell proposes evaluative validity as an application of an evaluative framework—judging the appropriateness of activities from value perspectives. To advance the validity of this study, I used the following strategies. Triangulation among multiple and different sources should provide corroborating evidence and consistent common themes and reports among Jesuit institutions. Professional and independent transcribers were hired to produce and validate the interview transcripts. The findings and results of this study were presented to Jesuit scholars at the three institutions (in in-depth case studies) for checking and reviewing. On the other hand, reliability also refers to the question as to whether this study could be replicated by other researchers (Creswell, 2013; Merriam & Tisdell, 2016; Wolcott, 2009)

### **Ethical Considerations**

In order to minimize any risks, and to protect confidentiality, the researcher exercised the following guidelines from IRB. Even though there is minimal risk in this study, there was the inconvenience of the time commitment to participate in the interviews. In addition, as is true of any study, there might be unforeseen risks. I provided participants with informed consent forms, including complete information, purposes, and benefits about all internationalization activities, managerial strategies, and individual opinions for the study. Participants signed the consent forms for participation in the research. Participants had the freedom to withdraw from the study at any time. I employed pseudonyms or aliases for institutional officers or participants. The master of this study including all protocols, answers, interview notes, transcriptions, artifacts and information on Google drives was secured with passwords and locked in a safe hard drive.

### **Positionality**

It is important to note my role as a Jesuit priest who has been trained in the religious and educational environments of the Society of Jesus and has worked in education, church, spiritual, theological, and ministry settings. I played the role of insider in the Jesuit education network but acted also as an outsider to the elite Jesuit administration communities. Through the process of data collection, I recognized the importance of the roles of a gatekeeper, an informant, a Jesuit and a researcher. I have visited most of the 28 Jesuit colleges and universities and know many Jesuits and professors working or living at these institutions. As a Jesuit and insider (J. Banks, 2006), I had more advantages to seek assistance from Jesuits in administrative and executive offices.

Before joining the Society of Jesus in 2001, I had no experience in Catholic educational institutions. I attended a state-run university in Vietnam with communist propaganda in its curriculum and started at a community college in the United States—a choice offered for low-income adult and international students. The dream to study at a Catholic university and Jesuit institution came true when I entered the Society of Jesus and was ordained to be a priest and trained to be an educator. As an Asian Jesuit—a member of a continent which makes up more than half of all the Jesuits and Catholics in the world—I had a desire to bridge the gaps in educational opportunities between the developed and developing countries. I believe that internationalization in Jesuit higher education is an educational opportunity for the poor and the marginalized to transform their lives and to prepare them for service to others. The decline in religious vocations in the West and the growing number of vocations in Asia and Africa offers a challenge and opportunity to promote internationalization.

Furthermore, as an international student and immigrant from Vietnam, the poor country, I sympathize with international students and less developed countries that lack opportunities for outstanding Jesuit education. I wish to promote global and accessible Jesuit education. It is part of Christian evangelization to those who have not experienced Christian values in education. Therefore, I struggled with my own biases throughout the interviews and writing process. Admittedly, I chose this dissertation topic with opinions on how Jesuit colleges and universities should involve themselves in internationalization as a means for development and survival in the United States where populations of domestic college students are declining. With my enthusiastic desire, I hope that Jesuit institutions pay more attention to educational equality and social justice for the poor as the mission of the Society of Jesus. I remain passionate about the research questions and believe that internationalization activities are crucial to make Jesuit education more inclusive, diversified, and global. Only through internationalization can poor and talented students have access to Jesuit higher education. Even though I hypothesized that internationalization might not be high on the priority lists of the Jesuit institutions in the United States, I hope that this transformative research, which originates from a Vietnamese-American researcher, can challenge the cultural, political, economic, and social contexts of the mainstream Jesuit higher education and promote educational reform and equality (Banks, 2006).



## **CHAPTER 4: INTERNATIONALIZATION OF JESUIT HIGHER EDUCATION IN THE UNITED STATES**

As a prelude to the three in-depth case studies of Jesuit institutions, it is necessary to explore internationalization in Jesuit higher education in the United States, based on available information from their institutional websites. This overview aims to present a description of the Jesuit college and university internationalization process through the lens of the three pillars of internationalization - at home, abroad, and in partnerships (De Wit et al., 2015). This preliminary exploration intends to provide a basic analytical understanding of the internationalization efforts within the Jesuit higher education network in the United States. In general, each of the 28 Jesuit institutions is committed to different aspects of internationalization: international curriculum, study abroad, immersion trips, international recruitments, and global partnerships at different levels. Because of the diversity and variety of these Jesuit institutions, the case study findings discussed in this chapter are organized under three major themes: 1) internationalization at home, 2) internationalization abroad, and 3) internationalization partnerships. This overview chapter of Jesuit higher education offers an analysis from available institutional and association website materials. Given the analytic limitations of this data, questions of intent, rationale, approach and the efficacy of policy outcomes will be explored via data gathered through in-depth case studies.

### **Jesuit Higher Education in the United States**

The twenty-eight Jesuit colleges and universities are part of Catholic higher education—the largest private sector of a higher education system in the world. There are 1,861 Catholic post-secondary institutions in the world, of which 247 degree-granting U.S. Catholic colleges and universities award bachelor's degrees and others. In the academic year 2015-2016 more than

875,000 students studied in the Catholic higher education system in the United States (ACCU, 2017a). According to the International Jesuit Higher Education (AJCU, 2017b), the Jesuit higher education system has a global network of 189 Jesuit institutions of learning in roughly 50 countries throughout the world: 15 institutions in Africa, 19 in Asia Pacific, 38 in the European Union, 31 in Latin America, 30 in North America, and 53 in South Asia. By national ranking, India with 53 Jesuit post-secondary institutions, has the highest number, and the United States, the second largest with 28 Jesuit colleges and universities located in 18 states and the District of Columbia, a location that includes Georgetown University, the first Catholic university in the United States. These postsecondary institutions range from comprehensive national universities to Master schools and liberal arts colleges (see Appendix 6).

According to the U.S. Department of Education's IPEDS system (Institute of International Education, 2016), there were almost 900,000 students enrolled at Catholic higher education institutions at that time, while 215,332 students attended Jesuit institutions in the United States and made up about 23% of the total number of students in Catholic higher education during the academic year 2014-2015. Georgetown University (21,817 students), Saint Louis University (19,692), Loyola University Chicago (18,390), Fordham University (17,624), and Boston College (15,594) are among the ten largest Catholic colleges and universities for the 2015-16 academic year (ACCU, 2017b). In the same academic year, *the U.S. News and World Report* (2017b) ranked Jesuit colleges and universities in the United States among the top institutions in the country—at either the national or regional levels.

A total of seven (25%) Jesuit national institutions (Georgetown University, Boston College, Fordham University, Marquette University, Loyola University Chicago, Saint Louis University, and the University of San Francisco) are research-doctorate-granting universities

(committed to research and offering a full range of undergraduate majors, master's, and doctoral programs), even though a few other schools offer one or two doctorate programs. The majority (20) of institutions —ranging from undergraduate and postgraduate degree-granting programs up to the master's level— make up 71% of the U.S. Jesuit higher education colleges and universities. Only the College of the Holy Cross in Worcester, MA is classed as a Liberal Arts college (it emphasizes undergraduate education) (AJCU, 2017c). In the year 2013-14, Georgetown, Fordham, San Francisco, and Boston College were among the top ranked institutions hosting international students (ACCU, 2017b). The American Council on Education's Internationalization Laboratory Cohort invited Loyola University Maryland to be its member for 2016-18, the only U.S. Jesuit institution in this program. The participation allows Loyola to create and implement a strategic plan that “supports global awareness, engagement, and learning and connects the local community to the world.” Rev. Brian Linnane, S.J., president of Loyola stated, “the ACE Lab calls us to look for ways to extend our interactions and connections globally and to develop globally-minded citizens committed to creating a more just world” (Alexopoulos, 2017). Therefore, the complexity and diversity of Jesuit institutions contributes to different approaches to internationalization and ranking outcomes. However, collective institutional mission characteristics and academic cultures indicate that internationalization is commensurate with the global nature of Jesuit education.

### **Mission Statement: International, Multicultural, and Global Citizen**

Mission statements are public declarations of institutional vision and commitment to issues and values that define the purpose of a university. If internationalization is a priority for a Jesuit university or college, then its mission statement should be expected to generally describe overarching goals for international activities and provide a context for strategic decision-making.

To determine institutional commitment to internationalization of Jesuit postsecondary institutions, the mission statements of each of the 28 Jesuit institutions analyzed have undergone a content review for frequency of the use of key word groupings:

- 1) international/internationalization/foreign,
- 2) culture/cultural,
- 3) diverse/diversity/for others, and
- 4) globe/global/world (see Appendix 6).

Across 28 institutions, the four key word-groups are stated a total of 121 times. The most cited key word-group mentioned is globe/global/world with 47. Both culture/cultural and diverse/diversity/for others follow. International/foreign appear nine times in the 28 statements. For example, Boston College's mission is to "produce nationally and internationally significant research...both enriching culture and addressing important societal needs." Regis and Detroit Mercy Universities have zero key words from the four word-groups about internationalization. St. Louis University and St. Joseph University offer their education to international communities while other universities such as Georgetown, Wheeling, and Fordham emphasize their international education character. The word "internationalization" is not listed on any statement. Yet Georgetown, Loyola Chicago, Fordham, Gonzaga, and Seattle universities explicitly use the rhetoric of internationalization with Jesuit values: international characters, solidarity with the poor, global engagement, global awareness, and world leadership. The 28 mission statements highlight the Jesuit educational characteristics and implicitly mention internationalization at home, especially international curricula, to prepare their students for global leadership or citizenship. Even though it is essential to remember that mission statements express the direction

and vision of a university, it is helpful to review both the rhetoric and the overarching commitments to internationalization.

### **Governance of Internationalization**

To further an institution's international mission and to find synergies among international activities on the campus and around the world, it would be more effective to have a senior international officer at each Jesuit institution to coordinate these centers, institutes, and initiatives and to develop their international initiatives. Merkx (2015) defines Senior International Officers (SIOs) as individuals at a high level of institutional leadership who are responsible for leading the internationalization efforts at their institutions. They can be directors, executive directors, vice provosts, or associate provosts for full-time international affairs, global education, or international strategy (AIEA, 2017), who have "a strategic position with access to all the key academic administrators and a mandate that can be perceived as timely and of broad potential benefit" (p.22). Among the 28 U.S. Jesuit colleges and universities, nine institutions assign SIOs for their international strategies and activities: Canisius College, Creighton University, Fordham, Georgetown, Loyola Marymount, Loyola Chicago, Marquette, Regis, and the University of San Francisco. Besides overseeing international activities and strategies, SIOs of these institutions have other responsibilities such as student affairs, diversity office, and academic involvement. However, other colleges and universities have officers or directors responsible for study abroad, international students, international studies, and other global perspectives, but they do not have authority or participate in strategic plans due to the overall decentralization of authority and a lack of discretionary funds, manpower, and international priority (Merkx, 2015).

The following sections will explore the degree to which Jesuit institutions commit themselves to global perspectives through the three pillars of internationalization.

## Internationalization at Home

The first component of internationalization is about a school's international curriculum including global understanding and multicultural competencies (H. De Wit et al., 2015).

### Global Curriculum

Rooted in the humanistic tradition, which is a radically student-centered (*cura personalis*) human development approach, Jesuit education has the goal of forming students to be responsible participants in the global community in which they live, concerned for the universal good, and ready to be men and women for/with others (O'Malley, 2016). The curriculum at Jesuit institutions is an essential dimension of the Jesuit international approach. The core curricula for the 28 Jesuit institutions, described on institutional websites, show a wide range of core requirements from humanities to foreign languages to international and cultural studies. Institutions adopt international curricula suitable to their particular mission and available resources. Jesuit universities commonly include international content in their programs. For example, to complete the core curriculum at Marquette, a student must examine the world (rhetoric and mathematical reasoning), engage the world (one course in social behavior, diverse cultures, histories of cultures and societies), and evaluate the world (two courses in human nature and ethics, and theology) (Marquette University, 2017). All Jesuit institutions except Detroit Mercy University and St. Peter's University indicated that internationalization of curriculum, majors, minors, or concentrations is taking place. International studies, international affairs, peace and justice, peace and global studies, international business, international relations or regional studies have been increasingly demanded by students and have become cultural components of Jesuit higher education institutions because these programs commonly are multidisciplinary in different subjects, departments, and schools, including courses in

international business, economics, religious studies, philosophy, and other academic disciplines. They prepare students to engage in critical thinking, policymaking and analysis, and global responsibility. This growing trend among professional and international-oriented programs in nursing, law, business, and politics has affected their curricula with an emphasis on international perspectives and world affairs.

### **Language Programs**

Foreign languages are the doors through which to enter different cultures and countries. All Jesuit colleges and universities encourage or require foreign language study as an integral part of the curriculum. Intensive study of languages—Romance, Chinese, Arabic, and the local vernacular— becomes part of Jesuit universities. This characteristic implies that students penetrate the very mind-set of the local peoples speaking those languages and understanding their cultures (O'Malley, 2016). The knowledge of a language other than English not only challenges students to think critically about language and culture, but it is part of global competence for working in the globalized market (AJCU, 2007). As for language proficiency, all Jesuit colleges and universities provide foreign languages and even require at least two semesters of a language for undergraduate students with an international concentration. Even though the majority of foreign languages are Romance with the most common linguistic programs being Spanish, French, Italian, and Latin, a number of Jesuit institutions have recently added other languages such as Arabic, Mandarin, Russian, and Tagalog to respond to the labor market for globally competent graduates. It also depends on the international partnerships of each institution with other countries for study-abroad programs. For example, many schools on the West Coast including Loyola Marymount, Santa Clara, San Francisco, and Seattle focus on

global impact within the Pacific rim. Thus, many Asian languages such as Chinese, Japanese, and Tagalog are popular among students.

### **Institutes and Centers**

A number of Jesuit institutions have established various institutes and centers of global aspects that centralize international activities, global research, or international services to promote understanding and scholarship. The following institutes and centers have taken the lead in different global areas: Georgetown University has a number of institutes and centers: Environment initiative, Institute for the Study of Migration, O'Neil Institute for National and Global Health Law, Berkley Center for Religion, Peace, and World Affairs, Initiative on Catholic Social Thought and Public Life, and Kennedy Institute of Ethics. These institutes are multidisciplinary. They include scholarship, teaching and service programs in the areas of global economics, immigration, politics, religions, health, and sustainability. Santa Clara University combines all international activities in offices of global engagement including an emphasis on global learning and social justice. Boston College engages research and analysis of education with a global perspective in the Center for International Higher Education. The Center for Human Rights and International Justice at the same school focuses on global issues of human rights and social justice in multidisciplinary training programs, applied research, and seminars. Seattle University's Center for Religious Wisdom and World Affairs explores the contributions of religious wisdom in responding to global issues such as world migration, environmental resources, institutional racism, and displacement. Fordham University's Institute of International Humanitarian Affairs prepares aid workers with the knowledge and skills needed to respond on the front line of humanitarian crises and disasters.



Each Jesuit institution has established a variety of international centers and institutes by different departments, schools or individual faculties. Their existence is very important on the campuses in order to actively encourage students in global involvement, to avail them of better resources, to explore multicultural and transnational issues, and to provide opportunities for research and analysis. Needless to say, their evolution is an essential process of internationalization.

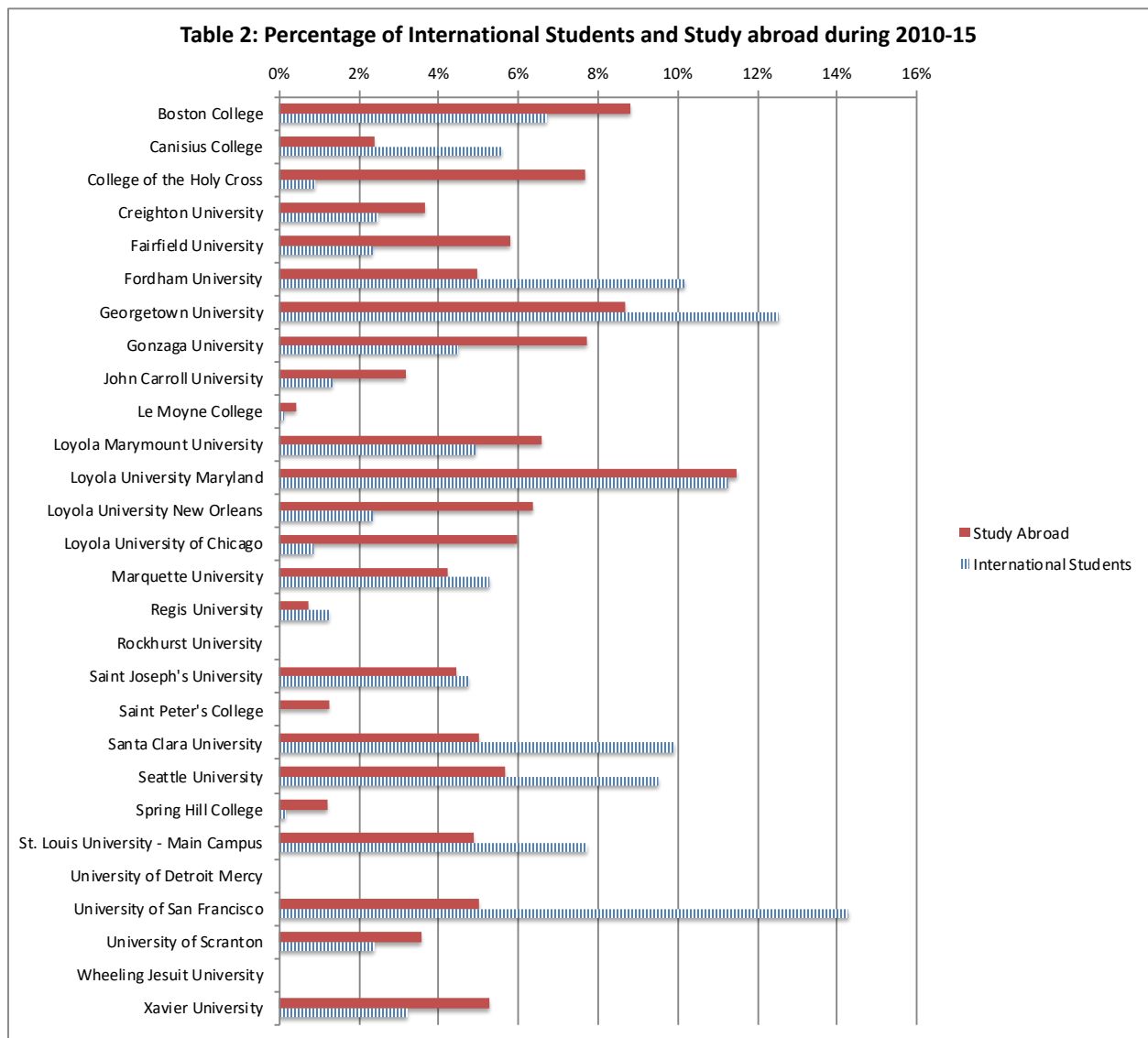
### **Internationalization abroad**

The second pillar of the internationalization process is internationalization abroad including study-abroad options and providing international students with programs and services to accommodate their studies and living.

### **International Students**

According to *Open Doors 2015*, a national database of international mobility collected by the Institute of International Education, the 28 Jesuit colleges and universities in the United States enroll 215,332 students with 16,519 international students. On average, each campus had 7,690 students and received 590 international students (7.67% of the total enrollment) in the 2014-2015 academic year. Many leading colleges and universities in the United States have already attained or exceeded 20% (U.S. News & World Report, 2017a). Of the Jesuit institutions (IIE, 2016), only the University of San Francisco (18.87%), Georgetown University (15.44%), and Santa Clara University (14.42%) come close to the average of leading universities. These figures are impressive as compared to the current percentage of international students of the total U.S. enrollment in institutions of higher learning (4.8%). On the other hand, even though the average percentage of international students of all the U.S. Jesuit institutions is higher than the national average percentage 4.8%, an analysis of the data available in *Open Doors 2015* reveals

that the Jesuit institutions do not receive as many international students as do the leading institutions. Seventeen Jesuit colleges and universities have an average percentage of international students lower than the national average (4.8%). Rockhurst University, Saint Peter’s University, the University of Detroit Mercy, and Wheeling Jesuit University either had fewer than ten international students on their campuses or did not report any number of international students for the past five years. Below is the overall picture of study-abroad and international students for the past five years. Below is the overall picture of study-abroad and international students at the 28 Jesuit colleges and universities.



**Table 2: Percentage of International and Study-Abroad Students during 2010-15 (Open Doors, 2015)**

Today international students at Jesuit colleges and universities come from some 160 countries and contribute financially to tuition-driven institutions. The percentage of international students from the largest places of original nationality remains at 60%: China (32% of total international students), India (16%), Saudi Arabia (6%), and South Korea (6%). These countries are followed by Canada (3%), Vietnam (2%), Taiwan (2%), and Brazil (2%). Among leading Jesuit institutions, the enrollment of Chinese students is around 50% of the total international students. More than 67% of the primary source of funding for international students in the United States is from personal and family contributions (IIE, 2016). Financial aid for international undergraduate students at Jesuit universities and college is very limited unless international students are admitted to athletic or exceptional programs. Most international undergraduate students at Jesuit colleges and universities have to pay the full educational cost during their course of study. It is difficult to make direct comparisons between Jesuit institutions and their strategic plans to expand international student programs due to their varying student enrollment numbers, endowments, and Carnegie classifications. In addition, Jesuit institutions take various approaches to international recruitment, have different degrees of geographical impact and influence, and offer academic programs with different levels of institutional and academic reputation.

*Open Doors 2015* shows that all seven doctoral/research universities have the greatest percentage of international students, exceeding the national average percentage for the past five years. Jesuit institutions on the East and West coasts have been more active in international recruitment than those in the Midwest. Boston College (1,695 students), Fordham University (2,313 students), Georgetown University (2,757), the University of San Francisco (1,919), Santa Clara University (1,390), and St. Louis University (1,130) have had the largest number of

international students for the past five years. However, the University of San Francisco has enrolled the highest percentage (19%) of international students for the past five years. This university is followed by Georgetown University (15.44%), Santa Clara University (15.42%), and Fordham University (15.13%). A decrease in the percentage of international students between 2010-2015 occurred at Loyola Maryland University, Gonzaga University, and Canisius College (see Appendix 7). While absolute numbers increased by one thousand students every year, the percentages vary depending on the institution's location, student population, and financial resources. Redden (2017) believes that legal issues regarding visa processing and post-graduation employment opportunities are important factors for international students when deciding to study in the United States. The executive order of a travel ban from six Muslim majority countries threatens international students in their mobility and participation in international conferences or studies. With the political climate against immigrant and international persons, the perception of a less hospitable atmosphere in the United States would turn away international students in the coming years, as nearly 40% of U.S. universities are experiencing declines in applications from international students according to survey results run by higher education organizations (Redden, 2017a).

### **Intensive English or Pathway Programs**

To accommodate international students, many institutions provide English-as-a-foreign-language programs for those who are not at proficiency levels. The benefits of these programs are the full educational cost that international students pay and the diverse perspectives foreigners bring to the campus (Redden, 2014). The American Council on Education's Center for Internationalization and Global Engagement (ACE, 2017) displays key findings from a survey of pre-matriculation programs in place for international students, either intensive English

programs or pathway programs that combine English as another language and academic-credit course work. These programs are designed to assist students to improve their English proficiency and acclimate to college-credit classes. The report shows that 49% of U.S. institutions are developing or operating an intensive English program while 32% said the same for pathway programs (credit-bearing coursework). Seventeen (or 60%), of the 28 Jesuit institutions have intensive English programs and/or pathway programs. Thirteen institutions (46%) offer intensive English programs, and six Jesuit institutions (21%) including Creighton, Gonzaga, John Carroll, St. Joseph, Seattle, and San Francisco Universities are operating bridge or pathway programs for English credit-bearing classes. John Carroll University, St. Louis University, and St. Peter University use a third-party agency for teaching such English programs. The other eleven institutions that do not have such programs and simply focus on recruiting domestic students or target qualified international students. Krane (2003) reasons that English deficiency would widen the gap between the U.S. students and international students and make the latter more disadvantaged in classrooms.

### **Financial Aid to International Students**

Financial aid to undergraduate international students is very uncommon in the United States because there is no public funding for such students. A few Jesuit universities offer financial incentives for students to attend their institutions. Most of the institutional aid available to foreign students is reserved for graduate study in the form of assistantships, scholarships, and fellowships. Undergraduate students have merit-based scholarships—aid granted on the basis of special skills, talents, or abilities— or need-based scholarships—financial aid based on financial needs. According to the Common Data Set from Jesuit Institutions' websites (see Appendix 10), most of the Jesuit institutions grant merit-based scholarships to international students with

athletic, musical, or artistic ability while ten out of the 28 institutions offer need-based and merit-based financial aid. Canisius College, Fairfield University, Gonzaga University, John Carroll University, Marquette University, and Wheeling University awarded financial aid to more than 90% of their foreign student population. Boston College, St. Joseph's University, Loyola University of Maryland, and Spring Hill College have a policy of zero financial aid to undergraduate international students while Georgetown University offers scholarships to three percent of this student population. This report of financial aid in the academic year 2016-17 indicates that some Jesuit institutions have set a policy of financial aid that segregates domestic and international students; for instance, eighteen Jesuit colleges and universities offer no need-based scholarships to international students.

### **Study abroad**

Participation in study-abroad programs can help students perceive the world from a different perspective, explore their cultural roots, enhance professional and global competence, and experience human development (Loyola University Chicago, 2017). Imperatives for study abroad have been noticed from prospective students, faculty, and administrators at Jesuit institutions, but this is already part of the Jesuit mission of sending their students to gain multicultural awareness so as to understand the global complexity that extends beyond the U.S. boundaries. The websites of all 28 Jesuit institutions indicate internationalization outcomes of study abroad such as global awareness, social justice, cultural sensitivity, critical thinking, and well-educated solidarity. All sponsored programs of study-abroad programs have wide ranges of internships, immersion, and short-term or long-term studies; and these study-abroad programs are affordable, measurable, and doable under the governance of offices of study abroad or global

centers. Students can apply for scholarships or be subsidized by their Jesuit institutions for differences in cost-of-living and travel expenses.

According to *Open Doors* 2015 (IIE 2015), the participation of U.S. students in study-abroad programs has more than tripled over the past two decades. More than 53% of U.S. students chose programs in Europe, followed by Latin America (16%), Asia (12%), and others. The United Kingdom, Italy, Spain, and France have been leading host countries. In order to remain relevant and competitive, Jesuit institutions have created international relations offices, with all manner of affiliated services for students and faculty, to oversee academic programs and assist with travel and housing services. In 2013-2014, 13,367 U.S. students from Jesuit institutions went abroad for academic credit, an increase of 18% compared to the average (11,326) for the five years 2009-2014 (IIE, 2015). The 5.3% average of Jesuit institutions' total number of students who participated in study-abroad programs for credit, internship, and immersion trips (see Appendix 8) is above the national average (1.6%) of all the U.S. college students involved in study abroad. The percentage of study-abroad participation differs from institution to institution. In the academic year 2013-2014, Loyola University Maryland reported that 12% of its students earned credit abroad followed by Boston College (8.8% percent), Georgetown (8.7%), and Gonzaga (7.7%). Georgetown, Boston College, and Loyola Chicago University have led in the absolute numbers of study-abroad students with more than 50% of undergraduates studying abroad in university-sponsored programs during their academic semesters. Wheeling University, the University of Detroit Mercy, Rockhurst University, Le Moyne College, and Regis University either had less than one percent participation in study abroad or did not report any activity for the five years from 2010 to 2014 (IIE, 2015).

In order to promote study-abroad programs and to financially assist students, Jesuit colleges and universities have collaborated and shared Jesuit-sponsored/owned programs. The AJCU (Association of Jesuit Colleges and Universities) International Education Conference coordinates all 28 Jesuit institutions to plan and implement study abroad and student exchange programs every other year. The AJCU *Study Abroad Consortium*, comprising 25 Jesuit institutions (except for Boston College, Xavier University, and Georgetown University) has collaborated in study-abroad programs to offer international education (AJCU, 2017a). Besides offering study-abroad opportunities for domestic students, these consortium centers benefit Jesuit students with mission-driven programming and cost savings (see Appendix 9).

In addition to sponsored study-abroad programs, Jesuit institutions apply and participate in the Fulbright Program, which is the U.S. government's leading international educational exchange program. Recipients work and live with people of their host country. The program promotes cultural exchange and international partnership in many areas, giving recipients an appreciation of other viewpoints and beliefs. In the academic year 2016-2017, the U.S. State Department named 17 out of the 28 Jesuit institutions among the flagship U.S. Fulbright producers, based on their Carnegie classification (Fulbright, 2017). Except for Loyola University Chicago, all doctorate institutions were ranked as the top producers of Fulbright awards. The Jesuit institutions on the East and West coasts have more than five grants.



**Table 3: Fulbright Grants among Jesuit Colleges and Universities in the United States**

<b>Liberal-Art type institution:</b> College of the Holy Cross with seven grants
<b>Master-type institutions:</b> Loyola Marymount University (eight grants), Seattle University (five grants), University of Scranton (five grants), Santa Clara University (four grants), Creighton University (one grant), Fairfield University (one grant), Gonzaga University (one grant), Le Moyne College (one grant), Loyola University Maryland (one grant), Loyola University New Orleans (one grant)
<b>Doctorate-type institution:</b> Georgetown (27), Boston College (15), Fordham (six), Marquette (two), St. Louis (two), and the University of San Francisco (one)

### **International Student Exchange Programs**

Unlike study-abroad programs, student exchange programs are bi-lateral agreements with partner universities around the world in which a reciprocal number of students from overseas study at a U.S. Jesuit institution, while students from that U.S. Jesuit university study at the university overseas. The following table displays the list of international student exchange programs that 11 Jesuit colleges and universities participate in via agreements with post-secondary institutions worldwide.

**Table 4: List of International Student Exchange Programs  
(Based on websites of the U.S. Jesuit Colleges and Universities)**

	Int. Institutions	Catholic	Jesuit	Asians/ Pacific	Middle East	Africa	South American	Europe	Catholic %	Jesuit %	Non- Europe	Europe
Boston College	62	16	10	10	2	1	6	43	26%	16%	31%	69%
Creighton University	7	4	3	2	1			4	57%	43%	43%	57%
Fordham University	21	10	8	5	1		4	11	48%	38%	48%	52%
Gonzaga University	3	1	1	3				0	33%	33%	100%	0%
Le Moyne University	11	3	2	1			1	9	27%	18%	18%	82%
Loyola University Chicago	10	5	4	2			1	7	50%	40%	30%	70%
Loyola Marymount University	2	2	2	2				0	100%	100%	100%	0%
Loyola Maryland University	7	3	3	2			2	3	43%	43%	57%	43%
Santa Clara University	11	2	1	2			1	8	18%	9%	27%	73%
Seattle University	9	5	3	4				5	56%	33%	44%	56%
Scranton University	21	9	7	14			4	3	43%	33%	86%	14%

Among eleven institutions (other institutions do not have this information available), Boston College, Fordham, and Scranton have partnerships with the largest numbers of participating institutions. Except for Loyola Marymount University, ten colleges and universities have participation with Catholic institutions (fewer than 50% of total universities) and with international Jesuit institutions (27% of total number of universities). Most of the international institutions that have student exchange agreements with these 11 institutions are in Europe, the second largest in Asia or Pacific, and then South America. Only one university in Africa has such a relationship with Boston College.

Six Jesuit universities: Creighton, Gonzaga, John Carroll, Loyola New Orleans, Regis, and Saint Peter's participate in student exchange programs through a non-profit independent firm: International Student Exchange Program (ISEP)—one of the world's largest exchange programs established at Georgetown University in 1979. The ISEP list has over 300 university

partnerships (public or non-profit institutions in 50 countries) of which fewer than five are Jesuit institutions.

### **International Partnerships**

One of the key pillars in the efforts to further the internationalization process at Jesuit institutions has been the establishment and development of international partnerships. According to AJCU, the purposes of international partnerships among Jesuit institutions and with other non-Jesuit entities in the world are collaboration for maximizing the opportunity for exchange and joint operations; fostering a community of solidarity with the marginalized through economic development, social justice, and cultural awareness; and sharing of the experiences and skills acquired in different global activities (AJCU, 2007). In 2010, Fr. Adolfo Nicolás convoked his first meeting of worldwide Jesuit colleges and universities in Mexico City. He urged Jesuit institutions to collaborate with one another and to form a Jesuit international network. The guidelines for the 36<sup>th</sup> General Congregation became a compass and beacon for collaboration among Jesuit institutions (Society of Jesus, 2016). This section of Jesuit international partnerships will be discussed in three different categories: institutional networks, collaborative degree programs, and institutional presence abroad.

#### **Institutional Networks**

Regional networks such as the Association of Jesuit Colleges and Universities (AJCU) in the United States have been developed over the past ten years. All 28 Jesuit institutions are active members of AJCU, whose mission statement explicitly indicates its purposes of strengthening the Jesuit and Catholic tradition and contributing to the greater universal good. Through research, publications, conferences, consultations, special programs, and partnerships with other national and international organizations, AJCU represents its U.S. institutional

members on international higher education issues and coordinates idea exchanges and cooperative efforts (AJCU, 2007). In 2015, a conference of post-secondary institutions in Melbourne, Australia set the platform for a universal network of Jesuit faculties and institutions. The third conference for worldwide Jesuit institutions will take place in 2018 (Sosa, 2017).

Moreover, AJCU (2015) established the *Jesuit Commons* initiative, in which Jesuit researchers in North and South America—including nine of the U.S. Jesuit colleges and universities—have participated and collaborated in research on global issues of poverty, education, sustainability, human rights, migration, and environment. To internationalize their academic network, a number of Jesuit institutions increasingly extend their relationships to international associations or foreign institutions. Following are some examples of individual collaborative initiatives by the Jesuit institutions.

Santa Clara University's Ignatian Center has collaborated with India's Jesuit Xavier Institute and joined the Global Social Benefit Institute Network to expand overseas research and study programs and to enhance global social entrepreneurship (AJCU, 2015). Georgetown and Tsinghua University in China established a dual degree in global governance and a cooperation council linking both institutions (Georgetown, 2017). Saint Peter's University partnered with Sogang University in South Korea in 2010 to expand study-abroad programs, student exchanges, research and publications (Saint Peter's University, 2010).

Myanmar Leadership Institute offers a three-year curriculum in communication and leadership skills integrated into a rigorous Jesuit academic discipline and humanistic formation. The Institute collaborates with Georgetown University and Loyola University Chicago and some regional Jesuit institutions in providing faculty and graduate students for training Myanmar students (Gallagher, 2016).

## **Collaborative Academic Programs**

Collaborative academic programs provide a systematic opportunity for student mobility among Jesuit international partner institutions such as joint degree programs, double degree programs, twinning, and distance education. In collaboration with the U.S. Jesuit colleges and universities, the Jesuit Distance Education Network (JesuitNET) (AJCU, 2010) was established in 1999 to develop, coordinate, and deliver comprehensive online academic programs and services for international students. JesuitNET recently has expanded its internationalization activities to the more inclusive world of distributed learning. It is a wide range of institution-to-institution exchanges, shared research projects, and the exchange of online courses. JesuitNET has supported various international collaborative projects with institutions in Latin America and the development of Internet programs as part of the global Jesuit networks. For example, higher Education at the Margins (JC:HEM) partnered with the Jesuit Refugee Service to establish Jesuit World Learning (JWL) in 2016. JWL has a wide-ranging network of collaboration with Jesuit institutions, public schools, NGOs, and other governmental entities and provides access to online distance education to the marginalized communities, especially forcibly displaced people across the world. With their logo, “Think globally and act locally” (JWL, 2017), their mission is stated as follows:

JWL offers equitable high-quality tertiary learning to people and communities at the margins of societies - be it through poverty, location, lack of opportunity, conflict or forced displacement – so all can contribute their knowledge and voices to the global community of learners and together foster hope to create a more peaceful and humane world.

Seven Jesuit colleges and universities in the United States have participated in this project to deliver academic resources through the Internet to community learning centers. Jesuit World Learning in partnership with the Jesuit Refugee Service offers English language classes to

more than 5000 young people in refugee camps in Syria, Iraq, Chad, Afghanistan, and Malawi through digital technology. More than 300 students from JWL can earn a diploma of liberal arts through Regis University in Denver, Colorado. Georgetown University assisted this program of JWL by providing infrastructure for distant education (Massey, 2017).

Furthermore, individual Jesuit institutions in the United States collaborate with other universities abroad to create dual or joint degrees. For example, Fairfield University has partnered with the *Universidad Centroamericana* (UCA) in Managua (Nicaragua). Loyola Marymount University (LMU) and the *Universidad Católica de Córdoba* (Argentina) formed collaborative programs. Boston College has a law program (JD/LLM) in partnership with the Sorbonne Law school of the *Université Paris*. Boston College's social work school has engaged in agreements for doctoral programs in social welfare with *Universidad Alberto Hurtado* in Chile, *Universidad Iberoamericana* in Mexico City, and *Instituto Tecnológico y de Estudios Superiores de Occidente* in Guadalajara.

### **Institutional Presence abroad**

International branch campuses and foreign outposts are part of global engagement and a proportion of internationalization in expanding the international outreach of Jesuit institutions of higher education to other foreign countries. Some Jesuit institutions involve another Jesuit institutional or NGO partner, while others are operated independently by the U.S. institutions. The missions of these foreign outposts are to create opportunities for students who live and remain outside the United States but also to become centers for international recruitment, study abroad, and global collaboration. Below are some examples of cross-border campuses of a few U.S. Jesuit universities

Georgetown University has established several international branch campuses: The School of Foreign Service in Qatar in 2005, Center for Transnational Legal Studies in London in 2009, and McGhee Center for Eastern-Mediterranean Studies in Turkey. Georgetown's Qatar campus is the fifth major U.S. research university in Qatar's Education City, the largest commune of American higher education institutions overseas (Georgetown's website).

Loyola University Chicago extends its education to the Rome Center, Vietnam Study Abroad, and the Beijing Center. The Beijing Center, founded in 1998, is a Jesuit institution, accredited by Loyola University Chicago offering more than 60 classes yearly in languages, Eastern philosophy, and Chinese cultures (Loyola University Chicago's website).

St. Louis University established its cross-border campus in Madrid in the 1960s, where students on both sides—St. Louis's campus and Madrid's campus—can enroll in undergraduate and graduate programs accredited by St. Louis University. This is also another approach to exporting their educational offerings to Europe where students and faculty are not able to study in the United States (St. Louis University's website).

The great volume of global partnerships among Jesuit institutions, as evidenced by the nature of their Jesuit orientation toward foreign Jesuit universities and associations, occupies an extremely important position for many individual universities in the wake of globalization. The institutional collaboration with such a network as JWL is a crucial innovation of internationalization efforts in pursuing social justice and global responsibility as part of the mission of the Society of Jesus. Although there are various engagements with international entities, there is a sense that these partnerships are contributing to a rich diversity of cooperative activities among Jesuit institutions in the world and providing opportunities for student mobility, global research, and multicultural experience.

## Summary

Based upon the analysis of the data, the researcher has examined international activities using the three pillars of internationalization as the conceptual framework. Certainly, this overview of internationalization at Jesuit institutions does not address the admittedly vast range of research questions that should be answered in such analysis, but it establishes the groundwork for further investigation. The overview shows the expansion of Jesuit colleges and universities in the number of their international students, more concentration on international curricula, more opportunities for study abroad, and promotion of institutional partnerships. All of these characteristics contribute to a historically consistent global Jesuit educational network.

However, there are some concluding observations informed by asking how American Jesuit colleges and universities have engaged in internationalization. Although the mission statements of all Jesuit institutions indicate international perspectives as parts of their academic programs and outcomes, the rhetoric of the statements lacks any emphasis on the importance of international features in their mission commitment. As the national data reveal, the internationalization activities of the Jesuit institutions in the United States are not commensurate with the flagship rankings they have been given by IIE or *U.S. News & World Report*. The average numbers of international students and study-abroad students enrolled on their campuses are above the national average numbers of these categories, but these numbers are still significantly behind other leading world-class universities. International students at U.S. Jesuit institutions predominantly come from China and other countries, whose students historically can afford to come to the United States for the full educational payment. The variety of international activities in internationalization abroad and the growth in numbers of internationally mobile students, exceeding the national average, clearly have generated new imperatives and



opportunities for both students and faculty. New imperatives to respond to the great volume of international student mobility require a new scope of administrative and academic support as well as corresponding strategies for internationalization. Only nine out of the 28 Jesuit institutions officially assign full-time senior international officers for their global activities and strategies. The need to have SIOs will be increased for communication and coordination among departments and schools at Jesuit institutions while the number of international activities is expanding.

This report implies that institutions with better resources provide more opportunities for their students to engage in global studies, while other universities without financial ability or staff support have limited operation for global engagement. Limited financial aid to international undergraduates at all the institutions and the lack of scholarships for study-abroad students prevent students from low-income families from such international participation because they cannot afford the cost differentials inherent in international trips. The international student exchange programs are varied among Jesuit institutions, but collaborative initiatives with Jesuit institutions and universities in developing countries (Africa, South America, Middle East) are very few in comparison with the number of student exchange agreements with European and/or non-Catholic institutions. Notable also is the tentative but growing development in engaging new collaborations with other parts of the world. It is true that these are only a few of a number of indicators of internationalization. The following three chapters will explore more deeply the processes of internationalization at three different universities. The in-depth case studies will address the features of the strategies, outcomes, and rationales for these emerging topics.

## CHAPTER 5: BOSTON COLLEGE (BC)

In this dissertation, the term “internationalization” is used in accordance with an established usage to mean “the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education” (Knight, 2004, p. 11). The first research question that guided this study focused on describing rationales, strategies, and outcomes that characterize the efforts of Boston College in developing three pillars of internationalization at home, abroad, and partnerships. The following chapter will include a detailed description of this case as a whole with its contexts and the data analysis of the research findings; in the process it will present a response to the second line of research questions guiding this study, namely: “To what extent does Boston College apply its international process and outcomes according to the mission, identity, and core values of the Society of Jesus? How do administrators, faculty, and students understand and reflect Jesuit values through the three pillar activities?”

The overview of internationalization activities at the university reveals comprehensive levels of the three pillars of internationalization and displays some strengths and weaknesses. The available online documents at BC show a wide range of international activities, extending from its curriculum and international studies programs to its study-abroad options and some global partnerships with other international institutions. I have successively conducted interviews with the senior administrators, the Director of International Students/Scholars, the Director of International Programs (study-abroad), the Dean of International Studies, two Deans from eight schools, an international faculty member, and two focus groups of international and study-abroad students. These administrators and faculty who participated in strategic plans have knowledge of the process of internationalization at BC. The focus groups were extended to three or four

students who spent a few summers or whole semesters in foreign countries (Spain and Italy) and who are studying at BC as undergraduate students from China and as graduate students from East Timor and Nigeria. Two undergraduate Chinese students came here with full tuition payment; two graduate students are a nun and a Jesuit and received full scholarships from a private European heritage foundation and the Jesuit Institute.

Depending on data from such a limited number of interviewees and documentary availability makes it challenging to evaluate the full scope of the internationalization process and outcomes at such a complex world-class university. Yet the relatively small quantity of data collected at BC in the context of this case study manifests some essential themes of the process and strategies at this institution. Key insights here include the fact that there are international efforts and initiative plans at different schools and from various faculty and staff of BC.

### **Institutional Profile**

BC is located in a large East Coast city in which there are many colleges and universities as well as an international airport with multiple non-stop flights to cities throughout the world. In 2016–17, the university was a leading national research institution with more than 14,000 students enrolled. The very selective acceptance rate is 9% out of 31,000 total applicants for undergraduate admission annually (Boston College, 2018c). The total student body is 70% white, 11% Asian, 11% Hispanic/Latino, 4% black or African American, and 4% other (BC's diversity website, 2017). Currently, the university grants more than 4,000 degrees a year in more than 50 fields of study, through eight schools and colleges: The College of Arts and Sciences (the first and largest undergraduate college), the Law School, the College of Advancing Studies, the School of Social Work, the School of Management, the School of Nursing, the School of Education, and the School of Theology and Ministry. BC also has 34 research centers and

institutes significantly contributing “in scientific research, the exploration of the relationship between religion and society, and improved practice in education and corporate conduct” (Research Centers and Institutes, BC, 2017). The University has been ranked one of the top 100 universities in the U.S. News. It has total net assets of 2.9 billion dollars and 702 million dollars in operating expenses with an approximately two-billion-dollar endowment (BC Annual Report 2014).

Founded by the Society of Jesus to educate mainly Catholic European immigrants who were not admitted to other, Protestant institutions, BC has become a prominent research university for intellectual formation. Rooted in the distinguished religious and intellectual heritage of the Society of Jesus, BC upholds a Catholic tradition in which students, faculty, and staff are encouraged to learn, to search for truth, and to be with and for others (BC’s website).

Internationalization is not a new concept to the Jesuit University. It has been developing throughout the history of the school, the Jesuits’ mission, and the institution’s own identity. Sending their students to study abroad or hosting international students on the campus has been routine throughout its history. BC initially accepted European Catholic immigrants who could not access elite universities on the East Coast; therefore, from its genesis the university had an international character and indicated its commitment to internationalization in the mission statements and Jesuit higher education tradition (BC’s website). Over the years, BC has been developed and become a nationally recognized research university with a diverse faculty and student population. From its fundamental strategic mission, BC displays features of academic excellence and multicultural competency through global interconnection and Jesuit and Catholic networks for students, staff, and faculty.

## **Mission Statement**

BC makes no explicit reference to its international aspects, its goals in forming global citizenship, or its position in global society in its mission statement. Even though BC explicitly emphasizes Catholic and Jesuit traditions, there is no direct or explicit reference to any international aspect of its mission. It implicitly suggests global international dimensions when it states that it “is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together” (BC’s Mission statement, 1996). The mission statement indirectly implies three different areas of internationalization to accomplish: global citizenship, global research, and interreligious dialog. BC pursues this distinctive mission by focusing on these three procedures:

- by fostering the rigorous intellectual development and the religious, ethical and personal formation of its undergraduate, graduate, and professional students in order to prepare them for citizenship, service, and leadership in a global society;
- by producing nationally and internationally significant research that advances insight and understanding, thereby both enriching culture and addressing important societal needs;
- by committing itself to advance the dialogue between religious belief and other formative elements of culture through the intellectual inquiry, teaching and learning, and the community life that forms the university (Mission Statement of BC).

These three mission items set its emphasis for preserving the Catholic and Jesuit tradition in general but do not display the quantitative or qualitative details of international goals; for instance, there is an absence of international features, namely, directions for increasing internationalization activities, for internationalizing the campus, or for diversifying BC’s student body for the sake of global education. Additional descriptions of its international dimensions through its mission statement, the three fundamental categories of internationalization, and their

themes emerged from interview data, as did interpretations of the findings. These interpretations are woven throughout the discussion below.

### **Three Pillars of Internationalization at BC**

In response to the main theme and question that emerged from the data, “how does the Jesuit University internationalize through the three pillars of internationalization at home, abroad, and partnerships?” the internationalization process has been randomly developed and practiced in BC’s institutional structures and functions. Administrators and faculty have different initiative plans for internationalization. This section will unravel BC’s process of internationalization into the three major activities in order to gain a basic understanding of the processes and outcomes as interviewees and relevant documents described them.

#### **Internationalization at Home**

According to Beelen & Jones' (2015) definition, “Internationalization at home is the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments” (p.69). As a Jesuit university, BC has its heritage from St. Ignatius, who had a desire to serve God by refraining from the pursuit of worldly fame to discern a genuine inner freedom (O’Malley, 1995). The Jesuit curriculum therefore is to liberate students and to expose them to the full range of academic disciplines and modes of inquiry in rigorous study of the defining works of the humanities, natural sciences, and social sciences (BC’s website). There are several entities that promote, develop, and implement the international curriculum on the campus. Several schools, departments, centers, and faculties undertake international activities and infuse global perspectives into conferences, seminars, research projects, training programs, publications, and classrooms.

### **International perspectives in core curriculum**

From the information available on the university's website, the internationalization of the curriculum is an essential process that internationalizes the institution and its students in an integration of global content and Jesuit education. The core curriculum is part of the heritage of Jesuit education, which emphasizes individual holistic development and service of and love for the needy. The core curriculum for BC undergraduates is an integrated set of courses consisting of literature, the humanities, the sciences, theology, and current issues. It has been evolving since 1991 to uphold the Jesuit tradition and to respond to the complexity of the world ("Core Curriculum," Boston College, 2018a). According to the core curriculum webpage, the foundation of the common curriculum emphasizes the integration of intellectual, moral, and religious development through the humanities, natural sciences, and social sciences. The core curriculum currently has a fifteen-course program required of all the undergraduates: arts, cultural diversity, history, literature, mathematics, natural sciences, philosophy, social science, theology, and writing. Among these are courses that contain basic knowledge, American and the Catholic tradition, cultural diversity, history, and the social sciences have the most international perspectives on different cultures, non-western countries, and globalization issues. The courses help students to examine the concepts of cultural identity and understanding of multicultural traditions, but these classes with international perspectives are parts of the required courses that emphasize Western education. Moreover, BC has 58 majors ranging through natural sciences, social sciences, education, humanity, and other disciplines. Only a few programs such as Language, Islamic Civilization, European country, and International Studies programs have more international contents. Since 2014, BC has launched for its undergraduate students a Renewed Core of Courses that responds to complex problems in the world and to enduring questions, "that

have long concerned reflective people and that transcend particular disciplines, spaces, and times” (About “Core Curriculum” of BC, 2017). The learning outcomes encompass humanistic development, moral responsibility, the ability to reply to complex contemporary problems, and especially competent skills in order “to use their talents and education as engaged global citizens and responsible leaders in service of the common good” (“Core Curriculum” of BC, 2018a). One of the institutional leaders explains:

One of the great goals at BC is that students will have a link of intellectual excellence and religious commitment that they will leave here more integrated in terms of intellectual capacity, their social awareness, their spiritual goal commitment, and they are able to grow into human beings.

### **International Studies Program**

BC’s involvement in internationalization at home is highlighted by the International Studies program with an emphasis on the global dimension in economics, politics, religions, and ethics. The program’s focus, scope, and mission are described in the following terms:

The mission of the International Studies Program is to offer an undergraduate interdisciplinary curriculum to students interested in international aspects of the arts and sciences that equips them with knowledge and skills for meeting economic, ethical, political, and social challenges in the global environment of the twenty-first century (“Mission Statement of International Studies Program,” Boston College, 2018b)

This current International Studies Program, which started in the 1980s as a minor and was developed to a major, offers an interdisciplinary curriculum so as to present a broad understanding of international affairs. The major in this program has up to 100 students entering their senior year. The International Studies minor has been the most attractive interdisciplinary program at BC for the past years, with over 200 students enrolled. The program of International Studies, for example, draws from ten different departments in the school of Arts and Sciences and from other professional schools. Through an interview, a faculty member of the International Studies program emphasized that his institute was very serious about internationalization. More



than 75% of students commit to study abroad in Latin America and Asia. The program encompasses different international aspects of religion, ethics, economics, sciences, cultural studies, and social justice focuses. Helping students to work for the common good by participating in nongovernmental or non-profit organizations are unique goals for this program.

One professor has said:

With our Jesuit tradition, there is an importantly required course called ethics, religions, and international politics in international affairs. And we hope they can integrate these courses into any career path they choose in the future...Another important component is the concentration we call ethics and international social justice. The other things that we do to try to achieve a broader and unique goal to a Jesuit university is really to encourage our international studies majors to seek out internships where they work at non-governmental organizations or non-profit or other institutions that have some sense of serving the common good. So, we try to steer students, really make known to them those kinds of opportunities.

In addition to the study-abroad requirement that helps students to build bridges between knowledge and experience, students are required to achieve advanced proficiency in one modern foreign language or intermediate proficiency in two modern foreign languages. From the learning outcomes of the International Studies major (Boston College, 2018b), the program, deeply rooted in the mission of a Jesuit institution, underlines international ethics and social justice and takes the additional step of impressing on students the global responsibility they will face in global trading and business. The world religions motivate efforts to promote mutual dialog and respect for religious traditions that the majority of students in the Christian tradition rarely encounter. To ensure that the international curriculum is updated and compliant with its aforementioned descriptions, the Dean of the International Studies program conducted an external review to evaluate and recommend its program. The administrator hoped that they would invest more resources and hire more faculty members in order to be able to scale it up to the direction of internationalization. Since BC started a more comprehensive strategic approach

to its international focus, the interviewee planned to make this program not limited to undergraduate students but available to all levels of students. This inclusive approach is the direction of an internationally oriented university. An administrator believed that this program is beneficial to all students because:

We are concerned not with just what students can learn about geography in the world but also to get them to think about their growth as persons in a context of studying international affairs and so developing the ability to think about questions not just in an academic sense but in more of personal sense.

This holistic program plays a crucial role in global citizenship education. In the curriculum, not only do the program's initiatives offer students the opportunity to gain a much more sophisticated understanding of international policies, urgent global problems, and the political, economic, and cultural dynamics in regional issues that contribute to global interconnection, but core concepts and methodological tools used in the disciplines also help students to apply analytical frameworks to analyze and interpret global policies.

### **International-related Centers**

BC has been on the cutting edge of ideas, research, and analysis of education and attempted to transform itself from a national university with international characteristics to be a world-class university. Hence, innovative activities were added in responding to emerging global needs by the various international Centers: The Center for International Higher Education, Human Rights Institutes, and the International Ethics Center. These important centers and institutes have promoted global awareness, understanding, and scholarship in international higher education.

The Center for Undergraduate Global Studies utilizes the Global Service and Justice program to infuse an international focus into academic and co-curricular activities. BC students have to complete a number of requirements, including international immersion, foreign

languages, and a synthesis project between theories and experiences in global issues: healthcare, peace and justice, and environmental sustainability. BC has not had any transnational centers in the world and has no intention to commit to such relationships. The administrator believed that such a commitment might disperse its resources and distract its concentration on essential projects of the university. The question for BC is how the international centers and institutes can actively engage the whole campus and become better resources to help promote internationalization. It substantially relies on strategic decisions of the administration and faculty for essential international activities.

The Offices of Diversity and Intercultural Center at BC sponsor and support a number of programs including seminars, lectures, case studies and discussions to sustain an organizational culture and atmosphere that is hospitable and inclusive to all members of the BC community, especially the underrepresented students: international, LGBTQ, and non-Catholic groups. These offices also encourage students, staff, and faculty to participate in Cultural Competence Engagement Modules to acquire the knowledge, language, behavioral, and cultural skills in order to establish some mutual understanding and cross-cultural communication. Its mission states, “our objective, through effective management of diversity, is to create a competitive advantage for the University, and at the same time to help us live out the social justice imperatives inherent in our Jesuit and Catholic heritage” (from Diversity Office’s website, 2017).

The Center for Human Rights and International Justice has been established to support scholars and practitioners in domestic and international communities who integrate the strengths of many disciplines, and the wisdom of rigorous ethical training to achieve human rights and international justice. By conducting research, seminars, and conferences, the center is an oasis for scholars and students to participate in discussions about current global issues in the United

States and abroad such as migration, human rights protection for undocumented immigrants, and legal processes for foreigners' protection. The Center provides information for immigrants and international students, and it helps them to recognize basic human rights and understand immigration laws in the United States.

The Global Citizenship Center was created to address global issues of cultures, languages, races, poverty, ecology, migration, and refugees through research, teaching, and immersion trips. The center conducts interdisciplinary classes by combining the cross-perspectives of social work, law, and theology. The seminars and interdisciplinary classes are combined with an Ignatian service-learning model that encourages students and their professors to participate in service trips to poor countries such as Haiti, Jamaica, and Nicaragua so that students can deepen their awareness and understanding of interrelated issues and increase their commitment to global perspectives (Global Citizenship Center's website, 2017).

### **Faculty Development**

An important part of internationalization at home is faculty development and the presence of faculty from diverse national, cultural, and linguistic backgrounds. This variety is an essential part of the project of internationalizing the curriculum. In the academic year 2016–17, BC had 262 international faculty and research scholars on the campus—about 30% of the total (805) full-time faculty. The presence of international faculty and research scholars has more than tripled over the past decades since the tragic events of September 11, 2001. The foreign scholars and faculty come from 31 countries throughout the world, in particular from China (62), India (20), Spain (15), and Italy (15). Most of the international faculty and scholars are teaching or doing research at the schools of Arts and Sciences (161), Management (25), and Theology and Ministry

(18). A breakdown of academic disciplines shows 45 in chemistry, 23 in economics, 19 in philosophy, and 18 in law.

Schools and departments with a large number of international activities or international students were highly motivated to recruit foreign faculty. An administrator explained that a significant number of faculty from other countries who are either visiting or permanent faculty enrich cultural diversity and enhance the international curriculum. These professors can stimulate reflection on their own cultural backgrounds and share international experience with domestic faculties who have not done any international research. Faculty development that takes place in seminars, workshops, international weeks, or faculty exchanges deepens faculty knowledge of internationalization and in turn affects the classroom. The director of an institute recalled:

We did it a year and a half ago when a group of eight faculty members went to Turkey. The idea was to introduce them to different parts of the world. At that time, it was at X University as a sample, and pairing our faculty with their faculty, sitting around the table, and fostering the communication and hopefully collaboration. At the same time, we exposed the group that did not have the actual experiences in Turkey to different parts of the world. The expectation is that when they come back, they could adapt what is a unique experience to their classes, or maybe put something about Turkey on their syllabus.

In addition, data gathered indicate that many schools, offices, and centers have invited intercultural-skill experts to present in faculty seminars offering instruction in both international issues as well as methods by which professors can teach students intercultural skills. A faculty member asserted that the contribution of an international faculty would expand a curriculum focused on western American or European writers more broadly in global dynamics.

### **International week**

The great achievement of the international students' office (coordinated with other centers and offices at the BC) is the international week, with over 40 events of cultural exhibitions, workshops, and seminars. The researcher attended a few workshops during the

international week. The international education week at BC was introductory for the entire campus in responding to the senses of internationalization and the mission of the Jesuit University in social justice. The contents and organization of the events provided educational opportunities for students, staff, and faculty to be exposed to different perspectives of the world. International awareness and global knowledge on the campus through the lenses of different cultures, peoples, languages, economics, and social justice are the main themes of the international education weeks at BC—the project advocated in 2000 by the U.S. Department of State and the Department of Education. The workshops, seminars, and presentations provide students and faculty of BC opportunities to reach out from domestic issues to international communities in the context of social justice.

By hosting global conferences, visits of internationally known scholars, and cultural exhibitions, the University created opportunities for students to engage in international activities and multicultural events on campus. For example, the seminar on the U.S. president's election in 2016 allowed international students to share their points of view with domestic students. These events promote programs of multicultural awareness and consciousness of social disparity in the world. They thus prepare American students and professors for global interconnections and stimulate students' interest for study abroad, internships, and summer programs.

These basic activities at BC in the pillar of internationalization at home show their efforts to internationalize the institution's curriculum, research, services, and faculty. The internationalization initiatives by centers, international studies programs and curriculum have a visible impact in the progressive refinement of students' international concepts and deepening awareness of the university's Jesuit mission of social justice as it relates to internationalization. Unless students choose to major in international studies or are involved in the aforementioned

centers, the parts of the core curriculum with international dimensions are optional and so the opportunities for BC students to form global citizenship can profitably be supplemented.

### **Internationalization abroad**

The second pillar of internationalization in higher education is a process for global mobility. Internationalization abroad includes both increased opportunities for international students to study at BC and opportunities for domestic students to pursue international academic programs. These two features will be reviewed in this section.

#### **Outbound study abroad**

BC has the advantage of its long and successful tradition of providing opportunities for its undergraduate students to study abroad. Through the Office of International Program (OIP), BC has expanded its international commitment to encompass a greater degree of curricular globalization. The university provides study abroad, internships, and immersion programs as forms of comprehensive, holistic, and transformative Jesuit education. The brochure for the study-abroad program underscores the purposes of these international programs for multicultural competence, global citizenship, and the promotion of social transformation in international communities.

Study abroad from BC has more than 140 programs throughout the world encompassing almost every disciplinary subject. Over the past five years it has an average of eight percent participation, with 1,200 students participating annually in different programs of study abroad. The number of study-abroad students is triple the average number of Jesuit study-abroad at all the U.S. Jesuit institutions (405 students) (Institute of International Education, 2016). Established in 1973 as the Office of Foreign Programs, OIP coordinates with faculty and staff across the University to advise more than 1,200 students from all fields of study on academic year and

faculty-led summer programs; assists students to apply for fellowships, scholarships, and grants for study and research abroad; furnishes support systems for students on study abroad; and administers academic credit for an approved semester.

As of 2017, BC maintained partnership agreements with 76 international institutions from 29 countries in Asia, Africa/Middle East, Europe, Oceania, North/South America. BC directly operates or contacts these foreign institutions for study-abroad programs. Table 5 shows detailed information about the partner institutions with BC and external programs approved by BC.

**Table 5: BC Sponsored and External Approved Programs**

<b>Regions</b>	<b>No. of Countries</b>	<b>No. of Institutions</b>
<b>Africa &amp; Middle East</b>	11	24
<b>Asia</b>	9	25
<b>Europe</b>	19	140
<b>Latin/North America</b>	15	37
<b>Oceania</b>	2	9
<b>Total</b>	56	235

A large proportion of the outbound mobility from BC has been in shorter-term programs. More than 60% of students are Europe-bound with Western European programs yielding the most students by far. Great Britain accounts for more than 50% of students choosing to study in Europe while Spain, France, and Italy are among the most popular non-English speaking destinations. Developing countries in Africa, Latin America, or Asia host a few students annually. In contrast to the 1.55% of U.S. college students that participate in study abroad (NAFSA, 2017), one of the institutional leaders claims that more than eight percent of total BC students and about 50% of undergraduate students participate in study-abroad programs (semester, full year, or summer programs) by the time they graduate.



**Student exchange.** OIP is also responsible for the academic and administrative support of more than 200 international exchange students from partner institutions annually and promotes international activities on the campus. Below is the list of student exchange's programs in geographical region, Jesuit, and Catholic classifications (from "student exchange website" of BC, 2017).

	<b>International Institutions</b>	<b>Catholic</b>	<b>Jesuit</b>	<b>Asians/ Pacific</b>	<b>Middle East</b>	<b>African</b>	<b>South American</b>	<b>European</b>
BC	62	16	10	10	2	1	6	43

<b>Catholic%</b>	<b>Jesuit %</b>	<b>Non-Europe</b>	<b>Europe</b>
26%	16%	31%	69%

Among 62 international institutions, BC has a majority of student exchange agreements with European (69%) and non-Catholic (74%) institutions while only 10 Jesuit institutions (16%) have programs of student exchange with BC. BC has partnerships with fewer than 10 colleges and universities in Africa, Middle East, and South America.

Two administrators defend this issue by saying that professional schools and departments create opportunities for their students and faculty to study or work abroad in ways that enhance their professional development. There is a common policy among schools and departments for student exchanges, faculty exchanges, and partnership agreements; that is, it is one that builds sound academic and professional opportunities and responds to students' interests in career advancement.

School leaders argue that the assigned destinations for study abroad or student exchange programs have been based on convenience, institutional prominence, and Catholic identity in which BC is invested. Because of the high ranking of BC, administrators admit that they want to have partnerships with leading universities in other countries as well as Jesuit institutions with whom they share common values. Furthermore, as the focus group disclosed, the large number

of European programs is likely tied to American culture. Wanderlust is another motivation for most young people to engage in study abroad. Because many domestic students are of European ancestry, studying abroad in Europe is a way to discover their roots. This trend also reflects their families' concern regarding the safety of living in developing countries. In one example a BC student described a possible threat on the immersion trip in Morocco. The low number of U.S. students studying on other continents and the lack of diversity among participating countries, as explained by the director of study-abroad programs, results from the preferences for Catholic or Jesuit options in leading institutions with which BC matches. Thus, the choice of a foreign institution for study abroad does not come simply from students' traffic but depends on offices, faculty, reputation, and visa regulations connected with the institutions with which BC has attempted to collaborate.

Realizing the importance of study abroad, BC administrators provide financial aid and available programs for all students. "We offer an opportunity for students to critically engage with concepts of community service and social justice throughout their time at BC. The office of global studies offers financial aid and grants to provide local and international service experiences, group reflection, and coursework" (BC website, 2017). Study participants indicate that financial aid was provided to ensure that students and academic staff were able to pursue these activities abroad effectively, while the prestige and recognition accrued by individuals and the institution in this pillar of internationalization represent added value to all of the stakeholders. All interviewees agree that going to study abroad should be an opportunity for all students rather than a requirement except in internationally oriented programs.

According to an administrator of international activities, studying abroad can also establish a competitive edge that provides multiple benefits to students when they begin their job

searches. “Studying abroad allows students to develop key skills which allow them to become more competitive for employment and/or graduate school.” Common themes from the interviews related to study abroad show that studying abroad enriches students with foreign language skills, profound cross-cultural knowledge, and a higher level of independence or maturity. The benefits are not limited to cultural skills and knowledge as students enjoy the advantage of applying the Jesuit values of intentionality, reflection, and understanding to the complexity of the world. These require them to be patient, respectful, and humbly receptive. These comments touch on several important Jesuit values in the context of a discussion of Jesuit internationalization. Three students from the study abroad focus group affirm that through being taught Jesuit values at BC such as being men and women for others, the importance of daily self-examination, and open-mindedness, they became mindful of how well they are representing the United States and Boston College. They are aware that they are opening their minds to see the world more broadly than they expected. Especially when they leave their comfort zones to engage with different people and different religions, they appreciate multicultural values and respect interreligious traditions. A study-abroad student describes:

It was very beneficial to go to Morocco for a lot of people because I never went to a Muslim majority country before and I don't think anybody in my group had. So, it is really interesting to see how different it was from when you were woken up, like 5 am for prayer. So, it was shocking. But it was great because we had conversations with people that we got to learn about what it is like to be a woman there, like in a place that is dictated by religion... It has the whole state structure that is different from the United States... We had a lot of discussion about what it is like to live in Muslim states. We had very good experience, really connected with people. I never had that opportunity before.

Reflection from the study-abroad program is part of the Jesuit education at BC. It widens the horizon of global issues for students. Another study-abroad student recollects her experience in study abroad in Italy “the program like reflection abroad course helped me to look for social justice issues and examine my experiences when I compared myself to the lifestyle in the U.S.”

### **Inbound International students**

BC has designated an Office of International Students and Scholars (OISS) for serving the international population. The mission of this office is to provide services and programs needed for international students and scholars. The OISS, established in 1987 as the Intercultural Office, has provided counseling, programs, and services to international students, faculty, and research scholars at BC. OISS is responsible for services including immigration administration, information, and services; advising and counseling; and international student programs, publications and resources. They offer opportunities for international students and faculty adjusting their lives in new environments and cultures by partnership with local people and facilitating support groups (OISS's website, 2017). As its mission statement explains, BC as a religious based institution, develops the fullness of its intellectual, religious, and ethical life by advancing the dialogue between religious belief and other cultural dimensions. OISS has enriched and diversified its student body by including the presence of international students, who make up more than 12% of the student body, faculty, and staff.

With only five employees on its staff in academic year 2016-2017, the OISS assisted more than 2,300 international people: 839 undergraduate students, 767 graduate students, 327 practical trainers, and 270 faculty and research scholars. The number of international students has dramatically increased from about 1,000 in 2010 to 2,000 in 2017—almost double the population over the past seven years. International students in 2016-2017 were 6.5% of the student population at BC. The majority of students (64%) come from Asia, in particular China (641) and South Korea (180), followed by Europe (18%).

**Table 6: Countries with the Greatest Number of Students at BC**

<b>Countries</b>	<b>2012-13</b>	<b>2013-14</b>	<b>2014-15</b>	<b>2015-16</b>	<b>2016-17</b>
<b>China</b>	320	366	487	585	641
<b>South Korea</b>	177	183	182	169	180
<b>Spain</b>	42	41	44	40	48
<b>Canada</b>	43	40	41	36	43
<b>Italy</b>	30	36	37	34	41
<b>India</b>	36	34	33	34	40

For undergraduate students during the academic year 2016-2017, the schools of Management and Arts and Sciences had the most international students with 165 in Economics, 71 in Finance, and 57 in Mathematics. For graduate students, these schools with the most international students were: The school of Arts and Science (239), the school of Education (100), the School of Theology & Ministry (83), and the school of Management (215) where 76 studied accounting, 73 studied economics, and 73 studied finance.

The profile of BC's international students above obviously shows a predominant population of Chinese and Korean students with a few students from Africa or Latin America attending the college. The population of graduate students is more nationally diverse than that of the undergraduate students. The disciplines of economics, finance, and mathematics in undergraduate degrees are more attractive to international students than humanities majors, for which the Jesuit University traditionally has been renowned. Even though administrators admit that BC offers no financial aid for undergraduate international students, the consensus findings indicate that administrators and faculty play important roles in recruiting a diverse population of international students, developing them academically, and ensuring that they are increasingly

aware of their roles in the global nature of international professions. A senior administrator said that the university had not set goals for the number of either undergraduate or graduate international student locations. There was no plan or effort to recruit international students, but a faculty member disclosed: “BC sets a cap of six to seven percent of international students from China.” Because of BC’s international reputation, international students seek admission at BC rather than BC actively recruiting students throughout the world. One of the institutional leaders confirms: “We do not have set goals for a number of international student locations... We have done very little recruiting for international undergraduates. It’s just kind of growing. We are popular, and BC has a good location.”

*Challenges of international students.* The greatest concern expressed by the faculty and administrators was whether BC would be able to provide the necessary level of student support services to accommodate the increasing number of international students. The data shows that international students have been a minority (12%) in the internationalization process. They do not consider BC as an international university in the same way as domestic students perceive it. International students have been considered a minority group on the campus. Two Chinese students shared their struggles in the beginning to deal with enculturation and language barriers. They felt homesick and experienced prejudice and misunderstanding while interacting with other American students in classrooms and in the residence halls. The institution has no ministry or expertise to assist international students in terms of culture, food, customs, and study skills.

Just as efforts are underway to increase the number of international students studying at BC, a staff member makes the following criticism:

So, a lot of time at the meetings, we talk about internationalization in curriculum and they talk about Americans studying abroad. They seem to forget the international students and scholars, and how they could help international students and scholars on campus. So even though it is not our mission, it has become necessary to really advocate and make sure

again people are aware that international students and scholars are a big part of internationalization.

Studying at BC where the majority (70%) of students are white Americans, international students experience greater challenges to integrate themselves in a new culture and take time to be settled in a different environment. An officer admits that without support groups—faculty, staff, and students who understand and assist them through any difficulties in their cultural and linguistic adjustment—international students might be swamped by unexpected academic, cultural, and social norms. An administrator mentioned this issue in pedagogy; for example, Asian students, with their traditional custom of memorizing everything, struggled with American pedagogy that required critical thinking and active participation in the classrooms. An OISS officer believes that professors who have no knowledge of this difference would run out of the patience that is needed to accommodate these students. Additionally, international students in the focus group shared their experience that without a Christian and western background, they have difficulties connecting with the Jesuit religious tradition and they are unable to establish friendships with other Christian students.

*Hospitality.* Having acknowledged the diverse multicultural issues, BC has established a variety of clubs, organizations, and cultural communities to provide students with opportunities to integrate themselves into a social network depending on their interests. For instance, the Institutional Diversity and Intercultural Center promotes diversity and inclusiveness for all members of BC as well as serving as a bridge for students across areas of differences and similarities. The data show that non-Christian students are more interested in cultural clubs while religious students (international clergy and nuns) participate often in spiritual and religious activities. A student from China acknowledges, “The community at BC tries to promote that we are one family of people coming from different part of the world.” Even though BC is a Jesuit

Catholic university, it does not compel anyone to uphold the Catholic tradition, but in other ways provides students and faculty options to share their beliefs and culture with one another, as the administrators suggest.

### **International Partnerships**

According to Sutton, Egginton, & Favela (2012), internationalization partnerships are connections or engagements directed toward an increasingly global system of higher education. There are three different ways for collaboration: “spreading institutional reach through branch campuses, research centers, and distance delivery; competing for global ranking and market share; and collaborating on joint projects, resource sharing, and mutual benefit” (p.149).

Currently, the website and strategy plan of BC do not show any types of the partnerships described above such as branch campuses or joint programs. Therefore, this section will discuss BC’s institutional partnerships with other universities and educational consortia or partnerships within the Jesuit network. From the data gathered through interviews, faculties and administrators have different approaches in responding to opportunities to build on existing foundations to develop new kinds of programs and partnerships. In concert with their Jesuit mission and the size of this research university, administrators at BC have responded to requests for assistance from international institutions rather than actively seeking partnerships with other networks or universities. Depending on the interests of students and faculty, BC emphasizes research and international development collaboration. One of the Deans offers this description:

We help faculty so they can build global platforms for their work. We try to support our faculty as much as we can when they have opportunities to present work abroad and to build relationships in other parts of the world and thinking if this is appropriate to the work they are doing and if it matches with other relationships that we have.

In the category of collaboration for student mobility, BC has 65 partnerships with other universities in approximately 30 countries for study abroad, immersion trips, exchange students,



and short-term internships. BC is considering participation in the AJCU *Study Abroad Consortium*, comprised of various Jesuit institutions that have collaborated and shared study-abroad programs to offer international education (AJCU, 2017a). The offices of the president and the provost have engaged in meetings with other Jesuit universities in Chile, Thailand, China, and Kenya. Scholarships for international religious and clergy from the president's office offer many opportunities in their formation and ministries. Many international religious and clergy have benefitted from these scholarships to pursue graduate studies at the Schools of Theology and Ministry, Education, Social Work, and Arts and Science with a promise to return to their countries upon completion of their studies.

In terms of institutional partnerships, the nursing school, for example, has service learning trips to Nicaragua and has established clinics to provide free health care for Nicaraguan community. They have also collaborated with other universities in Haiti and the Dominican Republic for nursing training. A number of professors have participated in the PAN American Health Association and reached out to the Swiss consulate in the United States, partnered with BC, to send Swiss and U.S. students to India and Singapore for public health care programs. The law school has similar collaborations with universities in Germany, Chile, and China in research and academic programs of international laws to ensure that BC students have professional experience in international law. Prestigious schools with global reputations are the targets for collaboration with BC's schools and centers.

Because of its national ranking and endowment, BC has received many requests from Jesuit institutions in the world for assistance in fundraising or human resources. For example, a senior administrator directed BC in partnership with an entrepreneur of a non-profit organization in Southern Uganda in building a water system to provide drinking water to an entire village and

a thousand students at a small school. The administrators comment that because of BC's reputation, many international entities increasingly request BC's assistance in finance, information technology, seminars, or training. They confirm that BC establishes partnerships in the direction of the Jesuit mission for social justice and creates benefits, workload, and commitments that are distributed equitably. An institutional leader explains that BC is not able to commit to any international initiatives, but its willingness to enter into international partnerships is based on international Jesuit apostolates.

For reaching out to other foreign colleges and universities, the Office of Study Abroad, for instance, established priorities on the basis of their mission, ranking, and location. An administrator comments, "I have to make sure that we have some kinds of Jesuit Catholic options for students in each part of the world... The Middle East is pretty much impossible." Because of safety issues, Jesuit identity, and geographical preferences, BC focuses on partnerships with other Jesuit institutions and areas of North America and Europe that share similar academic and research interests. He said:

There are other parts of the world in North America, Europe, where it is easier. So where possible, we want to have partnerships with leading institutions in other countries, and then ideally some options again, some options have Catholic Jesuit identity.

To help students in professional careers of social work, law, or theology, schools and departments at BC engage in partnerships with Jesuit research centers, legal aid clinics, Catholic networks, and international organizations in supporting global issues of immigrants and refugees, global environment, poverty, and social justice such as Jesuit Refugee Services, the Association of Jesuit Colleges and Universities, the Association of Catholic Colleges and Universities, NAFSA, and IIE.

Even though BC prefers to develop partnerships with Jesuit universities to leverage Jesuit connections, the data gathered indicates that schools and centers at BC have a tendency to establish collaborations with peer institutions for gaining access to cutting edge knowledge in research and cross-border education. One of the Deans shares his informal policy that they collaborate with leading scholars or international institutions to maximize the impact of important research being done on work and life. Partnerships with other foreign institutions usually are based on the personal interests of students or faculty who primarily conduct conferences, exchange programs, or global research. This tendency poses a large potential for the establishment of future academic and research collaborations and exchanges. In this way, the academic interests of faculty and students serve as an integral aspect in establishing long-term relationships with institutional partners abroad.

Several interviewees noted the relentless pace of the strategy of internationalization and the subsequent changes made as a result of the new committee on internationalization at BC. In general, BC does not have common procedures and policies for any international partnership in their strategic plans. The effort to partner with other international entities usually is discerned with some of the immediate concerns of the institutional rankings, financing, and infrastructure. After presenting a detailed description of the three pillars at BC, this chapter will disclose results from the interviews with direct interpretations and within-case analyses in responding to the research questions.

### **What are the Rationales for Internationalization at BC?**

Included in the various ways used to describe internationalization at BC are the rationales that motivate the university to integrate an international dimension into their teaching, research, and service activities. Data gathered from interviews with administrators indicate several

rationales for why they have decided to engage in a process of internationalization, which is an established feature of the mission of the Society of Jesus. Besides the mainstream motivations: academic, economic, social, and cultural rationales for internationalization, interpreted in the chapter of literature review, BC has other emergent rationales rooted in its Catholic and Jesuit tradition.

### **Pursuing Academic Excellence**

The first motivation for internationalization comes from a Jesuit characteristic of education: academic excellence. In responding to globalization, academic programs need to prepare students for career advancement requiring multicultural competency (international knowledge and multicultural skills). An administrator notes:

There are ten top work skills you need to have for the future workforce in 2020 and cultural competency is number 4... And so, in order for our students to have the skills and competency to work in the diverse workforce, whether in law, social work, nursing, or business, or education whenever you go, you have to have skills, the cultural competency skills.

This effort to prepare students to be globally competent graduates for the twenty-first century includes infusing an international perspective into BC's teaching and curriculum. To form the best members of a profession, students need to have global perspectives in the curriculum in order to assist them in achieving a level of global knowledge. As one of the Deans suggests: "The more aware of globalization students are, the better they will be men and women for others and for job placement."

### **Economic motivation**

The economic rationale is the major motivation for internationalization at most international institutions. Even though all administrators and faculty at BC admit that financial motivation is not a strategic priority for internationalization at BC, the university has to follow

the basic business model, which is linked to producing profits. To maintain its functions and develop global engagement, BC needs to create some financial resources for supporting international activities. A senior administrator explains that for nearly all of BC's sustainability, the university had substantially relied upon tuition-driven income. With tuition more than \$50,000 per year ("Fast Check," BC's website), providing financial aid for international students is a daunting challenge. At undergraduate levels, there are no scholarships for international students except in athletic programs; thus, international students have to contribute full payment—almost \$300,000 for a four-year education. Nevertheless, "graduate programs such as economics, philosophy, and theology would not exist without international students and thus they mainly receive some forms of financial aids" (Interview with one of the directors of international programs). An executive officer reasoned that BC could not expand all international programs nor partner with every institution in the world but had to deliberately allocate its limited resources for greater needs in light of its mission and affordable operations. Therefore, a financial rationale is necessary for sustaining BC's operations, but is not a major motivation for internationalization because it does not actively recruit international students for revenue generation.

### **Social/cultural motivation**

Acknowledging the importance of why BC should invest in internationalization, interviewees agree that international programs should prepare students to be internationally competent and more knowledgeable about intercultural issues in a globalized world. The findings are revealing in a world that seems more interconnected as technology and travel allow people a greater exposure to different cultures through media and tourism. With greater human mobility, all communities become more diverse and people are exposed to different ideas and

traditions. Students understand the world better by regularly crossing into different cultures and learning other languages to respond to the complexity of global issues. A Dean believes,

It is hard to do higher learning well if you are surrounded by people who have a very similar background. Just imagine that in the world in which we are living today, going through higher education, never having spoken with somebody from different parts of the world, never having your ideas challenged. I think it is not going to offer the best possible education.

Internationalization becomes an inevitable element to enrich curriculum. Study-abroad programs at BC diversify the community for social interaction. The Dean continues: “Yes, this school is pretty white, suburban, and pretty wealthy. But if we start bringing students from other parts of the world, it would help some of our students over here. It is changing.”

### **Emergent Rationales**

Below are some other emergent themes of the rationales discovered from the interviews and document analysis at BC.

**Ranking.** Many faculty members and administrators believe that, if BC wants to maintain a top national or achieve international ranking as the best Jesuit institution of higher education or the best Catholic institution in the world, it must be involved in globalization and move toward more internationalization. Thus, the university has been motivated to internationalize in order to better meet their goal of being recognized as the leading Catholic university in the world (Strategic Plans 2017) and to meet the wide-ranging needs of the increasingly large numbers of faculty and students interested in this initiative. Though numerous schools and programs of study at BC recently have enjoyed a top national ranking from *U.S. News & World Report*, a faculty member has concerns that BC’s peers are far ahead of them in terms of active recruitment of international students and faculty. He worries about the future ranking of BC if they are not active in international processes and operations:

We need to do internationalization because BC wants to be the best, and one of the best Jesuit institutions of higher education. You cannot avoid globalization. We will fall behind if we don't do that. That is the reality of the world. If we don't keep up with internationalization, we are not going to be top rank.

**Religious motivation (Jesuit or Catholic ideology).** Because of the nature of Jesuit education, senior administrators want to carry on the Jesuit values and the Society's history of global mission. An institutional leader affirms this rationale:

Our motivation comes out of our mission. We have said for years and years, we want to contribute to the greater glory of God... And I strongly believe we as an institution have an obligation to make our world a better place, more ethical, more religious coming out of our Catholicism, and commitment to the Church. And for the Society of Jesus, we know we are religious that have apostolic vision. So, when you think about why BC says its engagement in globalization is important, part of it comes clearly from our mission. We want to shape the world through ideas and values and concrete commitment.

Echoing this statement, all of the study participants, including two focus groups, touch in some fashion on the Jesuit tradition that BC is involved in international activities because the Jesuit mission and characteristics are inherently global in its basic understanding of humanity, community life, and holistic formation. "When we talk about internationalization, we talk about reflection, intentionality, and understanding places in the world. It is the core of Jesuit pedagogy. You have really to understand other people's points of view in order to best serve them."

The Dean of a professional school goes further in Jesuit motivation by affirming that BC needs to educate students to be "men and women for others" around the world, not just at home. "Unless Jesuit institutions become engaged in educational ministry that addresses the needs of those marginalized by internationalization and become aware of the global trend of connecting people, they will not be true to the Jesuit mission" (interview with the Dean, 2017).

**Self-interest motivation.** Because of increasing student mobility and the effects of globalization, internationalization becomes a matter of self-interest among students who are seeking an opportunity to pursue international spheres. The consensus from administrators is that

BC needs to fulfill the self-interested rationales of students. For instance, the convenient location: Boston is internationally diverse with multiple non-stop flights to the rest of the world daily. Some students in the focus group expressed their interest in improving English in a native English-speaking environment with the possibility of gaining a more highly respected degree or expecting better prospects for employment. A Chinese student explains:

Because English is not my first language, in a smaller environment like BC, it is easier for me to make friends. If I am in a community of so many Chinese students, I will just stay with them the whole day and speak my own language. But here environment can push me to speak English to make friends with people from different cultures and know more about the U.S.

Thus, to maintain and attract competitive and outstanding students and faculty, BC needs to move ahead in its strategic plans for internationalization to meet such self-interested goals.

### **Internationalization according to the Jesuit Mission**

The last section of this chapter will review the relationship between BC's internationalization process and the Jesuit mission. From the beginning stage to the process of internationalization initiated by the university and its personnel in light of the present phenomenon of globalization, Boston College has attempted to forge a link between the processes and outcomes of internationalization and the mission of the Society of Jesus.

Consensus data from all interviewees reveals that BC's internationalization process and its outcomes have been implemented according to the mission of the Society of Jesus. With a top ranking and financial availability, a University leader believes: "I would say more than most Jesuit universities around the world, BC is engaged in the international apostolate because we can. We have the possibility." This international apostolate has been raising awareness by pilgrimages for BC's Board of Trustees. One of the university leaders explains,

We took our board of trustees on pilgrimage to Spain and Rome twice in the last four years because we want them to have a sense of the international roots of the Society of



Jesus... They heard Fr. General's perspectives on higher education... So, that conscious awareness is well raised. And one of the impacts in the strategic planning was, we talked about the need to increase the global connection.

This commitment to Jesuit mission has been developed through the core notion of Jesuit education at BC, which is service-learning pedagogy. Students are encouraged to participate in international immersion trips to directly experience global issues of poverty, immigration, and sustainability. The strong sense of community is a highlight of Jesuit values at BC. One director of the international office believes that the global responsibility in internationalization at BC comes from the characteristic of "men and women for others"—the sense of global community that everyone is responsible and interconnected with for the universal good. Interviewees from the focus group believed that BC, with an emphasis on the Jesuit tradition of rigorous education, intellectual excellence, social justice, and *cura personalis* provides a holistic education. Two Chinese students confirm this statement: "BC's faculty respect you as professional. And then they want to help you. And the demand is very high. They demand a lot of work, reading, doing your work and writing papers, which I find is hard but is good for me in the future and for my service."

Many interviewees fear that, in order to maintain their ranking and national reputation, Jesuit institutions have fallen into destinesia and lost their identity and the mission given to them by the Society of Jesus. If the mission of Jesuit education is a preferential option for the poor, BC is not the university for this mission because there is no financial assistance for international students from lower socio-economic backgrounds. But a senior administrator of BC believes that the mission of Jesuit education is not simply for the poor but for the greater influence on society and the world; thus, recruiting talented students from upper socio-economic classes will have substantial influence on future secular leadership. The dilemma for BC in developing its

international strategy is how to include more global activities with foreign students and international institutions that need assistance and collaboration. Three interviewees reason that BC cannot pursue its mission for social justice, engage in any internationalization to include more international students from poor countries, or partner with other international institutions unless it has sufficient funding for its own operation. It would be nice to diversify the student body and internationalize its programs at BC, but who can pay the operational costs? A senior administrator argues that without adopting a business model, BC could not develop and survive to help others in the future.

### **Social Justice**

Included in the mission of social justice were commitment and awareness of students, staff, and faculty at BC. For staff and faculty at BC, the administrators are deeply concerned about social justice—the concept of Catholic social teaching that engages in the person’s community and contribution to the universal good. One of the Deans notes,

Care for the person, men and women for others, the idea that students for others focus, they think, on professional occupations. They don’t think about how they serve communities, the whole core of formation and discernment. So, learning how to think critically is not only about what you are doing but also about why you are doing it.

Jesuit educational values enrich the international curriculum and study-abroad programs, help personal development, and raise awareness of global responsibility. One of the institutional leaders provides some examples, “We have worked with alumni around the world on projects that combat illiteracy, malnutrition, and health.” An administrator confirms that the ethical element in the curriculum of International Studies is a requirement in addition to those in international politics, economics, and diverse religions. The course on international social justice was designed for them to reflect and express their thinking about issues of justice, morality, and ethical concerns.

Social justice is not simply a concept developed by faculty and staff but has been put into practice. The BC website shows that students commit to four hours of weekly service at a social service, health, or education placement in town and participate in an immersion program in Jamaica during spring break. The international immersion programs sponsored by the campus ministry office allow undergraduate students to build intentional life and faith-sharing communities. The data from the international students' focus group reveal that BC as a Jesuit university places a great emphasis on social justice through curriculum, seminars, and conferences. An international student notes, "The Jesuits are strong when they come to social justice, and they voice it many times without fear."

The effort of faculty and administrators is complemented by student programs at BC where there is a wide range of social justice initiatives underway. Interviewees note that the internationalization process needed to be directed towards engaging issues of global equality, poverty, human dignity, and core principles of democracy. This responsible internationalization can provide students and others an outlet for service and sharing in the mission of the Society of Jesus.

### ***Cura Personalis***

Another Jesuit value *cura personalis* (caring for the whole person) has been implemented at the schools and centers of BC. The focus group expressed their agreement that BC's faculty cared deeply for their students and willingly extended their assistance to international students who do not have the same background as domestic students. An international student from China showed appreciation to her professors for how much they tried to improve her study skills and how they spent more time on tutoring her privately. Students studying international affairs are encouraged to develop abilities to think not just academically but more personally. International

activities are filtered through the lenses of cognitive and spiritual reflection that help a person to develop more fully and to respect human dignity in the interconnected world.

### **Global Responsibility**

BC's commitment to internationalization lies at the core of its Jesuit mission. As a Jesuit and Catholic university, it has a universal responsibility to serve the broader purposes of the international network of Jesuit and Catholic universities, especially in developing countries (webpage of BC, 2017). One of the institutional leaders prizes what BC has successfully contributed to the mission of global responsibility:

Internationalization at BC has direct effects on some countries, academic programs, through nurses that have been trained here, teachers who have returned to their home countries, and have improved the lives of so many people. I think we have greater awareness of the world mission.

Through its educational work and services BC demonstrates a recognition for international interconnectedness and aims for multiple effects that BC's graduates can contribute to the common good and promote global responsibility.

### **Religious Aspect**

The ultimate reason why Jesuits are involved in education derives from St. Ignatius' life and the mission of the Society of Jesus which engages culture, dialogues with persons of other religions, beliefs, and values as well as transformative education for students as whole persons for global leadership (Society of Jesus, 2008). From BC's webpage, the university invites its members to be aware of their own experience and to use their knowledge to become men and women for others, based on the belief that God can be found in everything. For example, Campus Ministry and School of the Theology and Ministry have organized numerous workshops and seminars related to topics of Catholicism, interreligious dialogue, and creative engagement with culture by inviting scholars, religious, and clergy from around the world.

We are concerned not just with what we can learn about geography in the world or about how we strive for international exchange improvement but also to get students to think about their growth as persons in a context of studying international affairs to developing the ability to think about the meaning of life (from the interview with one of the Deans, 2017).

This religious approach is not a process of indoctrinating students with Catholicism but leading students to reflect on what they believe and what they think God is calling them to do for the world by using their talents (from an interview with an institutional leader, 2017). These seminars, clubs, workshops, and public forums for informed discussion of interfaith and religious issues have had a positive impact on Christian and non-Christian students. One international student shared her experience at BC this way:

Our family necessarily is not Christian, but when I feel helpless, Christian friends provide me with a lot of help. Even though I was not raised in a culture that is very Christian, I still feel, I still want to get to know more about it.

Furthermore, realizing the importance of its religious mission, BC commits itself by its strategic plan of 2017 to increase the number of priests, religious, and Catholic lay leaders from around the world studying there in order to enrich their religious witness on the campus and to strengthen the global effects of these Catholic students on the Universal Church. By doing so, BC is moving towards its goal of being the world's leading Catholic university and theological center ("Strategic Plan" 2017).

### **Strategic Plans**

The strategy of internationalization at international institutions (American Council on Education, 2011) calls for identifying the core principles and practices, balancing pragmatism with idealism, and outlining plans, action items and outcomes that align local and global interests. The strategy should take into account the institution's different models of global engagement at different levels of institutional leadership (ACE, 2011). Strategic planning

includes key stakeholders enacting the institution's commitment to internationalization, which is prioritized and highlighted in the strategic plans. Relying on data from such a limited number of study participants and from the information available on the institutional website makes it more difficult to assess the full scope of the strategic plan at such a complex research university. Yet, the relatively small quantity of data gathered at BC in the context of this study still reveals some common themes in its strategic plans.

### **Establishing Strategic Plans**

Awareness of the importance and relevance of the international dimension at BC seemed to be quite positive and fairly diffuse across the institution according to the data collected from the interviews with study participants. In 2006, the university formed a committee to create seven principal strategic directions, which come from "the wisdom, experience, imagination, passion, and hopes of hundreds of devoted individuals who help to form our community" (Message from the president, 2006). One of these seven principal strategic directions was designated for internationalization as "Global Perspectives, Aspirations, and Commitment."

The last two components of the seven principal directions relate explicitly to internationalization:

- BC aims to become a significant intellectual and cultural crossroads by leveraging BC's international resources and partnerships and its Jesuit and Catholic networks.
- BC is committed to becoming the world's leading Catholic university and theological center ("Seven Strategic Directions," Boston College, 2018b).

This principal direction shows BC committing to global intellectual life and cultural interaction, especially involvement in Jesuit and Catholic networks. Catholic tradition and Catholic theology are essential characteristics of this university, but it indicates no specific goals

to expand any programs in the three pillars of internationalization from the central executive office.

In 2017 BC launched a new strategic plan drawn from board-approved goals and objects and from the committee of institutional administrators.

To thrive in the coming decades, BC must remain true to its intellectual and religious roots and seek to be the world's leading Jesuit Catholic university. These ambitious goals distinguish BC from its peers in higher education worldwide, and reflect its desire to work for the transformation of the world (Boston College, 2018d).

This strategic plan is based on a donation of a million dollars from BC's alumni and benefactors. The main question of the strategic plan is as follows: "How will the University change and grow so it can meet the demands of a world that needs its distinctive contributions?" ("Strategic Plans," 2017) The plan identifies institutional priorities for the next decade with four strategic directions. One of them related to internationalization is underlined in Strategic Direction IV as follows:

BC commits itself in the coming years to increasing its presence and impact through creative partnerships on the local and national levels, increased outreach to international students, recruitment of faculty with international backgrounds, and the development of programs that promote global cooperation ("Strategic Direction IV" 2017).

This internationalization commitment is followed by enhancing international aspects in the classrooms and curriculum and expanding the undergraduate international studies major as well as increasingly partnering with international entities for experiential education. In contrast with the old strategic plan in 2006, the new plan has a more specific direction and explicit rhetoric on internationalization, especially in the Strategic Direction IV: "developing a more effective structure to promote and coordinate international initiatives."

### **Organic Strategic Plans**

It is unclear whether the introduction of the new Strategic Plan would in reality expand the bases for more ample involvement in the planning process; nevertheless, key insights here include the fact that there is a fairly organic approach in planning for internationalization at BC, significant contributions from midlevel administrators and faculty, a thorough commitment of expanding internationalization and improving institutional ranking at different levels of BC, and internal or external factors such as financial resources and legality driving the internationalization process.

A common theme from interviews reveals that BC does not centralize its international activities nor does it have a centralized strategy or an explicit internationalization policy emanating from the administration, but middle level leadership at the University has initiated and created international activities in research, teaching, and service to society. One of the executive leaders at BC acknowledges this statement by clarifying:

I am not saying we focus on a decentralized approach. We are just operating. We have a strategic plan. And that strategic plan says we want to increase the global engagement...I would call the process of internationalization organic. It started small and has been growing... We want to have various programs. They come out of individual initiatives or strengths. It is not the top deciding. It is coming more from the lower levels with these initiatives.

From the standpoints of other Deans and officers, the internationalization strategy at BC is developed from organic and random initiatives at middle-executive offices such as schools, offices of international students, or study abroad, and the centers. One of the directors of international activities reinforces this notion:

Strategies of internationalization are formed by bottom-up, midlevel administrators like myself. It has never been top-down where there is a very clear mission, vision, setting out the goals that we try to meet. It is just what happens—a kind of organic process.



From the data gathered from interviewees, BC currently is in transition to establishing new strategic initiatives for internationalization. An administrator at BC states that this organic process of internationalization has started in different departments.

We encourage people to think internationally, and propose the program that fits BC's resources and mission, and then we try to provide the funding... It is not the top deciding. It is more coming from the lower levels with these initiatives (From an interview with an institutional leader, 2017).

However, the criticism of various other study participants lends credence to suggestions of two administrators that at BC, and perhaps in much of Jesuit higher education in the United States, faculty and staff from grass-root levels have a desire for centralized strategic plans and guidelines from the board of directors, presidents, provosts, or top administration.

I think to push international plans in the future, the whole point is the Board of Trustees and the President really see it as a direction that we need to formalize, to solidify even better what we have done. And so that is where I think that all administrative levels get involved (From the interview with a Dean, 2017).

Two professional school Deans believe that BC has a platform with adequate resources and a nationally-ranked research reputation. But as opportunities for international students, partnerships or study abroad arise, the institutional strategy from the top must be relevant to the global demands so that schools and departments set strategic goals in corresponding to the university's policy. Therefore, planning for internationalization at BC is a complex affair and not easily captured by the limited scope of this study. The central theme that emerges from these data is that the strategic planning process depends on an organic approach to identifying and responding to opportunities that are then formulized and supported by the institution as a whole.

### **Financial Strategy**

One of other emergent themes from the data in the planning process is the financial strategy for funding international programs such as international students, study abroad, global

research, and partnerships. The data suggest that budget and fundraising for internationalization at BC do not show a strong effort to focus on international stakeholders. Instead of fixating on national ranking and expanding more buildings, BC should pay attention to international alumni and students to fund international programs. The evidence from international admissions at BC indicates there is no financial assistance for such undergraduate students at this time. Even though these participants agree that finance is not a major issue for BC, and its administrators currently consider BC very popular in the United States, financial resources to assist faculty and students engaging in internationalization has not been planned. This requires the administrators to name some scholarships, fellowships, and endowment for the specific purposes of internationalization.

### **New Committee for a Self-study of BC's Global Engagement**

In 2016 BC's administration assigned a committee directed by a former professional school Dean to conduct a self-study of BC's global engagement. The committee includes many directors and faculty directly engaging in international activities. The director of this committee announced:

The force behind our efforts is the belief that BC has something unique to offer in the international arena. Our Jesuit Catholic mission and heritage positions us very well among other institutions of higher learning. BC's focus on the liberal arts, on integrated sciences and society, and on the dialogue between faith and culture opens up many opportunities for global engagement and mutually beneficial exchanges. (USPI website, 2017).

This statement seems to echo the mission statement of BC but has no direct or explicit directive for internationalization. Discussing this new role and the committee director, all interviewees share similar concerns regarding what the director's responsibilities and direction should be. A manager of an international office acknowledges that the director of the committee

has a credible amount of intelligence, experience, and creativity, but he does not have the executive power needed to undertake specific actions for the next five or ten years for BC.

### **Governance**

Since the university has formed the organic strategy plans for internationalization, middle-level administrators wish to have a senior international officer (SIO) who coordinates all international activities from all schools and centers or policies that come all the way from the president or provost to set an intentional direction for internationalization processes and outcomes. One of the directors of international activities thinks that it would be a challenge when the university does not have a specific vision or mission from the top leadership and an SIO to collaborate international perspectives so that faculty and staff could share the same mission and have the same commitment. He identified this following issue:

Where we are lacking is fully articulated internationalization strategies... We don't have a vice provost system for internationalization... We don't have any one at that level who really has agenda that is set, approved, and ready to go. I think that an agenda needs to be affirmed and propagated by the top leadership at BC.... We put money behind it. We put our name on it.

### **Regional University**

Another common theme arising from the interviews is whether BC is an international or a regional university. When one of the Deans was asked about this issue, he asserted:

Most Jesuit schools are trying to see themselves as global, but not all of them.... One thing about Jesuit schools is still locally based. BC is becoming global. But I don't see the Jesuit schools really have reached that kind of global engagement that you see from some other universities with large global activities... But I think most Jesuit schools in the U.S. are considered as very regional institutions.

Even though observations by the Deans and faculty show that BC has commenced its process by recruiting more international students and cooperating with other Universities in Europe and North America as well as by improving curriculum in the global context, faculty and

Deans acknowledge BC is not as internationalized as other peer and cohort institutions. An administrator indicates that because BC was founded for European immigrants and has served mainly domestic and local students, it would not be easy to transform this mission to be more internationally inclusive in a short period of time. There are opportunities to enrich education and international policies and build BC's reputation in international rankings.

Internationalization is not a priority for BC at this time, as a faculty member reasons, because it has not yet implemented any concrete actions.

### **Key Motivators and Obstacles**

The process and implementation of internationalization at any university depend on key motivators and obstacles. The data displays the consensus among participants at BC that all interviewees—students, faculty, and administrators—show awareness and desire to internationalize teaching, research, and services at BC as an imperative direction in the future. Deans and administrators realize that the university cannot effectively become international unless faculty are committed to their teaching and research—and they are the ones who implement policies, strategies, and projects that make international activities work. Because of their responsibilities, administrators and faculty have different points of view on internationalization. Administrators are concerned about financial resources, ranking, and religious mission whereas faculty and students pay more attention to diversity, curriculum, study abroad, and global citizenship. Students, faculty, and midlevel administrators prove to be the key motivators for international activities while top leaders play a role of encouragement and endorsement for any international initiatives.

**Obstacles.** Despite these indications of motivation for international activities at BC, there are various emergent themes of obstacles within its internationalization process. The data

gathered from the interviewees indicate that, since BC has been ranked as one of the top Catholic universities in the United States and has ten percent of admitted students out of 30,000 undergraduate applicants, the institution has no intention either to recruit international students or to set goals for international admissions. However, what reputation BC has earned in the United States is not on the same level perceived by communities of higher education in the world. According to a director of international programs, BC still is not well known in foreign countries. Secondly, with the deep-seated history of BC for European immigrants, the local mindset of administrators and faculty needs more time to transform to a global commitment in its academics and recruitment from a university with 70% white domestic students— as one of the directors of international activities recommended. Thirdly, a senior administrator argues that there are real obstacles to having more international students: their presence would make teaching more complicated because of language and cultural issues. International students with inadequate preparation for Western studies would be less successful in reaching the high expectations of professors and American students in the classrooms. Such cultural and language barriers are burdens and keep faculty from focusing on their academic goals of research and teaching. If BC wishes to recruit more international students, then more professional staff and faculty with multicultural knowledge are required to assist such students in adaptation to BC's academic requirements. Fourthly, various criticisms collected from interviews show that BC currently does not have any leader for internationalization who has distinguished international experience and participated in strategic plans and policies for international activities. "I don't find people who are more global and international. They may have international experiences in their own fields. But no one who sets the goals, directions, projects, and programs. That remains in theory, discussion, and just come up some ideas." Lastly, a faculty member from

interdisciplinary studies expressed his observations about physical spaces of building for international activities and the lack of coherent coordination for international programs on the campus. In spite of different offices for global studies and projects, BC does not physically centralize departments or offices related to international activities to become a center of global studies or global citizenship as other universities do operate. Lacking coordination and explicitly physical space for international focus scatters all international affairs and makes interdisciplinary programs of global studies more challenging for students and faculty.

### **Distinct Characteristics of BC**

Much of the data generated about the distinct characteristics of BC appears to have both similarities and differences with the U.S. Jesuit colleges and universities that help us respond to the research question, “How does the internationalization process differ among U.S. Jesuit colleges and universities?”.

BC’s internationalization is not unique or special when compared with other Jesuit colleges and universities in the United States, but it is different from other non-Jesuit schools because its international aspects have been rooted in the history of Jesuit internationalization and the Jesuit mission. All administrators and faculty invited for interviews agreed that the motivations for internationalization come from the mission of Jesuit internationalization and the nature of Jesuit education. With a large endowment and financial resources as well as the top national ranking BC has enjoyed, the university has more potential to expand its internationalization as it states in the new strategic plan:

BC must remain true to its intellectual and religious roots and seek to be the world’s leading Jesuit Catholic university. These ambitious goals distinguish BC from its peers in higher education worldwide, and reflect its desire to work for the transformation of the world

The process of internationalization and its goals have some distinct characteristics that separate BC from other Jesuit colleges and universities. The significant emphasis on Jesuit education in its curriculum and teaching beckons all international activities. One of the Deans shares his knowledge of the Jesuit mission in the interview:

Jesuit universities are actually in a unique position in their way of forming students, in the way we think about the liberal arts, in the way of character formation, all these things necessary to being a great global and international institution.

The way of educating students is in the direction of forming them to be men and women for others. He provided an example:

The other thing that we do to try to achieve a broader goal unique to Jesuit universities and BC is really to encourage our international studies majors to seek out internships at nongovernmental organizations or for non-profit or other institutions that have some sense of serving the common good.

Nevertheless, the process of internationalization has different features among the Jesuit U.S. colleges and universities. Boston is an international location and has an airport with more non-stop flights to the rest of the world. An international student sharing her thoughts about why she chose BC instead of other public schools said that BC's community was a smaller environment in which she could improve her English while easily interacting with other students from different cultures and learning more about the United States. One of the institutional leaders showed his pride in BC by saying that BC had more resources than any Jesuit institution in the world and could commit to internationalization activities in light of the mission of Society of Jesus and the Catholic Church.

In 2017, QS World University Rankings placed BC's theology as one of the top world-class programs, in which many international graduate students, including a great number of Jesuits, clergy and religious registered for graduate degrees. The Dean of the theology school said, "The University takes learned ministry most seriously. Good theology undergirds effective

ministry, which is reflected in this global ranking” (BC’s website, 2017). BC has a Pontifical Institute, one of ten Pontifical institutes with ecclesiastical faculties established and approved by the Roman Catholic Church. This religious status allows BC to confer ecclesiastical degrees such as the baccalaureate, licentiate, and doctorate of sacred theology—a European system of degrees in the sacred faculties. These degrees are prerequisites to certain offices in the Roman Catholic Church and teaching posts in Catholic seminaries in the world (Center for Applied Research in the Apostolate, 2006).

### **Summary**

This chapter presented the findings from one of the three in-depth case studies that emerged into themes in the form of research questions: “How did BC internationalize through the three pillars of internationalization?” and “How is its internationalization related to Jesuit mission and values?” Even though this analysis is complicated by the enormous size and complexity of this research institution, a small set of meaningful conclusions can be drawn from the available data, highlighting essential themes of BC’s experience with internationalization.

The data display that BC’s internationalization has the following characteristics:

- Ranking leading Catholic University: From the strategic plans and what study participants observe, BC’s executive officers “seek to be the world’s leading Jesuit, Catholic university” (Strategic Directions, 2017). This motivation affects the profiles of international students who have potentiality to become world leaders; its international relationships with other institutions, especially the ones deeply rooted in Catholic tradition and the Jesuit heritage; and study-abroad programs with professional and internationally well-known universities in the world.



- Organic Strategic Approach. The process of international engagement at BC shows that the efforts and initiatives of internationalization have been established across the different levels of the institution from the creativity of its Centers, Schools, faculty, and staff. The University's central administration approves and provides affordable resources for international activities, proposed from the grass-root level, according to the mission of the University, the Society of Jesus, and the Church.
- Great awareness of internationalization: Data from all the participants indicate that there is a great level of willingness and enthusiasm for the concept of internationalization as an inevitable phenomenon in the future. Skepticism and unwillingness from faculty and middle level administrators may delay their creative initiatives until university leaders have more direct and explicit goals of internationalization, as indicated by one of the Deans, who notes, "We want to wait if the University will have any international vision because I don't see a point of creating another structure in my school unless the University creates a great structure that we can tap into."
- Potential capacity to expand international activities. With a large endowment, strong financial standing, and a national reputation, BC has more ability to develop its internationalization.
- Disparity between rhetoric and the reality. Empirical understanding of internationalization efforts at BC has been acknowledged in its strategic plans and the administrators' awareness because the mission of this Jesuit university calls for close engagement with global issues and marginalized populations and because this institution has a particular set of factors that hypothetically interact with their ability to prioritize and carry out internationalization activities. However, the reality of internationalization in

the three pillars is still behind in its rhetoric regarding its planning. Specifically, the data from BC's website show that BC fails to meet the mission by not offering any financial aid to undergraduate international students—the lower socioeconomic classes—even though its mission is to globalize the university in terms of diversity, study abroad, curriculum, research, and other services.

Included in the response to these themes were BC's multiple rationales for and benefits of pursuing internationalization efforts. Strategic plans for internationalization are in the beginning stages of assessment and organization even though internationalization processes and outcomes have been randomly initiated by departments and schools. From the data analysis through the model of three pillars of internationalization, BC, a distinguished academic institution, is enjoying its top national ranking in the United States and expanding both its global image and its campus commitment to internationalization and to carving out a global niche in accordance with Jesuit mission. The challenges associated with internationalization efforts at BC were the final theme of Jesuit mission (social justice) to emerge from the data gathered for this research study. The following chapter will present the findings at another Jesuit university, one on the West Coast that has a greater emphasis on international students than BC does.

## **CHAPTER 6: THE UNIVERSITY OF SAN FRANCISCO (USF)**

This chapter explores the University of San Francisco (USF), chosen as a case site to study the perceptions of executives, faculty, staff, and students about the comprehensive internationalization process, motivations, rationales, and priorities through the lens of the mission of the Society of Jesus. The results of the data collected from the University's website, documents, and interviews used for this research study are reported in this chapter. The purpose of this case study was to understand the phenomenon of internationalization at a Jesuit University on the West Coast with a high proportion of international studies and a diverse student body and how it responds to research questions: three pillars of internationalization, USF's unique characteristics of internationalization, and the process and outcomes of internationalization. This chapter is divided into three parts. The first describes the internationalization process and outcomes in general, based on its profile, history, and the three pillars of internationalization. The second investigates the rationales, benefits, and strategies among the administrators, faculty, and students in responding to the phenomenon of internationalization. Based on the results of analysis on internationalization dynamics at USF, the conclusion includes interpretation and main findings regarding how USF integrates its internationalization with the mission of the Society of Jesus.

Data collection consisted of the websites and available documents of USF, and semi-structured interviews of administrators, Deans, and faculty, plus two focus groups of international and study-abroad students. Information-rich key informants were purposely selected to participate in the study, including the president, provost, directors of international activities, Deans of schools related to global aspects, and students involved in international programs. This case study will keep the participants anonymous to protect their identities.

## University profile

The University of San Francisco, established in 1855, is a private Catholic Jesuit university near Silicon Valley on the West Coast. *Business Insider* ranked USF in the top 25 universities with the best location in the country in 2017 (Jackson, 2017). With a high density of Latin American and Asian people plus many technology companies, as well as historic and cultural events, the university is, as one of the University's leaders boasts, a world-class destination for international students. The campus is located in a neighborhood right off major highway, minutes from the nearby bay, and a half hour away from the international airport. According to its *Fact Book and Almanac* (Ziajka, 2017), the campus has 24 buildings, centers, and stadiums and it is small in comparison with other U.S. Jesuit national universities even though it enlarged its facility by acquiring a women's college in 1978. Surrounded by multiple ethnic towns, it has various centers that serve as gathering places for hosting campus fairs and events. During my visit, various international students sat in groups at the tables and benches along the pathways studying and engaging in conversation. One can taste different international food carts throughout the campus. I spent time exploring the campus, where there are many offices serving international students. The campus has plentiful international faces and, as an Asian, I felt much at home and very comfortable. One of the institutional leaders emphasizes the importance of this location by saying: "We always focus on the Pacific Rim that is granted to ourselves in San Francisco... It is easy for campuses on the coast like USF to be more globally engaged than other places"

Furthermore, USF has a total endowment of \$293 million and its website displays a total undergraduate enrollment of more than 7000, as well as 4000 graduate students whose doctorate programs include education, psychology and nursing disciplines. It currently offers more than 70

undergraduate, 60 post-graduate, and seven doctoral programs. USF was ranked among the top ten institutions with the greatest racial and international diversity in the student body among 280 national universities (The Chronicle of Higher Education, 2016, Almanac issue). It focuses on the Pacific Rim and Latin America; thus, for the past ten years it has expanded its offices in the capital cities of developing countries in Asia and Latin America. USF has international students from 95 foreign countries and domestic students from all 50 states except West Virginia.

International students make up 19% of the number of total students. The university's student body is so diverse that there is no majority student population—even Catholic students are less than 30%. In the fall of 2016, even though the white population was 27%, students of color were in the majority, making up 74% of the student population. The Asian American population (21%) was the second largest student ethnic group university-wide. Latino/Hispanic followed at 20%, then those of two or more races (7%), and African American (3%). From the fall of 2000 to the fall 2016, the ethnic composition of the total USF student body changed remarkably: the Asian students increased by 101%, the Hispanic student population increased by 214% the number of African American students increased by 64%, and the white student population decreased by two percent.

There are currently 28 student clubs and organizations at USF that highlight the university's ethnic and cultural diversity. The University is divided into five different academic divisions: The College of Arts and Sciences, the School of Law, the School of Management, the School of Education, and the School of Nursing and Health Professions; and it has more than 20 interdisciplinary centers and institutes including the Center for Latin Americans and Asians, the International Institute of Criminal Justice, and the Center for Law and Ethics—focusing on international perspectives.

The internationalization process at USF has been developed over the years. It was established to respond to the ethnic, racial, and socioeconomic diversity of the city and the country with a vast movement of European and Asian immigrants in the late nineteenth century. The University of San Francisco was founded by European Jesuit immigrants. In the beginning lay faculty in the beginning came from Italian, Irish, German, French, Mexican, and Philippian ancestry. During the widespread movement of anti-Asian sentiment widespread on the West Coast and throughout the country, USF opened its doors to accept Asian students. Even before the civil movement of racial segregation, the University admitted international students from different ethnic backgrounds: African, Latino, Asian, and European participating in all academic and athletic programs together (Ziajka, 2016).

USF has a specific stand toward internationalization because of its institutional motto “change the world from here,” which connotes global engagement in different geographical and national levels. Internationalization at USF is a process in which administrators make a commitment to move USF toward a direction of globalization. The Dean of one of the professional schools explains, “We have international students who come here, and then we have immersion programs where we take our students abroad so that they can get some of those international experiences.” The following parts will examine the three pillars of internationalization at this university.

### **Internationalization at Home**

#### **Curriculum**

The essential element of internationalization at home is the on-campus curriculum to prepare a student to be a global citizen and responsible leader. The website “Core Curriculum” (2017) explains, “core curriculum is built on that same essential principle, providing students

with a common foundation for thinking critically with an eye toward a greater good” across the humanities, social, and behavioral sciences, the sciences and the arts. The curriculum outcomes related to international aspects include the knowledge to understand social responsibility in the world, appreciation of cultural and ethnic differences in a multicultural society and globalizing world, and the ability to work for social justice (USF’s “Core Curriculum,” 2017). A professor involved in the international curriculum believes that internationalization is not necessarily just learning about other cultures or languages, but it is an understanding of the dialectic—the relationship between the local and the global and the transnational issues. The niche of USF’s curriculum is its special strength in Asian Pacific study, especially in its graduate programs. A USF leader described the goals for education of global citizenship thus: “We prepare people to return to their home countries, or especially go to the third world countries to engage in long-term successful sustainable economic development.”

The consensus data gathered from the interviews show that each department of USF has international components in its curriculum. For example, the Political Science program is concerned with issues of peace, economic development, and human rights in the world. It provides students with cognitive awareness of civic responsibility in governmental structures. The Business Administration department ensures that students understand and are educated for business and its social and ethical environment and that they become leaders to respond to real-world business challenges through a global lens (USF’s websites). In addition to 44 credits of core curriculum, USF requires three elements for graduation: service-learning, cultural diversity, and language.

### *Service-learning requirement*

Instead of sending their students and faculty to Europe as other Jesuit universities traditionally have done, administrators concentrate their academic programs on Latin America and Asia in order to serve a high Asian density population in San Francisco. One of the administrators admits, “We have a number of programs with Asian studies...and emphasis in China...also graduate programs in Pacific study. I would say that the Pacific and Latin America have been playing bigger roles for us.” For instance, the School of Education’s mission is to prepare professionals to work in historically marginalized communities; therefore, service learning is a part of the University’s mission. A professor of international programs affirms the benefits of service-learning for students as follows: “When they do their service learning activities, certainly they get engaged in service with people who are other than you. On understanding diversity more generally, I would say there’s a lot of evidence of that on this campus.” Because USF intentionally diversifies its faculty body, international faculty have some effects on curriculum. One of USF’s Deans said:

We hire people who add to the variety... of areas of international studies, Asian studies, and Middle East Studies. There have been many ways that we did but everything was done through a process that started with a recommendation of faculty. So, the programs came from faculty.

For instance, they recently created a graduate program in immigration studies to respond to the labor market but also to students’ interest.

### *Cultural diversity requirement*

The expected outcomes related to the cultural diversity requirement are to help students understand the effects of global interdependence through such international issues as migration, economy, human rights, politics, and globalization; as a result, they develop solidarity with and compassion for the marginalized and respect diversity in human communities in terms of race,



class, and ethnicity. Even though the university's community is very diversified, the leader of the University still believes: "we can bring people from different backgrounds together in very fruitful conversations."

*Foreign language requirement (languages taught at USF)*

Except for the nursing and health programs and some other programs explicitly indicated, students at USF are required to study at least two consecutive semesters of one of 14 languages offered by the University: American Sign Language, Arabic, Chinese, French, German, Greek, Hebrew, Italian, Japanese, Latin, Portuguese, Spanish, and Tagalog as well as English for international students. One of the university leaders said: "We offer academic programming that prepares our students to work in international organizations after they leave by offering many foreign languages."

The outcomes of the international curriculum are that students understand the connection between their own culture and global realities and are able to reflect and identify interconnections between their own countries and the world. This international curriculum is a comprehensive program for developing globally competent professionals and forming global leadership with the necessary language skills and cultural sensitivity.

**International Studies**

USF has undergraduate and master's degrees in International Studies. These are innovative and academically rigorous interdisciplinary programs in the humanities, social sciences, and arts and sciences that concentrate on the processes of globalization, the role of international institutions, the complex nature of conflicts, and global economic issues. A major in International Studies engages students in critical analysis and ethical examination of current global problems in the contemporary era. International Studies aims to produce a greater

awareness of and appreciation of multicultural, interfaith, and ethnic diversity in the interconnected world. The program is specifically divided into different geographical tracks: African, Asian, European, Latin American, and Middle East studies; and functional tracks (thematic concentrations): global politics, international economics, culture, environment, peace and conflict. Students are required to take three to four semesters of languages that are tied to the region; thus, there are different language programs on the campus such as Russian, Arabic, Chinese, Japanese, Tagalog, and Hebrew. In addition, the students are encouraged to participate in study abroad or international seminars during the summers in developing countries where they can improve their language skills and enrich their studies. A director of this program shares her goal that this opportunity forms students to be global citizens engaging in different levels of community. The purpose of study abroad is not to solve complex world problems but to experience interconnected global issues and have a sense of solidarity with foreigners.

The outcomes of international studies are to help students understand global dynamics and apply their knowledge across disciplines in order to address international issues and to contribute to the common good and global responsibility. The faculty of this program articulates this outcome in the context of globalization, “We want students to be engaged as global citizens... It is part of linguistic competency, cultural understanding and community engagement.” She believes that raising awareness of interconnection in the global world is part of global citizenship and also ties back to the mission of the University.

### **Centers and Institutes**

Among the 17 USF centers and institutes, there are numerous centers related to international perspectives such as the Ricci Institute for Chinese-Western Cultural History, the International Institute of Criminal Justice Leadership, the Center for Latino Studies in the

Americas, the Center for Global Education, and the Center for Asia Pacific Studies. The websites of these centers show their missions to create a harmonious community with diverse backgrounds by raising multicultural awareness, understanding, and embracing at the local and global levels. Students and scholars have access to various seminars, workshops, and media to learn from one another, and to reflect on social and identity issues of power, privilege, and oppression. International students are encouraged to participate in sharing their struggles, inculturation, and successes in order to collaborate and to build community on the campus. There are various meetings each year about building relationships, exploring multiple identities, and deepening their cultural awareness.

### **International Faculty**

According to ACE (2017), faculty has a great influence and is central to the success of internationalization—forming and delivering the curriculum and implementing the institution’s research mission. The faculty body comprises more than 500 full-time and about 700 part-time professors with a diverse make-up: approximately 57% Caucasian and 43% non-white faculty (USF’s website). From the report of Academic Affairs’s office (2017), during the academic year 2015-16, the ethnic composition of USF’s faculty changed significantly: the number of Asian faculty increased by 250 percent (from 20 to 70), the number of Latino faculty increased by 126 percent (from 23 to 52) and faculty from African origins increased by 77 percent (from 13 to 23), while the population of White faculty increased by 13 percent (from 246 to 279). With an ethnically diverse faculty (43% of non-White), there is a wide spectrum of international perspectives. A Dean from one of USF’s schools shares his faculty hiring policy: “Hiring an international faculty, it is either in the form of hiring faculty who are interested in international topics or faculty who come from other countries.” The university’s administrators confirm that

they intentionally hire faculty from many different countries and encourage engagement in internationalization through grant programs and immersion trips.

Sending faculty and staff abroad on immersion trips, especially in third world settings, is a tremendous way for them to appropriate the Jesuit mission of the university in a much deeper and more profound way. But sending faculty to international conferences is a way they can meet colleagues and we hope form partnerships that will last in the future. It is a very important part of our strategy. Of course, we do a lot of training for staff.

An instructor in an international program believes that because the University has several internationally oriented faculties, students have opportunities to learn international content in their classes. Since the university actively recruits a large number of Chinese students, it hired a Mandarin speaker in centers of academic and student achievement and provides professional Mandarin-speaking counselors to assist Chinese students in their cultural and language struggles. Spanish-speaking professors also are available for Hispanic students. However, the data gathered from the interview with a Dean points out that her department does not simply hire faculty from other parts of the world but is more interested in having faculty with international concepts. She says: "I, as a Dean, am very attuned into people's awareness of global forces. So, I am always interested in people who can expand their ideas, who can see beyond, and who can understand this concept of the oneness of humanity." The Dean emphasizes that what the potential faculty member can contribute to the global perspectives of students is an important qualification for hiring in international programs. These various insights provide clear indication that recognizing the faculty's importance to the internationalization effort and enriching the faculty's development for international initiatives have been developed at USF. Above are the issues of curriculum and faculty development. The next section will focus on international activities abroad.

### **Internationalization abroad**

Burgess & Berquist (2012) define internationalization abroad as a platform for international cooperation and exchange that includes a wide range of student mobility, research collaboration, degree/non-degree programs in foreign locations, and distance learning through technologies and e-learning. Internationalization abroad is a key strategy for academic, individual and social development. Followed are discussion of study-abroad programs and international students in particular because USF had the distinction of having the highest percentage of foreign students on the campus for the past five years.

#### **Outbound Study-abroad Students**

Study abroad at USF has been administered by the Center for Global Education, and this Center offers study abroad, field-study, internship, immersion, and external programs with over 140 sponsored study abroad programs in more than 70 different countries. The Center is dedicated to providing students and faculty with opportunities to experience a global perspective by studying in and interacting with other cultures. These international programs allow students to gain a critical sensitivity to the complexity facing an increasingly interrelated world. One of its senior administrators believes: “Only by exposing our students to these international perspectives can we truly educate. Without that it’s not possible to do a full education.” To train students to be global leaders, USF has international leadership programs with study abroad during summers to Ecuador where students are exposed to the issues of social justice, environmental sustainability, and human rights that the local community experiences. One of the Deans interviewed shares her expectation and benefits from study-abroad programs:

It’s not that students go to Ecuador and come back and ‘Check.’ ‘That’s done’. But rather, like hopefully, that experience where the students are going back home... It’s saying, “Oh, now, I want to go here and learn about this. Now, I want to do this. I want to go into

my classroom and teach my students how to think about the global you know, in a different way.” So, that’s where I think my answer to that is a little bit more complicated.

The goal which USF’s administration expects from the study-abroad experience is that students learn from and experience the world resulting in the motivation to change the world based on their international reflection. This international reflection combined with Jesuit education in service learning have been implemented. It fosters the enrichment of soft skills such as openness, empathy, independence, and adaptability. For example, an administrator recalled one of the immersion trips. When students were led by staff to participate in one of the management programs in Budapest by focusing on environmental issues, both students and staff volunteered to clean up environmental damage caused during the Soviet period.

To help students achieve the benefits noted above, the website of this Center assures that students receive high-quality cross-border education at a cost that is similar to that of studying at USF. According to the report from the Center of Global Education, USF usually sends on average 500 students abroad for study, about five percent of total students which is no greater than the national average of 5.26% for the 28 U.S. Jesuit institutions. In the 2015-16 academic year, USF had 368 students participating in sponsored programs, 74 students in external programs, and 413 in short-term programs—with 344 students receiving some financial aid and 263 students without financial aid from the university. The School of Arts and Sciences has 373, the largest number of study-abroad students, followed by 178 students in the School of Management, and with the other schools showing lower totals. The Schools of Nursing and Education have the lowest number of overseas studies participants. Among all majors and degrees, Business Administration has 52 students involved in study abroad, the largest number; the second largest is International Studies with 48 study-abroad students, and then other majors such as Sociology and Media Studies.

**Table 7: USF's Sponsored, Field-study and Internship Approved Programs**

<b>Regions</b>	<b>No. of Countries</b>	<b>No. of Institutions</b>
<b>Africa &amp; Middle East</b>	10	18
<b>Asia</b>	16	23
<b>Europe</b>	27	57
<b>Latin/North America</b>	20	31
<b>Oceania</b>	6	16
<b>Total</b>	<b>79</b>	<b>145</b>

The number of sponsored programs for study abroad at USF is well balanced throughout all continents. Despite USF's location on the West Coast and the desire of its administrators to emphasize collaboration with Latin American and Pacific Rim regions, European countries and programs are the major partnerships with USF. In academic year 2015-16, only four students went to South Africa, 49 students studied in Asia (35 in the Philippines, 10 at Sophia University in Tokyo, and four at other institutions), five students went to Australia or New Zealand, 15 students to different South American countries, and 116 students participated in programs in European countries—predominantly in England, Spain, France, and Italy.

Even though interviews show the positive benefits of study abroad for students, the process of admission to the sponsored programs is reserved for junior and higher students. The University-sponsored study-abroad programs require one-year pre-applications with the academic Dean's approval, a minimum cumulative GPA of 3.0, and junior standing (or completing 64 units). The short term/summer programs in general admit all students and all credits count toward graduation but are limited to a small number of applicants, first come first served. The external programs basically have no affiliation to USF's registration and supports. Students can participate in any external study-abroad programs but cannot transfer credits to the University and have no financial support for such activities. Tuition, housing, and other expenses are paid directly to the third party and students are required to request a leave of absence from

USF. Thus, study-abroad programs at USF are optional and opportunistic but strictly for qualified students who meet requirements monitored by the Center of Global Education. Other students such as freshmen can participate in study abroad during the summers and intersessions.

In terms of student exchanges and immersion trips, USF has not yet developed student exchange programs because international institutions have different structures of tuition with USF. One of the faculty members described the history of internationalization abroad at USF, especially the immersion programs. In the beginning, a small group of faculty and students worked with Habitat for Humanity in Central America because the group did not have any relationships with Central Americans. He explained,

We chose Central America because of the proximity, but also because of the connections with the immigrant population. And it was that opportunity to engage with the community, but also to engage on social analysis, which was really from the very beginning that is what we were focused on, including reflection and social analysis. We weren't going down there to solve problems, but we were going to meet people, hear their stories, and then kind of work together on some possible solutions for them to accomplish in their location, and for us to accomplish when we returned to the US.

Today USF runs yearly the faculty immersion programs to Central America or Asia as well as develops study-abroad programs in El Salvador, the Philippines, Thailand, and China. The experience is to learn about the Jesuit mission and to engage with another Jesuit institution. For the past ten years, USF has had approximately 100 faculty and staff joining the immersion trips and participating in seminars of social analysis during spring break. The faculty member who supervises the immersion program developed it according to the principles of Jesuit education, which “starts with experience, the gathering of the data, and reflection, geographical reflection, and then action.” Administrators at USF have challenged their students and faculty in immersion trips to developing countries as part of the school’s mission for social justice. The same faculty member describes further, “We need to have experiences with the majority of the



world, how the majority of the world lives because they don't live the way we live, obviously.” Thus, they have sent faculty, staff, and students to developing countries in Asia or Central America to explore the cultures and languages. The immersion trips of USF faculty and staff to developing countries are by preference of administrators and opportunities for its faculty to interact “with informal communities where displaced people are being housed with minimal services, poor shelter, and poor education.”

Moreover, data gathered from that interview show that 66% of undergraduate students participate in short-term (one or two weeks) programs and about 60% of the International Studies undergraduates engage in some study-abroad programs, while the majority of graduate students have some internships abroad. But study-abroad programs for one semester or longer are limited to junior or senior students. In the year 2016-17, the law school closed its international program and USF cut about 30 study-abroad programs. Two administrators explain the reasons for this restriction at USF as follows: “We don't require study abroad... The requirement would be burdensome on students because they cannot afford the cost of going... We had that conversation but I don't think we can do it because of the diverse population at USF.”

Two study participants believe that the diverse profile of students at USF and the cultural characteristics of San Francisco may allow students to learn from one another without participating in study abroad. However, this opinion is contrary to the insights of an administrator, who suggests: “I think it should be required. Going to another country is going to improve perspective at least on your own country.... They will learn it's different than here and maybe that's the beginning of globalization. They had many positive experiences.” The data from the focus group of study-abroad students also point to a couple of reasons why the university may be motivated to promote more study-abroad programs:

If you do go at it with a respectful and open mindset, you can learn way more than you ever can in a classroom because there's a limit to the classroom physically and academically and you can't quantify what are you learning all the time. I think I definitely changed the way I think about social justice, about learning about the world at large, coming back and made me do a lot of reflection in America, myself. So, I don't think you can measure the value of studying abroad. I think it's really important.

Yet the financial issue is a challenge for the university since USF is a tuition-driven institution and has no funding for scholarships or grants to study abroad. When the students participate in study abroad, they have to pay the cost at the foreign institutions, and thus USF loses their tuition. Moreover, the administration of study abroad involves risks related to traveling to unstable areas. An administrator describes: "One of the reasons that we cut some study-abroad programs is we felt they weren't safe, but what it meant is that we did not want any programs that are in the Middle East or in Africa." Data collected from interviewed participants indicate two themes for reducing study abroad at USF. First, last year administrators at USF decided to close study abroad as too expensive for the university, and second, they discontinued any international engagement in Africa or the Middle East due to fear of dangerous situations.

Nevertheless, aware of the importance of study abroad, study participants throughout the institution point out that financial aid is crucial for encouraging more participation in study abroad. One administrator notes that USF is in the midst of a capital campaign and hopes to raise money for study-abroad scholarships for low-income students. He says: "That is one of the things we are looking to raise money for to make sure that at the minimum financial barriers are not going to stop them from study abroad."

The data collected from the majority of students, faculty members, and administrators who participated in this study illustrate the overall picture of study abroad at USF. This picture of out-bound student mobility displays a sense of urgency as well as tremendous support from institutional leaders. It contributes to a deeper knowledge of foreign languages and cultures and

enhances international dialogue and understanding of global issues from different points of view. At the same time, frustration with administrative complications for study-abroad admission and the limited resources for expanding the programs become a pervasive and key aspect in all facets of the university. It is quite difficult to keep up with the demands of the institution in this increasingly dynamic area if the university does not have sufficient financial ability.

### **In-bound study-abroad students**

The presence of international students has grown since the founding of the university but dramatically increased when the university experienced a financial crisis in 2008. One of the institutional leaders explained that this crisis forced USF into expanding its international recruiting operations. In the beginning they set the quota for the international student population at around seven percent, and then the number of international students steadily increased yearly after they opened recruitment offices in East Asia, India, Europe, and especially China. In the academic year 2016-17, they set a goal for international students—20% of the total student population. One administrator for international students states that USF has an office in Beijing with a staff of eight and another office in Bangkok with a staff of four in order to recruit Asian students. On the USF campus two different offices process the applications for international students and provide other services after they arrive in the United States.

On the website of the OISS, the introductory statement is friendly and welcoming to everyone: “There’s always a chance you’ll make new friends from all over the globe. You might even run into someone from your part of the world.” The President of USF wanted to create a worldwide friendship network within the student community; thus, the number of international students is growing. There are more than 1,700 degree-seeking and 28 non-degree-seeking international students. In academic year 2014-15, international students at USF were 19% of the

total student body, giving it the highest percentage of international students among U.S. Jesuit institutions, even though Georgetown University has the largest actual number (2,757) of international students. 1,212 are undergraduates and 523 are graduate students. This percentage exceeds the national Jesuit average (7.67%) and the national average (5.2%) of international students. In the fall of 2016 (USF's "International Student Population"), international students came from 93 countries and included 975 Chinese, 79 Indonesians, 96 Indians, and 47 Taiwanese as the majority number of international students. The number of the students by region consists of 28 from Africa, 1419 from Asia, 139 from Europe, 74 from Latin America, 59 from the Middle East (mostly Saudi Arabia), 29 from Canada, and 17 from Oceania. The School of Management with majors in Business Administration and Finance dominates the student body with more than 1000 undergraduates and graduates (Website of USF's ISSS, 2017).

As the President, the Vice President of International Relations, and the Director of international students describe, most of the international students who attend USF by paying full tuition, plus covering the very expensive cost of living in the city, come from China. They argue that unless a university has a special agreement with a particular country, the international population at any institution usually is dominated by Chinese students who are newly affluent and numerous. At the University of San Francisco, Chinese students (more than 70% of the total international students) attend the finance and management programs at USF. The administrator elucidates that USF has a good reputation in China because of their famous financial degrees. The Master's program in Teaching English to Speakers of Other Languages is attractive to a good number of Asian students who plan to return home to offer English to their people. The global leadership program in education, which prepares educational professionals to work in

historically marginalized communities, enrolls various international students who intend to return their countries for reconstruction.

One of USF's senior administrators set a goal to diversify the portfolio of students by reducing the percentage of Chinese students to 50% and increasing the quality of international students. The office in Beijing accepts the scores of GaoKao—the national higher education entrance examination in China—as part of their requirement for admission to USF in addition to TOEFL scores and other requirements. The strategy of recruiting Chinese students has been developed through the years. One of the institutional leaders describes the procedure of admission to Chinese students as follows:

We recruit students from China in two ways. One is the more traditional way, where students submit SAT scores, ACT scores, or TOEFL scores. We interview most of our students in Beijing. For the last two years, we have also had students presenting their GaoKao scores. And so, if they are in the top 10 percent or 13 percent, and they don't get into the top two universities in China that they want, we meet with them that summer. They take the GaoKao in June. In July we will interview them, assessing their English language proficiency through direct interviews, and admit them in the university right then and get the visa application in their hands. And they can be here at the end of August, maybe 20-25 students in the first year and an equal number in the second year. So, it is not a very large number because they save four years and they don't have to take SAT or TOEFL after graduation from a Chinese university.

In addition to raising the qualifications for international students' admission, USF attempts to diversify the international student population through two emphases: geographic and disciplinary criteria. An administrator described these two approaches as actively recruiting other students from the rest of the world rather than focusing only on Chinese students and admitting students who are interested in other disciplines than just business. He depicts the university's plan as follows:

Because the vast majority of international students we were admitting were taking undergraduate degrees in business. And the business school was feeling the brunt of this. On the other hand, they were seeing advantage because their enrollments were going up,

and consequently their budgets increased. So, we did embark on a process to try and equalize this a little more. Our target was to get to 50% from China within five years. Instead of depending on standard exams such as TOEFL as other U.S. universities do.

USF's faculty conducts interviews and proctors exams for Chinese students, based on their GaoKao scores and four linguistic skills of English with a goal to choose the highest quality students for various disciplines at USF. Being aware of risk of relying on one country, administrators at USF did not intend in the beginning to recruit only students from China, but the famous programs at USF such as finance and management have recently lured more Chinese students. Furthermore, the plan to recruit more qualified international students reduces the number of applications. The high-quality pool inevitably places USF in a competitive market with other prestigious universities for outstanding applicants.

However, a faculty member argues that the strategy of selecting qualified students implies that all problems are usually blamed on international students. They are not prepared for study skills and Western pedagogy such as liberal arts in the United States. The professor believes that this criticism comes from faculty and domestic students who are nervous and anxious about interacting with international students. The university must challenge faculty who have mindsets of Western knowledge, superiority, and lack multicultural sensitivity. She admits that the academic problems of international students indicate unpreparedness on the part of the University and of faculty training. Faculty and domestic students should have training in multicultural awareness and more interaction with other students. Services to international students such as language training, resident life, and cultural adaptation should be available on the campus. These plans must be formed systematically and continually in policies and implementation.

**ESL programs**

Since the university decided to admit qualified international students, USF no longer offers conditional admission or English as a Second Language programs for students who lack English language proficiency. All students who meet the standardized English proficiency and get accepted can participate in Academic English programs for Multilingual Students, run by the Department of Language, in order to improve their oral and written communication skills. A Conversation Partner program also matches international students with proficient English speakers at USF to practice English, learning about U.S. culture, or forming friendships and networks. In addition, the Institute of International Students has six-week summer programs for advanced level international students who want to improve their English proficiency.

**Problems with having many international students**

Although the university is ranked as having the greatest diversity and largest number of international students for the past ten years (IIE, 2016), consensus data gathered from administrators and international students indicate that these students face similar challenges and problems to those of anyone else initially entering a foreign environment. The following common themes are taken from the interviews with study participants.

*Language and academic barriers.* Common criticism from faculty and administrators shows that international students struggle in the classroom because of language or academic gaps. Understanding lectures, including professors speaking too quickly and with unfamiliar jargon was reported as being challenging. A faculty member shares her experience of working with these students:

The influx of international students, particularly from China, peaked and there was quite a bit of anxiety on this campus from the faculty and staff. "These students are not prepared. Why are you admitting all these students?" Students who came here thought

that they were going to get an English education and are suddenly in classrooms where half their classmates don't understand.

However, the focus group of international students, especially from Asia, indicate that without the ability to confidently ask questions and understand class discussions, silence, and the effort of listening may be mistaken for disengagement. Beyond understanding literary English, an inability to comprehend idioms and slang and get familiar with Western education (critical-thinking pedagogy) can create some discomfort, considerable stress, and negative withdrawals on the part of international students.

*Social isolation.* In a study based on extensive interviews with over 200 international students, Sawir, Marginson, Deumert, Nyland, and Ramia (2008) classify three forms of loneliness in addition to language barriers: personal, social, and cultural. While personal loneliness (loss of familial contact) and social loneliness (loss of social networks) are regularly recognized and anticipated, they also identify cultural loneliness, based on the absence of familiar cultural features and one's mother language. Interviewed participants disclose their observations that international students are usually conspicuous when they study at USF—not only do they speak their native languages, but some form isolated ghettos among themselves. Even though there is intellectual agreement in the brochures for international students that diverse students are encouraged to integrate, data gathered at the interviews show that USF does not have a systematic program to internationalize the campus and support foreign students to form one community. An instructor of international students explains her views on this social issue:

Domestic students are afraid of embarrassing or making international students feel dumb if they don't understand each other. International students are afraid of feeling dumb if they don't say things accurately to domestic students. And then when you get a predominance of international students who come from a highly enclosed and collectivist society, you have other barriers that are contributing to not engaging very effectively...



But the issues of social dominance, of enculturation, various issues related to the perception of the dominant culture here create a wide, quite complex picture of engagement.

These problems of social, cultural, and personal isolation, the teacher admits, leave international students in a situation of involuntary marginalization.

*Hostility to international students.* In spite of improving the quality of international students through admission requirements and of advocating integration of these students with domestic ones, administrators and faculty commonly admit that at this stage hostility toward foreign students remains. A study participant says:

I would rather say that there were some people at the university, faculty and maybe even people in higher positions who were simply uncomfortable with having this large number of international student population, basically the Chinese student population. Some people pointed out that we were becoming economically too dependent on one country, and they were concerned about what would happen if they were some event or series of events that would result in a rapid decline in this particular population.

These negative views about the lack of hospitality to foreign cultures, particularly from non-Western and developing countries, held by staff, faculty, and domestic students at USF are pervasive. International students who struggle with English and fail to apprehend Western culture experience some sense of rejection and isolation. In the IIE's survey report *What International Students Think About U.S. Higher Education (2015)*, almost 50% of Chinese students and 32% of international students perceived that the United States does not welcome international students. Thus, the international students' experience of hostility at USF suggests the need for a more systematic integration program to counter such issues.

In responding to language and cultural gaps among international students, USF has invested in personnel in policy and procedures in programs to support and integrate them on the campus; for example, they invite these students to USF for the summer programs and provide opportunities for them to interact with domestic roommates or conversation partners. A

university leader explains that they offer various psychological support, spiritual care, academic counseling, and cultural workshops. At the Center for Academic and Student Achievement (CASA), Chinese-speaking advisors provide academic tutoring, a supportive environment, and study-skill development to international students so that they can achieve academic goals, integrate into the USF community, and enhance personal growth and the values of a Jesuit education (website of CASA). The faculty and administrators agree that CASA and supporting programs play important roles in providing foreign students with extra academic and cultural help because there are many culturally competent and international counselors on site. They hope that these services can be extended to resident life and student life and systematized throughout the university. Data from faculty and directors of international programs suggest that the plan to help international students integrate on the campus has been discussed among faculty and administrators, but its implementation is still behind what they expect. Likewise, the lack of enforcement of policies and systematic programs was perceived by many of the study participants to be a real obstacle in terms of hospitality and support to international students. An administrator echoes this concern: “So we see students coming, and then ... those students struggle because the university actually lacks the policies needed to provide the type of support that they need to excel in their studies.”

*Financial aid to international students.* Financial aid to undergraduate international students is very uncommon; such scholarships are often quite competitive, depending on athletic or special talents. Neither federal nor local governments provide any financial assistance to international students. Study participants acknowledge this dilemma for low-income international students as they say:

We’re very sympathetic to international students because we realize they’re not able to get federal funding or federal financial aid, and so, for that reason, our scholarship funds,

when we give those out, do a lot of times prioritize international students because we realize that they don't have the same opportunities as our local students. We have a few scholarships that were given to us by donors that are for people from specific region, like we have a scholarship program for students from Africa for instance... So those kinds of things exist. But there is a consciousness that for international students, the funding sources are more limited in the U.S., and so, we do prioritize them.

Administrators in past years set a guideline of a discount rate not exceeding five percent for undergraduate international students. International students also are invited to apply for merit scholarships and are judged by the same standards as domestic students. The financial aid to international students relies on revenue generation that all international students paid in the previous year. An administrator describes: "if we admit 100 students and you take all the revenue those students generate, then we should try to keep it about 3% or so." However, the major scholarships for international students are reserved for graduates, especially doctoral students. In general, a university leader believes: "Many of our international students come from quite wealthy families and full-tuition and room-and-board prices are something they can easily afford. And they are getting very high-quality education in exchange for that." Moreover, international alumni have donated the same as domestic benefactors, the university leader says, because they see the educational quality at USF and are willing to invest in the younger generation.

Despite USF having a small amount of financial aid, most undergraduate international students have to pay the full educational cost to attend USF. Study participants believe that the contribution of international students helps USF to achieve its mission for domestic students and to internationalize the campus. Since international students can afford to cover the full educational cost, administrators are able to offer financial aid to domestic students. Thus, it balances resources to assist low-income domestic students and allow USF to pursue its mission, as administrators explain. Common data show that domestic students benefit as much as their

international peers from diversity and interaction programs on campus. They are more likely to reevaluate their world views, examine current issues through broader horizons, and learn a foreign language. At the same time, criticism from faculty indicates that the university pays more attention to recruiting international students than to supporting services to integrate them into a new environment. Two faculty members reflected the criticism that, though a high proportion of international students is a positive sign of internationalization, merely depending on the highest percentage of international enrollment is nothing more than a financial ploy to recruit as many full-tuition paying students for revenue generation. But in order to increase a great number of international students and study-abroad programs, USF has to expand its global networks and international partnerships.

### **Internationalization Partnerships**

Global partnerships are among the three essential elements of internationalization. They guarantee that higher education institutions raise their international profile and reputation and provide opportunities to enhance the curriculum, generate revenue, develop visibility of the institution in the world, and recruit a more diverse student body (Sutton et al., 2012). In the beginning, instead of setting up joint MBA programs at universities abroad, the USF school of Arts and Sciences started joint degrees in environmental management with Xiamen University in China, the Catholic University in Budapest, Hungary and other universities in the Philippines and Thailand, because these countries, particularly China, have to deal with environmental problems. This decision, as one of the Deans affirms, distinguished international partnership at USF according to the mission of the Society of Jesus. The University has a wide range of networking with international institutions for their study-abroad programs, joint degrees, and internships. The common procedure for establishing any international partnership with USF,

according to a senior administrator, is first, but not exclusively, to target Jesuit institutions in other countries where they can share similar Jesuit values. The remarkable achievement of USF's international partnership is the relationship with the Ministry of Education of Chinese government for launching bilateral agreements between USF and other Chinese universities. As one USF leader pointed out:

USF is in the final stages of applying for permission to the Ministry of Education for creating some kinds of collaboration... This is something that the Chinese government is very interested in, at the local and provincial and central levels. Then what to do is to put up money to make these kinds of collaboration happen. So, China is very interested in this because they think that their universities can be improved by this kind of collaboration. It's not just a matter of students studying; it's also a matter of their faculty, but also their administration learning about the American system.

This leader concludes that these cooperative academic programs with those Chinese universities allow Chinese students to study for the first two years at a home university and then finish their bachelor's degrees at USF.

### **Institutional partnerships**

USF is a member of AJCU and has participated in discussions about collaboration and operation among the 28 schools; in particular, they shared with other universities their method of how to recruit and retain international students. USF has sent staff to participate in conferences run by the *Asociación de Universidades SJ de America Latina*. A Dean who attended these conferences explains, "The idea is to collaborate and to build a bridge between U.S. Jesuit universities and Latino Jesuit universities."

The Master in Global Entrepreneurial Management program has global collaboration with other Jesuit universities around the world. This is the only partnership of this master's program among international Jesuit entities to enable students to learn entrepreneurship in Asian,

European, and North American markets at three international institutions: the IQS school of Management in Barcelona, Spain, Fu Jen Catholic University in Taipei, Taiwan, and USF.

USF over the years has partnered with the Jesuit Province in China to establish Ricci Institute for Chinese-Western Cultural History—a resource for the study of Chinese-Western cultural exchange with an emphasis on the social and cultural history of Christianity in China (Ricci Institute, 2015). This center contains numerous contemporary and classical books written about the Jesuit's works in China. One of the administrators said that the Chinese Province donated a large number of classical books from China—the best collection of materials on the history of Christian missionary work in the last five centuries in China— and USF established an endowment to bring international or domestic scholars of Chinese history and culture to conduct collaborative research.

Also, USF regularly has collaboration with different Jesuit universities in the world. The migration program for example is the result of a partnership between USF and the Jesuit *Iberoamericana* University in Mexico. The School of Nursing Health Profession at USF also has multiple partnerships with Vietnamese universities to increase and improve the quality of nursing in Vietnam. They have an academic agreement for study abroad with a Jesuit university in Cali, Columbia, for language immersion and seminars of pedagogy. They also host an international Jesuit conference on the campus. Currently, USF does not have any cross-border branch campuses for academic programs because of limited resources or obstacles of the legal systems in foreign countries, but these are speculations from the interviewees.

### **Program partnerships**

USF has several joint degree programs with other Jesuit universities around the world such as with the Ateneo de Manila and Ateneo de Naga where USF's students can spend a

semester in the Philippines to take courses and have an immersion experience by living with other Filipino students. The data gathered from the interviews with Deans and senior administrators show their commitment to collaborate with other international institutions for joint degrees. A university leader articulates this commitment:

We will continue to explore the many different structures that we can take, including one-semester-long exchanges, joint-degree programs. To think in between like 4+1 program where students will spend four years at one Jesuit university, and then one year in different country in another university. And then take a bachelor and master degree from either one of the schools.

In terms of student exchange and internship, USF has no student exchange due to different tuition systems and credit translation. A few schools have one or two international partnerships with foreign institutions for global collaboration. For instance, the School of Education has recently engaged with a group of English language teachers in Lithuania for summer training programs. The School of Arts and Sciences has collaborated with foreign agencies to build a library for street children in Zambia, and to bridge the digital gap in Peru.

International partnerships at USF have potential impact on curriculum development, student mobility, collaborative teaching programs, and research networks. It has had advantages in partnering with China for a long time because of its aggressive recruitment programs. The mission-drive programs in service learning and internship for social justice have been organically developed at the grass-roots levels. However, international collaboration at USF lacks a comprehensive strategy for expanding any international involvement; therefore, there are no student exchanges, branch campuses, e-learning, or dual degrees established. The activities of international partnership at USF appear to be responsive to international demands that can benefit USF.

## **Mission and Vision**

The three pillars of internationalization discussed above are the result of the vision and mission statement of USF, as the institutional leadership is deeply committed to internationalize the university and to provide faculty and students with capacity to transform the world. The university's identity as Catholic and Jesuit is clear in the mission statement, but this identity is extended to welcome students and faculty of every faith and no faith. An explicit reference is made to international perspectives of the academic goals in the mission, and one can identify the institutional commitment to educate students to be world leaders with focuses on social justice and global responsibility, namely where it states that it "will be internationally recognized as a premier Jesuit Catholic urban university with a global perspective that educates leaders who will fashion a more humane and just world" (USF's mission statement). Also, the University's mission has guidelines to promote a diverse, socially responsible learning community underscored by faith and justice.

The following section will discuss the rationales for the USF commitment in its vision and mission, as the collected data displays international descriptions, especially the remarkable phenomenon of the highest percentage of international students and diversity of student body at this university.

## **Rationales**

The data collected from USF interview participants and other university sources point to the three primary reasons within the Jesuit mission why this university has chosen to actively pursue a process of internationalization.



### *Economic motivation*

The continued accretion in international students studying at higher education institutions in the United States has had a significant positive economic impact—adding more than \$35 billion to the U.S. economy in 2015 according to the U.S. Department of Commerce. The economic rationale is both a realistic and a survival issue for any Catholic university to internationalize its operations. In interviews, administrators admit that economic motivation is a great rationale of internationalization in terms of recruitment of international students because “they require less financial need than the domestic students.” “But that is not the first reason why we do so in this case, but that is the consequence” of active recruitment from China. The administrator admits that internationalization can bring fiscal benefits to the university. She further notes, “USF falls a little bit into a dangerous situation where we see internationalization as being the place where we get tuition, high paying students. So, bring them in because it's good for -- fiscally, it's good for the university.”

The consensus data from interviews suggest that the economic rationale is a secondary motivation for pursuing their mission statement, and the approach of this Jesuit University makes it unique and different from other peer institutions. An administrator defends this economic rationale for the mission of USF by admitting: “We would be in a very different situation if we didn't have international students because of the money that they provide. But we want to do that intentionally so that we stay faithful to our mission.” Clarifying this economic motivation, a faculty member at USF states:

I say that obviously having as many international students we have who are here, they're paying full tuition. They're funding a lot of what the university does. Absolutely. That's a reality as well, yes, and that obviously is a priority. But that priority cannot trump our mission statement... So, our revenue should be funding our mission statement.

### *Social rationale*

International students enrich the campus and “domestic students can really benefit from interaction with students coming from other parts of the world who have a very different experience.” The data collected from the interview show that international students contribute in various ways to university life and create more interactive opportunities for all students. A professor at USF believes that students and faculty benefit from learning about diverse contexts and realities through internationalization in higher education and they emerge as global individuals, collectives, and institutions—a process of integration of a world community. Against the current attitude of nationalism (“America first”) professors at USF argue that internationalization educates the human being first and raises awareness of a globally interconnected community rather than narrowly focusing on national or institutional interests: “We want people who are broadly educated, and a broad education by definition includes knowledge of the rest of the world...So I think that's the single most important thing with human beings first, and Americans second.”

According to an interview with a faculty member, USF supports internationalization because it is part of humanitarian services that provide opportunities to students, staff, and faculty for caring for the poor and the marginalized and accompanying people who are suffering. “The majority of the world lives in very dire, extreme poverty...and so how do we use human knowledge to resolve some of those situations?”

### *Academic rationale*

Internationalization enhances knowledge and the learning dynamic in classrooms. All study participants from a study-abroad focus group admit that what draws them to study abroad in the first place is that they need to complete their foreign language requirement and learn how

international people perceive the world and especially the United States. A student who participated in an internship in a developing country in Asia shares her perspective about study abroad, which expanded her horizons of knowledge:

I think having that openness and willingness to challenge your views and put into question why it is that I am allowed to have my own comfort then when there are other families that sleep on the floor, have no running water and stuff like that. So, I think it's a good experience because you see that it is not the only narrative of what a life is. And you realize that there's more out there and I think of anything when you come back from being abroad, you want more. But now I know that there are more, a lot more people that the textbooks, the classrooms, media have not been able to expose to me because they're not accessible through those mediums.

Not only do trips abroad widen students' knowledge of the world but also the presence and interaction with international students and faculty on the campus help domestic students develop international mindedness. A Dean of a professional school told a story:

Several years ago, we had a full scholar from the Soviet Union who came and spent a year here, and it was the first time for most of our faculty members. They have rarely met someone from the former Soviet Union, or like, you know, knew about policies over there, education policies, or how they think about multiculturalism, and things like that. So, I mean, those kinds of experiences I think are critical to higher education institutions.

The administrator goes on to explain the importance of seeking wisdom and the truth in the world where knowledge can transform geographical or cultural boundaries.

### ***Jesuit nature***

As USF is a Jesuit institution, study participants agree that USF is engaging in internationalization because of its Jesuit nature and history in the world. An administrator accedes, "The main driving factor is the mission of the university as a Jesuit institution...I do believe we try to do everything we do based on the mission of the university, the way it sees itself as a Jesuit institution." A university leader argues that the Jesuit mission is inclined to humanistic formation, namely its essence embraces all of humanity and reconciles differences in justice, economics, and power. With the slogan "men and women for/with others," it is not

enough to concentrate on serving some special people or nations, but Jesuit education with an increasingly global sense motivates everyone to be in solidarity with other human beings; therefore, internationalization is part of the Jesuit mission for the service of the people on the earth and for the human family in their pilgrimage to the transcendental goal—the meaning to life.

### **Benefits**

According to data gathered from all interviews, internationalization brings various benefits to the university and the world, especially in the wake of globalization whereby the world becomes more interconnected across borders. Hence the boundaries of higher education itself expand. The benefits of internationalization that administrators expect are to bring the world together, namely, that they train world leaders “who are going to understand that, if they make a decision, that decision is not just going to benefit their country, but also influence other people.” The administrator continues, “To me, people are going to be aware of their social responsibility both in terms of social justice as well as of the environmental issues that are global, no longer local. We always plan to work together. So global responsibilities are the biggest benefits.”

Diversity of international population changes the dynamic of research agenda and classroom conversations. An interviewee believes: “It opens up the world for people, and they have a different understanding of what’s happening.” All study participants accede that students from around the world who study at USF contribute to local scientific and technical research, especially in the Silicon Valley where many technology companies operate. International students help prepare domestic students for global careers or motivate them to learn foreign languages; and this often leads to longer-term academic partnerships and economic benefits.

Interacting with international students on the campus contributes to a student's cultural competency, communication skills, and critical thinking ability. A faculty member said:

Having international students here is just a great opportunity for you to get to know students from other countries, to get to learn about them and their culture first hand. Because I am sure you read in course work or elsewhere that people tend to form stereotypes of other places and other things that they are not familiar with. The best way to break those down is to get them to have first-hand experiences.

Since study-abroad programs at USF are not required and are limited to a small group of students who can afford them, having various foreign students on the campus provides an opportunity for domestic students to understand and experience other cultures and languages. An administrator clarifies:

Even though some domestic students never study abroad, if they spend the whole year on campus, they at least have an opportunity to meet and become friends with other cultures. Those experiences alone can break down the stereotype so many U.S. students have of other cultures... I am sure that a relatively small portion of Americans even have passports, meaning a small portion of Americans travel to other countries. The number of Americans who get the chance to travel to Asia or Africa is relatively small. We can provide that opportunity to students who do not have it as study abroad or an immersion trips. Just getting to know people from other countries is kind of going to give them a leg up.

Another benefit of study abroad is the first-hand experience of other cultures and language immersion. A study participant affirms this benefit: "To give people the best education about other cultures, you really need to go and be there." He said: "We can teach our students in the classroom through books and materials. Or we want them to learn about China, Vietnam, but nothing substitutes for being able to go and actually spending time there." A student who participated in a study-abroad program in a developing Muslim country reflected the benefits from this trip: "Study abroad really pushes you to experience other ways of living people—how they live—and it does make you less judgmental, more open." Not only does internationalization affect students' worldview, but it is also part of preparation for professional development as

measured in terms of career advancement. A professor affirms this benefit: “I don’t think in today’s world that there is a job where at some point you don’t come across internationalization... We are interconnected now. This understanding of other people, government, and policy is a fundamental part of education”

### **Risks and Challenges**

Internationalization at USF has some challenges and risks for students, faculty, and staff. Data collected from interviews indicates that study-abroad programs lead to some revenue loss at USF because of the tuition paid directly to other foreign institutions. Therefore, a faculty member disclosed an executive decision for escaping financial loss: “When we had to make some adjustments to financial stuff, we cut many programs that were deemed too expensive.” On the other hand, study abroad can create some issues of neo-colonialism or imperialism in internationalization, in which ideas and cultural values from developed countries are imposed on foreign countries and suppress other local cultural traditions. For instance, one of international professors complains that instead of learning other languages and respecting others, English becomes a dominant language in the process of internationalization. Western higher education, because it dominates the system of indigenous institutions, overlooks the contribution of indigenous values at the cost of perception of superiority of Western institutions. She said: “if we’re not aware of these criticisms, then we run the risk of replicating neocolonialism, which is problematic in the name of our Jesuit mission and values.” In addition, the obvious kinds of risks related to traveling the world to which students may be exposed include terrorism, natural disasters, accidents, and legal violations. These are challenges that administrators should be aware of when sending students to study abroad. Other risks for in-bound students may be considered also.

Although international students contribute significantly to institutional revenue, academics and community, some study participants criticize the unethical issue of neoliberalism in which individual institutions, to promote individual self-interests, achieve profit making and compete with other groups without public restrictions for social welfare (Thinnes, 2013). One of the Deans said: “As part of this way of thinking about international students as revenue, you ultimately dehumanize the students. That’s the greatest risk: that you see the most commodities were all as human beings; thus, you betray your own mission.” Furthermore, having numerous international students, the faculty member admitted that English proficiency and cultural differences are challenges that force professors to restructure their curriculum to accommodate non-western students and seek out the Learning Center for academic support. The Dean acknowledges this problem: “The biggest challenge in teaching might be learning how to educate students immigrating from other parts of the world. You can’t just think about how do I teach within a classroom the way we have done for a long time.” Also, having many international students affects the institutional support costs to cover psychological and cultural services for these students.

As the university intentionally selects better-qualified students from throughout the world, it becomes able to function in a highly competitive market of recruitment with other prestigious institutions. Two professors raised concerns that the competition may lead to unethical procedures of large-scale international student recruitment, which also surpasses the intellectual and intercultural purposes of internationalization.

Since USF is a Jesuit institution, which requires Christian/religious courses in its core curriculum, international students without a Christian background face challenges to comprehend

the content of the course in theology. A theology professor shared his experience, “We have to rethink how we do that... It makes us look into our curriculum.”

Various administrators and faculty members pessimistically project the situation of international students under the current presidential administration, “The current climate in the U.S. seems not really to like immigration...it is challenging in so many respects.” The atmosphere of xenophobic hysteria in the United States is going to negatively impact international students’ enrollment. One administrator admits that it adversely affects recruitment of international students and faculty and perceptions about the United States from global communities.

Even though USF intentionally concentrates on international perspective on the campus, there is no one delegated for the position of senior international officer who can advise about policies and procedures and oversee international activities as well as coordinate with other schools and departments. Hence, professors identify the issue of communication among departments. An instructor admits that various departments at USF have international content in their curriculum, but USF has a lack of coordination or collaboration among schools and departments. She suggests:

Communication has been an issue of internationalization. I think of the communication from the very top, from the vice provost level down to the faculty level. There has not been communication on this issue because I think they have not talked about it in concrete ways.

### **Many eggs in one basket**

Because over half of the international students at USF come from a single country, China, some study participants at USF are worried about what could happen should trends in China turn upside down. The administrators admit that international tuition revenue rescued the university’s financial crisis in 2008 and bolstered its operation; therefore, the university is susceptible to



probable financial risk in the event of a reversal of this trend. One of the senior officers expresses concerns:

We have over half of our international students from China. We are trying to diversify that pool. Yes, we are very dependent on one country. If China does not allow its students to come to the U.S., that will have a huge impact on us... Certainly financially, but in other ways as well. We are concerned about that, moderating as much as we can. We feel a little helpless.

Moreover, with more than half of all international students now coming from China, administrators believe that the university needs to provide additional language courses, counseling in Chinese, and other accommodations to meet their cultural needs; and international students may not be providing the same kind of cultural diversity to their campus as some professors have criticized.

Above were descriptions of the three pillars of internationalization with rationale, benefits, risks and challenges. The next section will explore how the university establishes strategies to develop internationalization, not simply for career advancement but also according to the mission of the Society of Jesus.

### **Strategies of Internationalization**

In response to the main theme and research questions that emerged from the data, “how the Jesuit institution internationalizes and establishes strategic plans?” the internationalization process was integrated into USF’s institutional structures and functions. This section will begin a brief description of the strategic plans in order to gain a general understanding of the strategy as interviewees and relevant documents (2028 Planning Document and Internationalization Task Force Report) described it. The strategy of internationalization has evolved at USF from different schools and institutes for the past ten years. The school has a strategic plan for 2028 supported and encouraged by its Board of Trustees. “The Board of Trustees three years ago listed

continuing internationalization of the university as one of our top priorities” (University leader’s interview).

The data collected from interviews show that USF’s 2028 strategy focuses on a global context as part of five main issues that Deans have asked their faculty and the departments to implement in accordance with the Jesuit mission and identity. In this strategy, the Jesuit Catholic tradition clearly is the first item in the plan; the second one is the advantages of USF in San Francisco, a location with the energy, resources, diversity, and opportunities of a world-class city on the Pacific coast. The fourth pillar of this strategic plan is diversity, in which a number of phrases explicitly signify international conceptions and action items: “different voices and perspectives are present in curricula,” “recruit and retain a rich mix of students, faculty, and staff... so that the university community...broadly resembles the world,” and “to enrich students’ understanding and appreciation of a diverse and multicultural world class city.” The fifth pillar of the plan is the global perspective. USF highlights a global university’s responsibility for forming global citizens who should be aware of their responsibility for an increasingly interdependent world that “offers innumerable opportunities for good but is also home to two billion people who struggle to survive on \$2 a day or less.” Therefore, USF:

1. exposes students, faculty and staff to the multiplicity of values, the rich artistic and cultural achievements and the natural beauty of our world, as well as to the inhumane conditions which diminish the lives of seventy-five percent of the world;
2. recruits and retains students, faculty and staff from other countries, who have global exposure and perspectives that insure a breadth of experiences and views to inform a campus culture which challenges students to think and act in a globally responsible manner;
3. acts in an environmentally responsible way, which acknowledges that the earth and its resources are to be shared justly among all people and held in trust for future generations;
4. challenges students to pursue a common good that transcends local and national boundaries;
5. educates students to issues affecting the global community, e.g., environmental justice, the creation and distribution of wealth and resources, war, migration, health, and education;

6. offers on-site courses, programs, and experiences that help students understand and appreciate the complexities of our global reality, so that they may succeed in an interdependent world and contribute professionally across the globe (“2028 Planning Document,” 2017).

These statements are explicitly and directly dedicated to USF’s effort of internationalization. These strategic directions focus on international aspects such as the international curriculum; the active recruitment of international students, staff, and faculty; activities related to environmental sustainability; and global citizenship to respond to the complexity of international issues. The rigorous commitment to forming global citizenship has been framed by both international and multicultural focal points. There are benefits and contributions of USF to the city of San Francisco, which in turn internationalizes the campus and provides multiple effects for its students. Data gathered from the interviews indicate that these strategic plans and internationalization efforts have been supported by the Board of Trustees and the institutional leadership and will be implemented in the near future.

*Organic approach.* The approach to establish a strategy of internationalization comes from both directions: from the grassroots up and from the top down. A senior administrator explains his strategy of internationalization: “Some initiatives started from faculty. For others that I want to happen, I consult with people who look into how to do it...I need to have faculty who are passionate about it. So, I like to support the faculty’s initiative.” The initiatives of internationalization have been randomly drawn from different levels of the institution, as one of the Deans said: “There are grassroots efforts. A few faculty here, a few faculty there and honestly, it is not well organized because you have not brought a group of experts together to try to help the whole campus. It’s haphazard.”

The President, Provost and his staff are new and need more time for settling into the institution by prioritizing and continually maintaining what strategic items have already been

implemented. One of the university leaders admits: “Certainly having a global focus has been important to the university. As far as specific strategies, the changes in internationalization, I would say no, but what we do is we always look for tactical opportunities.” He continues: “I would say our approach towards internationalization is more opportunistic and tactical rather than having specific strategies to try expand one area or the other.”

One of the Deans points out:

Because our president is relatively new, about two years, I think that first year he was just sitting in ... And our provost just started this summer. So, they're focusing on a lot of other things. It's definitely not study abroad as far as goals promotion and stuff right now. Not to say that won't change but it was a very different turn from how we were moving along.

*Centralized approach.* With the remarkable number of international students from Asia, data gathered from interviews disclose that the strategy for international recruitment is the only priority now and therefore a centralized approach for USF. Through his interview, a university leader stated that the university has been ranked among the top 10 for diversity on campus and the top 10 serving international students in the United States. They actively recruit international students and scholars from other countries—maintaining offices in Beijing with eight employees and Bangkok with 4 admission’s officers

Surrounded by multiple corporations of high technology, USF has advantages in recruiting several students who wish to work for these companies after graduation. An institutional leader shares one of the strategic plans to reopen the school of engineering that they closed in 1918. He tabulates the project, “We are designing a new engineering curriculum, which should be very attractive to international students... That is the most important initiative right now. And that will be focused on high tech, bio-tech, and green tech.”

The various notions described in this section contribute to understanding USF's strategic plans. Taken together, USF has had strategic plans for internationalization for the past ten years and shows aggressive efforts for diversifying their campus and for vigorously recruiting international students from around the world. The new leadership put in place over the past two years has had a great impact on strategic plans. The strategy and international task force report appear to be on hold while the new administration is studying it and settling in. The organic approach for the internationalization effort is the main strategy at various departments and schools. With a successful strategy of international recruitment, the university is organically growing in its international activities. Their strategic plan seems more responsive to current opportunities than proactive for expanding any international initiative. At the same time, a more centralized approach was placed on those priorities, namely diversifying international students' recruitment and developing an engineering curriculum to respond to the demands of the labor markets in Silicon Valley.

### **Governance**

In order to coordinate and implement a strategy of internationalization, a university should have a Senior International Officer who can lead and facilitate its internationalization efforts (AIEA, 2017). USF has appointed a senior international officer who oversees strategic plans and international activities, but some faculty members and staff are skeptical regarding this person's international competence. Two professors point out their concerns: "We have somebody in charge of internationalization who is not international. So, we created a new faculty committee to sort of advise this person on international issues from people who actually are engaged on a day-to-day data basis." Moreover, an administrator said, "We do have a very good team of Deans that discusses these. So oftentimes we collaborate in programs. But as far as I know, there is no

centralized policy or programs.” Except for administrators who are involved in international recruitment, some professors are worried that the lack of international experience of those who oversee international activities may negatively impact on the university’s efforts. In contrast to this criticism, the university leaders and senior administrators during the interviews declared that the current administrative staff has tremendous experience and key players in continuing internationalization. The university leader said that the Board of Trustees and senior officers are strong supporters of the international commitment. Because the leadership of USF is relatively new, any specific instruction and governance for international plans are still under observation. At the middle-level of administration, USF has some offices responsible for international students, study abroad, and international recruitment, and these offices work independently of one another. The challenge for USF’s governance on international activities is coordination from the top administration. One of the directors of international offices admits:

There is not much coordination, communication, and collaboration coming from the top. I think that is how the university always runs. But now, there has been a movement in the last couple of years to have more concrete points of focus on what it means, internationalization for us. And how we want to implement it at the university.

Without clear guidelines and effective leadership in strategic plans, there appear to be challenges for the university in implementing and reinforcing international plans.

### **Uniqueness of USF**

The University of San Francisco has achieved an impressive degree of internationalization particularly in the aspects of international recruitment and diversity of its student body. Consensus responses from the interviews indicate that USF concentrates on the mission of social justice as do other Jesuit universities. The following section will cover how the internationalization process at USF differs from that of other Jesuit institutions as part of the research questions. All interviewees agree that the location of USF is important and distinct from

other Jesuit universities because of city's rich cultural heritage, its international diversity and, its proximity to Latin America and the Pacific Rim, and near to large corporations, where students have chances to do internships or Optional Practical Training after graduation. These advantages make USF a driving force for various international and domestic students in management, computer science, or law degrees. Generally, the west coast, according to a few faculty members, is more open to people from different parts of the world, easily accepts innovative ideas, and has been very internationally oriented throughout U.S. history. Thus, the administrator thinks, "International students feel welcomed here more than... their differences are more embraced than maybe in other parts of the country." Despite the diverse advantage of the metropolitan city and student population, senior administrators and faculty admit that study abroad has not been developed well enough as compared with other Jesuit institutions in the United States. The most obvious data highlight the remarkable fact that USF has had the highest percentage of international students for the past five years and the most diversified student population among the 28 Jesuit institutions of higher education. The fact that the university publicly cites global perspectives, social justice, and diversity as its core values on its institutional webpage, puts forth its international strategic plans, and embraces all means of communication for constructing concrete projects on the campus, moves the phenomenon of internationalization beyond mere numbers into the realm of its Jesuit mission and culture.

### **Integrating Internationalization into the Mission of the Society of Jesus**

USF leaders recognize that, in order for internationalization efforts to take place in a strategic way, fundamental features in the university functions, curriculum, and services are necessary for USF to be responsive and aware of incorporating the Jesuit mission, values, and identity into all aspects of the university. The following section will address the research

question “to what extent does USF develop their international process and its outcomes according to the rhetoric, mission and tradition of the Society of Jesus?” A significant amount of time was noted by interviewees to have affirmed that USF meets the mission of the Society of Jesus because it cares for the marginalized and promotes interaction with different cultural and religious dimensions in its diverse population of students. The international activities at USF, the administrator believes, fulfill the mission of the Society of Jesus in terms of forming their students to be global citizens and tomorrow’s leaders for others. He believes, “For that and all others that I have been telling you, until now I do believe it is very mission-centered. What we do is very mission-centered.” One of the university leaders further asserts: “Like Jesuits, we have always been on the frontier. We have always been like Alexander de Rhodes or Mateo Ricci. We have always been in places of encounter as brokers of culture, brokers between cultures.” Thus, the core values of Jesuit education are guidelines for teaching, research, and services at USF. Below is a list of the core values that the university emphasizes as the guidelines for its vision and function (University of San Francisco, 2015b):

1. the Jesuit Catholic tradition that views faith and reason as complementary resources in the search for truth and authentic human development, and that welcomes persons of all faiths or no religious beliefs as fully contributing partners to the University;
2. the freedom and the responsibility to pursue truth and follow evidence to its conclusion;
3. learning as a humanizing, social activity rather than a competitive exercise;
4. a common good that transcends the interests of particular individuals or groups; and reasoned discourse rather than coercion as the norm for decision making;
5. diversity of perspectives, experiences and traditions as essential components of a quality education in our global context;
6. excellence as the standard for teaching, scholarship, creative expression and service to the University community;



7. social responsibility in fulfilling the University's mission to create, communicate and apply knowledge to a world shared by all people and held in trust for future generations;
8. the moral dimension of every significant human choice: taking seriously how and who we choose to be in the world;
9. the full, integral development of each person and all persons, with the belief that no individual or group may rightfully prosper at the expense of others;
10. a culture of service that respects and promotes the dignity of every person.

This list is a summary of the core values of Jesuit education of which a few common themes were discovered in USF documents and the interviews.

### **Holistic education**

From the USF webpage: the university is committed to Jesuit education as a holistic and humanistic curriculum to form global citizens for others. It states: "We're not teaching students what to think, we're teaching them how to think" (University of San Francisco, 2015a). With the institutional logo "change the world from here," study participants interpret that the mission of USF is to form students to be global leaders who can transform the world from here—starting with personal conversion and moving to global responsibility. The university dedicates itself to the pursuit of academic excellence—the pursuit of "Magis"—a restless desire for greater human achievement for everyone regardless of what faith or no faith they belong to, as highlighted on the webpage:

At USF, excellence is the standard for teaching, scholarship, creative expression, and service. Individuals from all faiths or with no religious affiliation contribute to the diversity of perspectives and experiences that are essential to our truly global education.

This academic excellence, study participants illustrate, is applied in USF curriculum, influenced by a global orientation and integrated across a wide range of disciplines and interests in which the truth is sought in different aspects of human life.

## **Social Justice**

All study participants including two focus groups of students declare that social justice is a critical piece of the mission of the university and related to global perspectives in international programs that they are developing. A senior administrator claims: “We don’t just talk about social justice here in SF or even in the United States. Our students think about how this university promotes social justice across the world.” He continues: “We need concern about social justice, not just in our own neighborhood or country but around the world.” The concept of social justice, USF emphasizes, does not have a narrow meaning of self-interest or social justice at local levels like what nationalists promote, but social justice directs people to global responsibility. Another university leader further asserts: “I think it's impossible to embrace the Jesuit mission if it does not have a global... I would say that the Jesuit mission by its very definition, in its essence embraces all of humanity.” By embracing inclusively all humanity and by involvement in internationalization, USF’s interviewees believe that the pursuit of social justice continues to inform and shape both the educational mission and daily functions of its international curriculum, international students’ services, and study abroad. They even challenge students that learning social justice is not enough but reflecting about it and applying to their own context for social transformation are necessary and complete works of this virtue.

Another opinion from an interview confirms that the pursuit of justice is an inseparable correlate to an authentic life of Christian faith. “If you look at the parable of the Good Samaritan, it's not take care of your neighbor in the geographic sense because people said 'Who is my neighbor?' The neighbor is everybody on Earth...who are suffering in foreign countries,” he says. This concept will be integrated in the culture, history, and ethos of the university. One of

the interviewees believes that the idea of social responsibility is the core value they are emphasizing in the curriculum for training international leaders of tomorrow. He said:

So, my hope is that the value that we share is that we are going to be able to influence the leaders of tomorrow, the international leaders of tomorrow, by giving the world people who are educated in that philosophy, the philosophy that includes the idea that you have to serve, the idea that you have to be the person for others.

On the other hand, social justice for the university leaders is not simply a pro bono service but requires a fair balance between service quality and fair treatment. The reason that USF has not participated in the Jesuit network sponsored by the Jesuit Refugee Service, in which Jesuit institutions in the United States provide free online education to refugees in Africa, is because many professors at those Jesuit universities have to do this work for free in addition to their full-time duties of teaching and research in their departments. The lack of time and financial investment is not fair treatment for professors and does not provide an adequate quality of education that the U.S. institutions expect.

### **Care of the Whole Person**

*Cura personalis*, care of the whole person, is a Jesuit tradition and a distinct characteristic of Jesuit education. This value is listed among the core values on USF's website: "a culture of service that respects and promotes the dignity of every person." Directors of international activities complain that the University has not provided sufficient services to international students, nor adequate help to integrate their life into the campus. Challenges that international students experience in classrooms, residential life, and community life are concerns of the faculty for the care of the whole person. Even though USF intends to recruit better-qualified international students and to diversify the student portfolio, one faculty member believes that this indicates that USF tried to avoid any costs related to services for international students or does not appear to care for the whole person regardless of where students come from.

### **Integrity and Ethical Discernment**

Integrity and ethical discernment for the common good are considered core values in Jesuit education as vital elements in caring for the whole person and are regarded as important for the promotion of trust and harmony in the human community (Jesuit Institute London, 2014). Interviews with educators at USF recognize these essential values in a student's life and affirm that Jesuit internationalization at USF help students as the following: "They are able to discern as they move forward in their personal decisions, business decisions, and political decisions what God calls them to do and thus to promote the common good."

### **Men and Women for Others**

"Men and women for others" is dedication to service, a concern for the common good, and a commitment to promoting justice in which all human dignity is respected. People should live not simply for themselves but devote themselves to God and to other people in need (Kolvenbach, 1986). A senior administrator said that the programs of immersion trips, service learning, and cultural diversity are essential elements for training its students to become global leaders with international competence for responding to complexity of the world. One of the university leaders declares this commitment thus: "We are educating the next class of leaders for the world. We hope education helps them to understand cultures and they are able to work well with people from other cultures."

### **Religious Diversity**

Diversity is the most obvious characteristic of USF in term of its student and faculty body. With Catholic students fewer than 20% of the entire number of USF's students, administrators believe that this diverse population is an opportunity for learning and respecting each other. For Catholic students as a minority in this population, the idea of magnanimity, broad

enough to engage what we do not comprehend, is a core value of understanding and appreciating other traditions. For non-Catholic students, it is a good chance for evangelization. These students can explore Catholic tradition, the Catholic analytical imagination, and Catholic social teaching. A university leader said:

We are not trying to convert them but we do want them to have a deep exposure and engagement with the Catholic worldview. It is very enriching for people who are not necessarily Catholic because they can see our strong parallel to this worldview and the worldview in which they are raised, but also see perhaps some of the complementarities strengthening their own traditions which complement the Catholic worldview.

### **International students and Jesuit mission**

The USF faculty express great satisfaction with what the university has been able to achieve by its multiple international activities, although the panorama for internationalization is not without imperfections when viewed through the lens of the Jesuit mission, and there is a weak point identified by the interviewees, as noted below. Criticisms from many faculty members and Deans at USF are the lack of financial aid for international students who are marginalized and rejected in their own countries. As part of the university's mission, social justice and working for the poor are Jesuit values in higher education. But a university leader argues that because many wealthy students can afford to pay full tuition, this allows the university the ability to provide a premium quality of Jesuit education. "So, the wealthier American students as well as international students allow us to be able to operate with that kind of social justice commitment," he said. Whether this argument is plausible or not, will be addressed in the last chapter.

### **Summary**

The chapter of data analysis for the internationalization process at the University of San Francisco began with an examination of the three pillars of internationalization at home, abroad,

and partnerships (H. De Wit et al., 2015). These three fundamental categories of internationalization as a conceptual framework were then described and considered in such a way as to understand the research questions of the USF rationale, strategies, and outcomes that characterize international efforts. In sum, this analysis is operated to provide common themes, which is how the university has developed and functioned according to the mission of the Society of Jesus. The frequent patterns gathered from the participant interviews and document sources at this institution display the following features.

Internationalization at the University of San Francisco has evolved since the genesis of the institution because of its special location on the Pacific Rim and a high density of immigrants. The world-class city San Francisco is a convenient location for hosting international seminars and conferences. The existence of a leadership team dedicated to the global dimension, an active policy for international recruitment in Asia, the globally oriented curriculum amalgamated with service learning, language requirement, and multicultural diversity, an excellent establishment of global partnerships with China, the Philippines, Thailand, and India for inbound and outbound study abroad, and an explicit strategic plan for internationalization throughout the three pillars of internationalization are all clear signals that there is a serious commitment in responding to the phenomenon of internationalization. The significant contribution of international students provides USF with opportunities for interaction with the world and helps them to pursue the mission of the Society of Jesus, especially by the generation of funds from international students supporting USF in order to subsidize low-income domestic students and to pursue other international initiatives. Furthermore, the involvement of all faculty, students, staff, board of trustees, schools, departments, and international centers across the university and the hopes expressed by study participants regarding integration and support

services to international students indicate the comprehensive aspirations of the internationalization process at the University of San Francisco.

Nevertheless, even with the advantage of the city San Francisco where students have opportunities for cultural interaction and employment at big corporations nearby, the University gives the impression that it does not actively develop international partnerships with other foreign institutions. Because of the new leadership, senior administrators have not planned any specific strategy for expanding internationalization and just simply continue what the plans and the internationalization task force report have formed since 2010. Also, communication and coordination of international activities among departments, schools, and centers are problems with which few directors have been concerned. In terms of student mobility and partnerships, USF has no branch campus nor enough study-abroad programs throughout the world. The lack of financial assistance and adequate programs for study abroad, and a strict policy for junior and higher classes applying to sponsored study-abroad programs prevent students from engaging in international trips and exposing themselves to foreign countries. Despite having the highest percentage of international students among the 28 Jesuit institutions, USF has a majority of Chinese students and therefore relies heavily on a single country. The university may be exposed to some risks for financial and destructive outcomes if Chinese students have any unexpected obstacles and cannot attend USF in the future. When the university increases the qualification of international applicants, the number of Chinese students is reduced, but it makes the pool of applicants more competitive with other peer institutions. The high diversity of the university will betray the Catholic and Jesuit tradition if the university overlooks its core values in teaching, service, and research. The commercialization on campus of international initiatives inevitably creates tensions between Jesuit values and financial considerations. The common concerns of

faculty reveal whether international students are provided with needed, and sometimes costly, support services. The international partnerships with other foreign institutions (except in the Chinese case) appear underdeveloped. The lack of will and motivation from the new leadership team puts any international partnerships on hold, and the scarcity of funds available for financing international activities makes institutional cooperation for internationalizing the university more difficult to achieve. The next chapter provides an opportunity to explore the experience of another Jesuit university in the center of the United States. This case will be illustrated through the different context of geography, culture, and structure.



## CHAPTER 7: SAINT LOUIS UNIVERSITY (SLU)

The primary purpose of this case study is to describe and find common themes in the process of internationalization at Saint Louis University (SLU) St. Louis, Missouri. Founded in 1818, it is one of the nation's oldest and most prestigious Catholic universities. The three pillars of internationalization (De Wit et al., 2015) will be employed to examine the data gathered from the university's website, documents, and interviews conducted with eight SLU participants and two focus groups of international and study-abroad students. Information-rich key informants were selected to participate in the study, including the president, provost, directors of international activities, Deans of schools, faculty related to global aspects, and students involved in international programs. The goal of this procedure is to understand the comprehensive internationalization process, rationales, benefits, outcomes, and strategies through the lens of the mission of the Society of Jesus. How does the internationalization process at SLU differ from those at other U.S. Jesuit colleges and universities? And how do key university actors, e.g. university leaders, administrators, faculty, and students understand the process and outcomes of Jesuit internationalization?

### **University Profile**

According to the university's website, SLU was founded in 1818 as the first institution of higher education, west of the Mississippi river. It became a Jesuit institution in 1829. The university has transformed its mission throughout the history of America with the civil rights movement. In 1908 the university admitted the first five female students to the School of Law, the first women ever to attend Saint Louis University. In 1944, before segregation was abolished, the university accepted five African-American students, thus making SLU the first university in any of the 14 former slave states to establish an official policy of desegregation. In 1949, the

College of Arts and Sciences became co-educational, and undergraduate men and women could register and attend classes together. At the time of the Land O'Lakes Statement (Hesburgh, 1967), SLU became the first Catholic research university to transfer legal responsibility for institutional policy to its board of trustees of lay persons and clerics. In the same year, 1967, the university expanded its campus internationally to Madrid, Spain. In 2007 the university also built the \$82 million ten-story Edward A. Doisy Research Center with 80 research labs and created the Center for Sustainability in 2010. The Center for Global Citizenship was established in 2013. In 2014 Dr. Fred P. Pestello became the first lay president of the university (SLU, 2017c).

In 2018, Saint Louis University, the second-oldest Jesuit university in the United States, will celebrate its bicentennial. It is a member of the Association of Jesuit Colleges and Universities and is accredited by the North Central Association of Colleges and Secondary Schools. SLU was rated as one of the nation's top 100 research universities, and was the 56<sup>th</sup> best college for veterans, and 44<sup>th</sup> best value school in 2018 (U.S. News & World Report, 2017b). In 2017, SLU was listed 96<sup>th</sup> out of 280 doctoral universities, with individual rankings for top undergraduate programs in entrepreneurship (No. 14), international business (No.12), and accounting (No. 24). For the sixth consecutive year, *Washington Monthly* has ranked SLU number 4 for community service in the nation, with over 1.6 million hours provided by its students and faculty each year (*Washington Monthly*, 2016). With research funds totaling \$39.6 million in 2015, SLU was one of only nine Catholic universities classified as achieving very high research activity by the Carnegie Foundation. With \$1.1 billion endowment, the university has 3,097 professors, 99% of whom hold terminal degrees. As a comprehensive institution with almost \$40 million for research, SLU has 87 bachelor degree programs, 100 master's or PhD programs on the St. Louis campus of more than 270 acres with nearly 150 buildings. The tuition

and fees for the academic year 2017-18 are \$42,166 for undergraduate study. The presence and activities of Saint Louis University have impacted more than \$700 million in annual economic growth to the local area and brought more than 6,800 jobs into the Midwest city area (data from an administrator's interview). During the 2015-16 academic year more than \$53 million in financial aid was awarded to SLU graduate students, 30% of which was granted in the form of scholarships, grants or assistantships/fellowships. During the academic year 2017-18 it has a total of 12,949 students—almost 9000 undergraduate and 4000 graduate students from all 50 states and 77 foreign countries. Undergraduate student diversity includes 67% White, 9% Asian, 7% Hispanic/Latino, 6% African-American, 4% Multiracial/Other, and 6% non-U.S. Residents. According to various administrators at SLU, internationalization there has required a multiple, decade-long effort, starting in the late 1960s with the establishment of the Madrid campus, which was the first accredited American university in Europe. The following sections will explore the three pillars of internationalization at SLU.

### **Internationalization at Home**

Internationalization at home, as is true of other Jesuit universities, is devoted to human development, the pursuit of truth and values rooted in a Christian worldview. Based on its history and philosophy, Jesuit education, with more than 90 undergraduate programs at SLU, attaches great importance to the humanistic tradition, which is radically student, centered through *cura personalis* (care for the student's entire well-being). The humanistic core of the curriculum is dedicated to the fullest possible development of human life, with global competence for leadership roles in the community in which students live, concern for the common good, and readiness to sacrifice for others (O'Malley, 2016). With the mottos "higher purpose, greater good" and "transform how you think about the world and yourself" (SLU's website), SLU

pursues academic excellence through critical thinking, disciplined study, discovery of new knowledge, practical application of theory, and lifelong learning—a holistic pedagogy integrating body, head, and heart (SLU’s brochure, 2017). SLU is dedicated to teaching its students to develop the ability to think logically, argue pointedly, and express themselves clearly. Even though the majority of academic programs are typical programs for domestic careers in the United States, there are internationally-oriented academic programs in the curriculum.

### **Curriculum**

The curriculum at SLU has been designed with international elements for a long time. The senior administrator notes that the effort to include globalization in the curriculum was documented over 25 years ago, but internationally-oriented programs such as international business, international studies, and cross-cultural majors have more emphasis on the global dimension.

Professors and administrators claim that SLU offers a holistic education for young people through the motto of education of mind, body, and spirit. One of the professors explains: “we know that having diverse interactions with people from throughout the world can help enhance their development areas in terms of the Jesuit ideology if we are ideally looking for God in everything that we do.” A professor in the College of Arts and Sciences depicts that a core curriculum requirement for all undergraduate students includes the perspectives of cultural diversity in the United States and issues of diversity in the world. The two other courses about cultural diversity locally and globally are parts of their core curriculum since 2011. First-year students are required to take SLU 101 during the summer, a course in which they learn about academic expectations, available support services, and diverse population. The interviewee claims that classes of history and world religion classes are not limited to Europe or North

America or simply to Christianity but are expanded to include Asia, Latin America, and Africa, as well as looking at the development of Christianity and other non-Christian religions for the purpose of interreligious sensitivity. One of the university leaders illustrates its global curriculum as follows:

In our division, we focus on global citizenship, which is beyond just international issues. But it's certainly a global and local perspective on social issues. The Arts and Sciences College has learning outcomes and curricular requirements around global citizenship and one of those is focused on international education.

Data gathered from the interviews and the school's websites show some international components throughout the professional school curriculum. As part of forming global citizenship, SLU helps students to acquire intercultural competence through learning services, seminars, and globally-oriented classes. Students can demonstrate awareness of the complex identities of themselves and others and discern the local and global effects of social interaction with different cultural environments. For example, the Public Health programs focus on conditions in developing countries and efforts to bring medicine abroad. The Natural Science programs maintains a focus on green engineering because of social responsibility and climate change. Experiential learning in the core curriculum is also an opportunity for students to have international experience in research or learning communities within residence halls or service-learning courses, as per one of the university leaders.

### **International Studies**

One of the most internationally-oriented programs at SLU is International Studies. According to the website of the Center for International Studies (SLU, 2017a), the undergraduate degree in International Studies at SLU has been established for 20 years. It provides an international-oriented education in interdisciplinary areas with other departments and international partners. The major in International Studies is a secondary program complementing

another major program. The undergraduate major explores intercontinental issues of human rights, socioeconomic conditions, and political relationships. The curriculum includes customized multidisciplinary classes, pragmatic and service-learning internships, cultural appreciation through study-abroad immersion, and foreign language proficiency. The principal purpose of this International Studies major is to provide its students with various international experiences and a worldwide scope of fields and subjects for responding to an increasingly challenging world. It enriches students' knowledge with strong analytical and social skills, cross-cultural knowledge, sensitivity, and critical thinking to become full participants in the globalizing world. The outcomes of this program equip students for a global career in immigration law, public service, education, global health, environment, or social reform. Besides proficiency in a foreign language, students are required to have an internship with a fundamentally international component. The requirement of contemporary culture or history focuses on different regions, mainly European areas with only a few courses on Japan, Latin America, China, and Africa.

### **Other Internationally-Oriented Programs**

A comprehensive campus internationalization includes the expansion of internationally oriented courses and campus-wide programs such as aviation (the only Jesuit university having this program) economics, international business, and political science, plus cultural and linguistic programs: French, German Studies, Italian Studies, Latin American Studies, Russian Studies, and Spanish. The international program strength, for instance, is in the Business School as it states: "The curriculum affords both important breadth and depth of knowledge necessary to prepare students for success in today's diverse and highly technical business world" (SLU's School of Business). The program of International Business provides its students with globally

comprehensive knowledge and skills for the contemporary economy; that is: synthesized social interaction, politics, social structures, communication, relationships, and languages. For example, the Public Health program has a special focus on global health, plus immersion trips that can provide students opportunities to encounter different cultures and health-care delivery systems (SLU's "Public Health"). Similarly, an administrator shares the news that the College of Engineering and Aviation is constructing a global program for engineers to participate in study abroad for a semester or in collaboration with the Madrid campus. Study participants assert that these interdisciplinary majors offer rigorous, sophisticated training for professional careers in various fields, including organizations, multinational corporations, and academic entities.

### **Center for Global Citizenship**

In an effort to internationalize the campus and to encourage students to explore their roles as global citizens in an interconnected world, Saint Louis University opened the Center for Global Citizenship (CGC) in 2013 in order to "promote collaboration across the university to educate and engage the SLU community for global awareness, responsibility, and participation" (SLU, 2017d). Within the CGC are the following departments that work with international populations and global issues: Center for Intercultural Studies, Center for International Studies, Center for Service and Community Engagement, Cross Cultural Center, Center for Sustainability, and Study Abroad and International Services. In addition to various international organizations and services, the CGC's website displays programs for students to grow in knowledge and to apply an international lens to their studies at SLU. The Center pioneered the Global Gateway Program in 2015 to raise global awareness, intercultural competence, capacity to be active global citizens, and an understanding of service to humanity.

However, as the university is undergoing a process of reorganizing its structure and operations, the center has been under the scrutiny of rearrangement. It currently lacks a director who can coordinate other schools and raise funds for its activities. One of the study participants expresses concerns: “How do we develop a strategy to better integrate international studies into SLU’s undergraduate experience? How do we not only develop curriculum but maybe then expand the program to have an impact on other institutions?” Internationalization at home is not simply curriculum and academic programs, but also numerous events of international cultural exchange during a year, plus more than 270 host families for international students. Even in the commencement ceremony, students from throughout the world are encouraged to present the flags of their countries as a display of internationalization on the campus of SLU.

### **Atlas Week**

Each fall semester SLU hosts International Education Week in collaboration with the U.S. Department of State and the U.S. Department of Education, and each spring semester the university supports ATLAS week, focused on increasing awareness of international injustices and promoting action. The ATLAS week “brings together members of the university community to focus on the global challenges that confront us in the 21<sup>st</sup> century... It focuses on what we as global citizens can do to contribute to a better life for all people now and in the future” (SLU’s website). There were 850 events where all students celebrated their nations. This is a world festival where there are many programs related to international issues across all regions and continents of the world. International students and faculty can carry their flags and banners for the parade and then hang them up in the Center of Global Citizenship (ATLAS’s brochure).



## **International Faculty**

The faculty body at SLU is generally homogenous, with white professors dominating even though the university is attempting to diversify its roster through the commitment of the office of Diversity, Recruitment, and Faculty Training. According to the Fact Book (Saint Louis University 2016), SLU had 1,616 full-time professors among whom white, non-Hispanics dominated, with 1178 faculty members or 73% of the total faculty population. There were only 102 international (non-Resident Alien) full-time professors or six percent of the total.

One of the administrators admits that SLU does not have a racially diverse faculty and never will achieve international diversity without the presence of faculty members who have international backgrounds. He says:

We talk about wanting to racially diversify the student body... That's never going to happen successfully without a racially diverse faculty... If you really want to have a successful international student body here and you want them to feel comfortable... If we want our student body to look a certain way we need our faculty to look a certain way and so we want it to be more international. We want our student body to look more like St. Louis, which means look way less white with more black students. Those are things we want, and our faculty also needs to look that way.

For the past few years, study participants have realized that SLU has begun forming the faculty through training with cultural workshops and hiring faculty members in a diverse portfolio to internationalize the campus, but it is still in a preliminary process. One of the Deans observes that the Reinert Center for Transformative Teaching and Learning offers a variety of instructional developments and design services and programs for its faculty members. One of its strategic goals is “to prepare educators to engage all learners and to meet the complex demands of increasingly diverse educational environments” (SLU’s “Reinert Center,” 2017). Thus, it focuses on international students and provides some additional support for faculty in terms of working with international students in the classroom from an academic perspective.

## Research

As a premier research university and one of only nine Catholic universities with a high level of research activity, SLU budgets more than 50 million dollars in research to answer tough questions and explore solutions impacting world problems (SLU, 2018b). The university has several contracts with governmental sources, private foundations, and business and industry for funding their research. A university leader says: “We have faculty studying around the world, working in exchanges with scholars in various parts of the world.” They are involved in a variety of research topics and host conferences for world researchers. The research center reflects Jesuit values and its mission to care for the marginalized; therefore, the research topics cover different issues in public health, society, and racial inequalities.

Internationalization at home at SLU, as study participants consensually agree, has been part of its curriculum over the past 25 years because of the characteristics of Jesuit education, but apart from a few international programs such as International Studies, Business, Aviation, Public Health Care, Law and other internationally-oriented programs, the majority of academic programs are for domestic careers in the United States. The effort to internationalize its campus through the Center of Global Citizenship, International Week (ATLAS), and multicultural workshops is evidence of the existence of internationalization. However, administrators believe that the homogeneous population (white dominance) of students and faculty presents a great challenge for diversifying and welcoming international people into the community. Some study participants are concerned that the process of reorganizing the university under the new presidential leadership may affect the Center of Global Citizenship. The next area will present another pillar of internationalization at SLU in broad terms of student mobility.

## Internationalization abroad

Internationalization abroad at SLU has been on the agenda for decades since it established the first branch campus in Madrid in 1967. Student mobility programs are undoubtedly tools of the internationalization endeavors in terms of study-abroad activities and international students. Hence, this section looks at the current situation of these two major activities: study abroad and international students at the institutional level.

### Outbound study-abroad students

Study-abroad programs at SLU are operated by the Office of International Services (OIS), which is responsible for the promotion of global perspectives including orientation programs, social and cultural exchange activities, immigration advising, document support, and study-abroad opportunities. With 17 peer mentors who coordinate and formalize the program structure and two international study-abroad counselors who help students identify appropriate programs and prepare them for global travel and studies, the office conducted 26 Study-Abroad 101 sessions to help approximately 600 study-abroad students initiate preparations for study abroad in the year 2015-16. The absolute number of SLU students who have participated in any study-abroad programs is around 638, with an average of five percent in the academic year 2013-14—exceeding the national average (around two percent) in the U.S but below the average of 5.26% among the 28 Jesuit institutions.

**Table 8: SLU Sponsored, Field-study, and Internship Approved Programs**

<b>Regions</b>	<b>No. of Countries</b>	<b>No. of Institutions</b>
<b>Africa</b>	1	2
<b>Asia</b>	6	12
<b>Europe</b>	15	43
<b>Latin/North America</b>	9	10
<b>Oceania</b>	1	1
<b>Total</b>	32	68

SLU currently sends its students to 68 sponsored programs for study abroad in 32 countries throughout the world. There are 23 study-abroad programs affiliated with or sponsored by institutions of the Society of Jesus; thus, more than half of these programs belong to non-Jesuit institutions in the world. More than 63% of study-abroad programs are in Europe. Italy, Spain, the United Kingdom, Germany, France, and Belgium are the leading host countries, while developing countries have no such programs with SLU. Because of its branch campus in Madrid, SLU's administrator admits that Spain increasingly has a higher number of U.S. students studying abroad and will soon overtake Italy to become the second most popular destination for study-abroad students after Great Britain. The SLU campus in Madrid receives the majority (more than two thirds) of its students for study abroad. Data collected from the interviews indicates some advantages of this branch campus:

Students from various majors that are not allowed to study abroad because of their curriculum are able to study at the Madrid campus. So, our engineering and nursing students are still able to study abroad for a full semester without interrupting their academic plan.

American students are relatively more interested in studying the humanities than international students coming into the United States. Thus, administrators encourage students from other non-humanity disciplines to experience study at their Madrid campus. Moreover, study-abroad programs at SLU have numerous immersion trips, mission trips, short-term and long-term abroad, working with organizations such as Global Medical Brigades (a national grassroots movement to advocate health care and infrastructure solutions in the most underdeveloped countries) (SLU, 2018a), and organizations that work with NGOs. For example, the Executive Master of International Business program has a two-week study abroad course in which students are required to participate in corporate visitation in foreign countries and to

present cultural and business issues in the global business environment. The School of Health Care has mission trips to poor countries with the goal of providing clean water to villages.

The data gathered from the study-abroad focus group shows that reasons for studying in a foreign country include academic programs suitable for their degrees, international location for exploring other countries, convenience of transferring credits back to their home institution, and community life or host families where they feel comfortable.

The outcome of study-abroad programs is enhancement of aspects of intercultural competence: skills and knowledge of language and culture. A senior administrator claims: “having an international experience is profoundly important for young people in their development and awareness. What they have learned is really more about themselves and how their identity has been shaped as an American, and it's eye-opening.” The focus group of study-abroad students shared their beneficial experience in studying at the Madrid campus and living with a hosting Spanish family: “We don't speak any English, which I think is a great way of immersing myself in the culture, learning what it is like to live here, not only seeing the tour, sightseeing that we get to go to visit, but also learning what it is like to live in another country as a somewhat permanent resident.” One of the administrators interviewed claims that individuals who have international experiences really change their global and local outlook and have a conscious shift in the perception of the world. She confirms:

I think that issue is really important for personal development as well as academic development and professional development because I think the more you can work with differences and understand differences and commonalities, the more successful you'll be.

Students from the focus group experienced a similar transformation when they realized that studying abroad is an opportunity to understand and solidify with other people rather than to make people adapt to the students. A student says: “when you go to a country, speak a different

language. You want to be accustomed to them instead of making people accustomed to you. Try to not put people out of their comfort zone.” Another student affirms her faith formation thus: “I have to go out of my comfort zone and immerse myself, trusting that God is with you during this time, because at the end of the day, he is the one like you go through every day with. I think study abroad gives you a lot of experiences and helps you grow a lot.”

As one of the university leaders notes, though currently 37% of SLU graduates have participated in one study-abroad activity, they plan to double that number to 70 or 75% of all students having the experience of studying in a foreign country. The institution plans to achieve 75% to 80% of its students having at least some global experience in study abroad, international ambassador, or multicultural interaction with other international students on the campus. This plan is to integrate two programs together between international and domestic students through residential life, seminars, and workshops as opportunities for global awareness on the campus.

In order to promote a high participation in study abroad, interview participants claim that SLU sets rates fairly comparable to SLU tuition and housing. Students are eligible to use all of their SLU aid for those study-abroad programs. Students who have full scholarships can transfer or apply them to study abroad. Additional funds and scholarship can be provided for extra expenses such as airfare to make the programs affordable. Students pay the same tuition rate but they get a \$4,000 grant on top of whatever financial aid they already receive. One of the interviewees believes: “We actually do a very good job of trying to make study abroad affordable for all of our students and are doing a lot of outreach with those students to help them understand that it can be affordable for them.” In addition to financial assistance, the office of international activities provides counseling, registration, and legal services. All students in the focus group consensually agree that SLU prepares its students well for study abroad from the

beginning of their academic programs and provides students with information for the cultural aspects of living in another country.

Data gathered from interviews above shows that SLU significantly invests in outbound study-abroad programs and encourages its students to participate. The existing setting of the branch campus in Madrid is an advantage for SLU students to experience study abroad without going through a complicated process as in other study-abroad programs. If the outbound study abroad has been well processed by SLU, the inbound study-abroad students from other countries have been evolving and increasing recently with emergent reorganization.

### **In-bound Study-abroad Students.**

With an increasing number of in-bound students from abroad, SLU has changed its operation, services, and academic plans to assist its students. In the mission statement of the office of admissions, SLU aims to recruit outstanding students from throughout the world to maintain student enrollment and success levels as part of its strategic plan of being recognized as a leading U.S. national university. It also focuses on the mission of the Society of Jesus by creating recruitment strategies to target students from Jesuit and Catholic schools and students from global regions underrepresented at the university.

International students make up more than seven percent of SLU's student population. In the academic year 2014-15 (Institute of International Education, 2016), 1130 international students from 75 countries were enrolled at SLU with 69% of the students in undergraduate programs and 31% in graduate or professional degree programs. The average of 8.37% international students for the 2010-15 is a little above the 7.67% average of international students among the 28 Jesuit institutions and exceeds the 4.8% national average of international students in the United States. Yet, this number of international students at SLU is still less than the

average of 20% at any leading U.S. institutions hosting international students. Over the last five years the total international population of students on campus has grown at an average rate of 2.9%. Saudi Arabia is the largest contributor to this growth. However, in actual numbers, students from China are the largest population, Saudi Arabians second, Indian students the third, Canadians the fourth, and South Koreans the fifth, followed by Spanish students. For the past five years, more than two-thirds of international students come from China. This number will increase in the future when the administrators intentionally establish international partnerships with Chinese entities. Study participants argue that this number of Chinese students at SLU is understandable, given the global population where there are 1.3 billion people in China. However, one of the university leaders hopes to balance the number of international students and diversify its population. He mentions that the school needs to develop efforts in the recruitment of foreign students from Africa, Europe, Latin America, and the Middle East.

The OIS is responsible for assisting with various services for international students from orientation to paperwork for immigration and workshops for cultural adaptation. One of the university leaders said that the OIS integrates these students well with the community life of the university. For example, their counselors not only assist such students with academic support but also facilitate their process of inculturation in the United States and connect them with available university resources. There are many social activities in which domestic students and local people participate and share their cultural traditions with international students, and at the same time international students are invited to share their own cultures. The administrator continues describing the office's activities:

We also offer a host-family program... The host-family program is not a live-in program but we try and pair students with individuals in the community who are associated with St. Louis University. So typically, the majority of our host families are faculty staff or university alumni who volunteer their time.



With this host family, the interviewed administrators believe that students can have an immersion experience of American culture by socially interacting with host family members and have an opportunity to practice their English. “Throughout the academic year, you will meet monthly with your host to reinforce your multicultural awareness—placing a stamp in your life-learning passport” (Host Family Program’s brochure).

The website of OIS also includes the program of International Ambassador—the assistance of current students who have a passion for helping international students feel welcome on the campus. The Ambassadors, who have intercultural competency, international knowledge, and an attitude of serving others, are recruited at the beginning of the year for orientation programs. Student ambassadors play active roles in helping international students with aspects of socialization and help them adjust to the new residential or academic environment. One of the international staff claims that policy and services to international and study-abroad students are based on input from the student advisory boards. The student advisory boards, smaller group of students, play a role as advisers to staff and faculty about issues rising among international students and help staff to understand the students’ perspectives and identify problems or approaches for improvement. Staff who participated in the interviews indicate their enthusiasm and openness for listening to international students and helping them to overcome any struggles on the SLU campus.

### **Problems of Having Many International Students**

Even though the university has opened dedicated international student offices and designated staff to assist students from other countries, these students still face various challenges of social isolation, cultural adjustment, and academic difference as they adjust to the American university system. Participants from the focus group noted difficulties in

communicating with their professors and American students due to language barriers, cultural differences, and numerous expectations from class assignments. Language is a great hindrance in the participants' academic adjustment. As one professor noted, it takes much more time for international students to finish class assignments than it does domestic students. An administrator in the office related to international students admits: "It is the most common mistake and it happens over and over again. It's the assumption that the international students will just come. They'll pay full tuition and we don't have to do anything differently to support them." He shares his opinions that the university, including faculty, staff, and domestic students, should accommodate and be aware of different traditions and cultures of these students. Participant students note prejudice and discrimination in their academic and social lives; thus, they are marginalized in class or in social events. They stated that Americans might not understand their backgrounds and thus make false conclusions about them. International students also faced different value systems, communication patterns, signs and symbols of social contact, and interpersonal relationship patterns that can cause misunderstanding and uneasiness.

Data gathered from the interviews shows the following reasons why international students elected to study at St. Louis University. First is the history of over 200 years, top 100 ranking, and reputation; second is prestigious academic programs and an internationally recognized Jesuit education. The university is located in the heart of the country. Study participants agree that international students who study in St. Louis get a good sense of what America is about. An additional benefit is that the cost of living in this city is more affordable than in those on the coasts. One university leader notes: "Students get a sense of all the things that the United States has to offer in terms of arts and culture and sports and diversity in a city that is manageable and affordable."

## **Finance**

Financing for international students is a great challenge to Catholic universities where there is no public funding or governmental assistance available; thus, most foreign non-resident students have to pay the full educational cost at SLU. A senior administrator in the interview discloses that the financial policies at SLU have changed over the last three years to accommodate international students through general merit scholarships. International students can compete for such scholarships based on their standardized exams and outstanding skills. SLU is working with the College Board and considering need-based scholarships as well as making investments to increase the number of international students and faculty. But he is proud of the school: “We found out that we're one of the first schools to offer both merit and need-based aid for international students.”

In conclusion, internationalization abroad at SLU has evolved since it established the branch campus in Madrid in 1967. Study-abroad students have more advantages to participate in their study in Spain without interruption of their regular schedule at St. Louis, and all study participants strongly believed there were numerous benefits gained from studying in other countries. However, the number of study-abroad students at SLU is still below the national Jesuit average among the 28 Jesuit institutions. Undoubtedly financial resources limit study-abroad opportunities for students. On the other hand, SLU has partnered with the third-party agency to recruit and assist international students in terms of initial language and academic training. The presence of international students contributes significantly to tuition revenue at SLU, but also creates some problems for domestic students and faculty who belong to a very homogenous community in St. Louis.

### **Internationalization Partnerships**

Global partnerships are a component of the three pillars of internationalization that raise the institution's international profile, attract a more diverse student body, create more opportunity for mobility of staff and students, and enhance curriculum development as well as improve teaching programs and research networks (Sutton, 2012).

#### **Institutional Partnership**

In order to establish study-abroad programs, SLU has partnered with different Jesuit institutions in the United States and the world. Such programs, as an administrator describes, have a strong commitment to mission or an accompaniment model where students have real immersive experience in a foreign culture. For example, SLU shares study-abroad programs with Marquette University in South Africa, with Spring Hill College in Bologna, USF in the Philippines, and Santa Clara in El Salvador.

The following table lists the countries where SLU has established some form of partnership in 2013:

**Table 9: SLU's International Partnerships in 2013**

	Contract Partner	Letter of Intent	Mutual Confidentiality	MO A	MO U	Program Agreement	Cooperation intention	Total
China	10	8			1	1	1	21
Greece		1						1
Spain			2					2
United Kingdom		1						1
Cyprus				1			1	2
South Korea		1		1				2
Poland		1						1
India		2			1	1		4
Sweden						1		1
France		1				1		2
Brazil						2		2
Dem Republic Congo						1		1
Honduras						1		1
Saudi Arabia						1		1
Uganda						1		1
Lebanon					1			1
Colombia					1			1
Ireland					1			1
Germany					1			1
Belgium						1		1
Vietnam					1			1
Total	10	15	2	2	7	11	2	49

In the table above showing SLU's international partnerships in 2013, SLU had 49 different relationships with other international higher education institutions, of which there were 21 international partnerships with China and one or two relationships with other countries. China appeared to be a main international partner with SLU with ten contract partners, eight letters of intent, and a few other agreements, while partnerships with other countries were basically involved in program agreement for study abroad or student exchanges. A senior administrator

informed in the interview: “I've worked with partners either hosting or traveling to our partners in Saudi Arabia, in China, Korea, Taiwan, the UK, Madrid, and Lebanon.”

### **INTO Partnership**

In 2015, SLU began a joint venture with INTO University Partnerships—the third-party for-profit company from England—to expand SLU’s international student program and develop its global network. According to its brochure, INTO SLU provides a high-quality learning experience as a bridge into a U.S. degree at a top 100 university and applicable academic credits toward SLU degree programs. An officer of international services acknowledges that INTO-SLU helps the University recruit international students who need academic English or the pathway programs or recruit for direct-entry students or graduate students meeting the admission requirement without ESL programs.

The International Year One offers one, two, or three semesters of pathway programs including English language preparation and credit courses. INTO also makes available other services such as academic counseling, academic support, social events, orientation program, and cultural awareness. One of the university leaders explains:

The institution had to invest half of the money, where we had an outside entity and by investing the other half so it allowed us to make smart strategic investments at half the cost. And it made sure that we would have coverage in all continents.

University leaders expect that this agency will work with SLU to recruit larger numbers of international students and help to diversify the geographical regions from which the university hopes to recruit. A participating administrator hopes:

We have over 900 international students, who represent about 8 percent of the student body. The goal would be to double that to 15 percent in the next five years. Ideally, we'd like to probably have closer to between 1600 and 1800 international students by 2023.

As competition among universities for top students is increasing, this partnership with INTO helps SLU to target outstanding students throughout the world. Among the faculty and administrators, the data reveal somewhat mixed messages about the partnership between INTO and SLU. Administrators included in this study were keenly aware of the university's shift of responsibility, initial support, and focus on international recruitment. However, many professors expressed their skepticism about SLU's partnership with INTO as a form of nonprofit/for-profit partnership in higher education and the normalization of commission-based recruitment of international students for the purpose of financial motivation.

### **The Belize 2020**

In 2015, The U.S. Central and Southern Province along with SLU established an international partnership with St. Martin de Porres School and St. John's College to establish Belize 2020, a nonprofit organization to provide educational and human resources for its mission of social justice. An organizational leader affirms: "This is an opportunity for students to go and see the work of our Jesuit partners in Belize, to study there as well as conduct research and community service projects and things of that nature."

In addition to those partnerships at the institutional level, the School of Education has partnered with Chiang Mai University in Thailand since 2015 in co-hosting international conferences, facilitating student exchanges and professional development programs, and collaborating in research. The Theology Department has a ten-week immersion program in the summer in Nicaragua and a semester of study abroad in *Casa de la Solidaridad* in El Salvador. At these international institutions, SLU students work with the Jesuit clinic and Jesuit International Volunteers for medical mission trips or study of liberation theology at UCA University in El Salvador.

## **Branch Campus**

According to the institutional website, SLU has a branch campus with three buildings on 1.14 acres in Madrid established in 1967. This SLU-Madrid campus is fully accredited in the United States and is the first U.S. university to have official recognition and authorization by Madrid's Ministry of Education to operate U.S. degree programs in Madrid. In the academic year 2016-17, it had enrollment of 750 and 375 international students. More than half of its students come from the United States and others are from countries such as Morocco, Saudi Arabia, Egypt, France, and Germany. Half of them are seeking degrees and half of them are study-abroad students. One of SLU's administrators describes: "Over the years we have provided English as a second language in over 40 different study-abroad locations, partner locations, and dozens of international exchange programs at both the faculty and student levels." SLU in Madrid, part of the school of Arts and Sciences, is solely owned by Saint Louis University with its own board in Madrid. It enables undergraduate students to complete requirements for almost all of SLU's 100-degree programs. It has the same transcripts and registration procedure as the main campus in St. Louis, and its degrees are the same as those offered by the School of Arts and Sciences and School of Engineering at the main campus in St. Louis. The SLU-Madrid campus offers 11 bachelor's degrees and one master's program. An interviewee in Madrid described the location of the branch campus at the center of the capital city with diversified students as follows. With more than 150 employees, the Madrid campus has staff and faculty who have worked in different countries and thus have expertise in international fields. He claims that the cost of living is less than that at other Jesuit universities in the U.S, and it is an opportunity for expanding internationalization at SLU.



The tuition at the Madrid campus is 30% less than at SLU's main campus. An administrator noted that they gave merit-credit, scholarships, and financial aid to students. He realized that study abroad for US students causes SLU to lose money because of the 30% lower tuition but admitted that it was not about economic motivation. They care about mission and operating overseas. One of the advantages of SLU having a campus in Madrid is that they can serve as the ladder connecting St. Louis with multiple Jesuit institutions in Spain. He continued that another advantage of having this branch campus is that they can offer American Jesuit education overseas to people who may not be able to or may not choose to enter the United States. The hostile mentality toward immigrants and international people in the United States becomes an opportunity for the European branch campus to recruit and attract more international students and scholars who cannot go to the United States. This administrator then went on to describe the Madrid campus:

We have about 800 students so we're expecting to get 1000 by 2021. In Madrid, part of our identity has been multicultural and international... We certainly have the experience of working in this multicultural international environment... So that helps with the culture, being sensitive to the kind of culture that students are facing.

In addition to providing degrees and classes, the Madrid institution collaborates with 50 Jesuit high schools in Spain for summer camps. Although it does not belong to UNIJES (*Universidades Jesuitas*), the association of Jesuit universities in Spain, the administrator emphasizes that the campus is open for collaboration with other universities in the world. He said: "We are here in Spain but we're not part of Spain... and we're always happy to collaborate." With this campus outside of the United States, a study participant discloses that the university also facilitates five Jesuit partnerships for study-abroad experiences in Madrid: Gonzaga, Marquette, Loyola University of Chicago, St. Joseph's, and Seattle University.

Based on all of these data, it appears that there is a fairly robust overall commitment to the three pillars of internationalization among the study participants and public documents at SLU. The existing branch campus in Madrid gives the university more advantages for internationalizing the university in Europe and providing study-abroad programs. Also, the initiative partnership with the INTO company helps SLU to expand the number of international students but raises concerns regarding ethical conduct with the for-profit agency. The expansion of other partnerships with other countries, especially China, is a sign of the university's commitment to develop a global perspective beyond its Midwest city boundaries. The following sections will discuss the mission, vision, and reasons for internationalization that its faculty and staff understand.

### **Mission & Vision**

The SLU mission statement clearly displays its identity as a Catholic and Jesuit institution—"the pursuit of truth for the greater glory of God and for the service of humanity" (SLU, 2017b)—under the inspiration and values of the Judeo-Christian tradition and spiritual and intellectual ideals of the Society of Jesus. In terms of internationalization, the university shows its commitment to expand international perspectives for the mission of the Society of Jesus and promote diversity among its students, staff, and faculty as it states:

Saint Louis University fosters programs that link university resources to local, national and international communities in collaborative efforts to alleviate ignorance, poverty, injustice and hunger; extend compassionate care to the ill and needy; and maintain and improve the quality of life for all persons.

The university welcomes students, faculty and staff from all racial, ethnic and religious backgrounds and beliefs and creates a sense of community that facilitates their development as men and women for others.

These two items in the mission statement emphasize how to allocate resources to international communities in collaborative relationships for social justice, humanitarian assistance, and human development and enhance the diversity of the population at SLU, but the statement does not explicitly indicate any international efforts in terms of international curriculum, study-abroad programs or international collaborations. More specifically, this statement is very general and excludes prioritized outcomes in quantity or quality in the three pillars of internationalization.

### **Rationales**

Despite the lack of an explicit priority for internationalization in the mission statement, there are some active programs and commitment in global collaboration, study abroad, and international curriculum. The following sections will explore why SLU is involved in current international educational activities. “Rationales are reflected in the policies and programs that are developed and eventually implemented. Rationales dictate the kind of benefits or expected outcomes” (Knight, 2012, p. 32).

### ***Economic motivation***

Economic rationales include different subcategories: revenue generation, competitiveness, labor market, and financial incentives (Knight, 2012). Data collected among senior administrators shows the importance of revenue generation through various international activities: contract education (i.e. INTO company), recruitment of foreign students, and international education advisory services. The branch campus in Madrid is a way to export the commodity of education to Spain and other nearby countries. A senior administrator admits: “Clearly it's economically beneficial for us to engage in the sharing of information in trade. That's the direction the world is taking. And I think that our students have to understand that.”

He continues: “As the demographics of the nation change, there are fewer domestic students who are likely to be interested in an institution like ours or of sufficient means to pay a significant portion of the tuition.” The international markets provide SLU an economic incentive to bring full-pay international students in to subsidize its mission and to offset low-income domestic students, he argues.

### ***Social rationale***

The cultural rationale, as related to national cultural identity, intercultural understanding, citizenship development, and social and community development (Knight, 2012), is presented in the interviews with faculty and students. All faculty participants in the study agree that internationalization promotes mutual understanding, multicultural appreciation, and social reconciliation. Networking with international students through study-abroad experiences helps American students break down the barriers, stereotypes, and misinformation that people perceive about other cultures. One professor notes:

When we interact with others who are different from ourselves, we come to an understanding that we are all part of the human community. We come to better appreciate the differences among us. I think it makes us more empathetic and I think it reduces tension. When you don't know people personally when you don't interact, suspicions can build animosity, can mount prejudice, and can be reinforced. So, by interacting I think that you can build positive relationships, which reduce those negative things.

In addition to social and intercultural understanding, study participants believe that internationalization helps social and community development such as sustainability and public health care that SLU is engaging in global network for health services or environmental protection. International activities such as the SLU-Madrid campus help students to establish global networks and connect with different people for personal interests, career advancement, and different worldviews, and these benefits happen only if people live and interact in a diverse community.

*Global citizenship is part of the social rationale*, said another professor, who claimed that forming responsible citizens of the world is part of their international curriculum. Thus, he believes that education in global citizenship helps students to understand issues of social justice and global solidarity with those who are part of the human family of the world. “The world is so small that we can’t build walls and hide ourselves from the world... It is a wealthy country, and we owe to the world.”

### ***Academic rationale***

Publications, brochures, websites, and programs with data gathered from the interviews at SLU indicate its academic rationales for internationalization. An administrator said: “Because it’s clear that the world is becoming increasingly interdependent, so we’re preparing our students for life and work in the world that they will face after they leave here.” Because of what current industries and public services require, participant faculty acknowledge that they need to provide to students a lifelong learning perspective with a global dimension. International and multicultural experiences enrich conversation within the classrooms and expand students’ knowledge beyond any local boundaries. A director of international activities notes:

We really want to make sure that studying abroad is not just for personal development but there are some really great opportunities for academic development as well, so trying to align some of our academic programs with specific sets of study-abroad partners might really provide the supplemental academic experiences that would really enhance their overall programs.

### ***Political motivation***

The political rationales are considered more important at the national level than at the institutional level; however, some professors interviewed believe that internationalization has a political impact for students. One of them explains this statement:

When you are studying abroad, when you are here studying, this is an opportunity for you to serve as a personal touchpoint for other individuals who might not ever have a chance

to travel. What you say and how you represent yourself and your country can have more of an impact than you might think it does.

### ***Jesuit nature***

In addition to the four common rationales above, SLU, a Jesuit institution, has other rationales for involvement in globalized dimensions beyond the institution's desire to generate revenue. A senior administrator affirms the international mission of a Jesuit institution: "I mean certainly a focus on internationalization for Jesuit institutions over the world is in the Jesuit DNA for more than four hundred and seventy-five years."

This global network was echoed in data collected from other university leaders indicating that SLU embodies the Jesuit order as an international congregation and a Catholic organization from its very beginning. An institutional leader confirms its international commitment under the light of the Church:

I think Pope Francis, our first Jesuit pope, is very much committed to bringing the world together and looking at this as one flock under his leadership. So, I think SLU is part of the Catholic faith and of the Jesuit *charism* and it has been a part of what we've been about since we started.

All of the study participants recognized the international characters of the Society of Jesus in that a Jesuit institution like SLU, part of the global tradition, has more reasons to engage in internationalization; and internationalization efforts allow people to discuss spirituality in a broader and more comprehensive manner. As an administrator confirms: "The internationalization effort in embracing Jesuit ideology is really a symbiotic effort, as St. Ignatius developed in people a global perspective in the spiritual exercises broadening people's minds."

### ***Men and women for others***

As the Jesuit nature is a rationale for internationalization, data from the interview reveals another common theme of Jesuit rationale: "men and women for others" is a purpose and reason

for supporting internationalization at SLU. Interviewees note that the main idea of international perspectives is to prepare their students to be leaders for the emerging economy and communities that are globally engaged and connected; and to be men and women for others is to be in solidarity with someone other than oneself and to be involved in global collaboration.

Through interviews with administrators, faculty, and student focus groups, these rationales led to common patterns whereby executive leaders, the top administrators, pay more attention to economic, profile, status, and financial incentives; whereas faculty and students incline to rationales of academic, cultural, social, “men and women for others,” or Jesuit nature rationales. An administrator confirms this pattern: “The motivation about money and ranking comes from top down, and the motivation from the faculty is more mission driven and more social justice driven.” As a result, there appears to be a disparity of rationales between the top administrators and the professors depending on what they think or value or even what they’re passionate about.

### **Benefits/Outcomes**

The benefits of internationalization at SLU, where the majority of students come from privileged families and homogenous backgrounds, as a professor said, are social and cultural interaction in which students learn differences from international people or from their own experience in foreign countries. SLU’s officer of OIS describes: “Students talk about how that experience made them more committed to living a life of service and to being more engaged internationally as adults.” Moreover, SLU-Madrid provides its students with opportunities to engage in European activities and global collaboration and expand its presence to the world. In terms of in-bound study abroad, one of SLU’s administrators admits that the presence of international students generates revenue for the university: “The vast majority of our full-pay

students are international students. Many of the international students are providing resources that underwrite the scholarships and aid for low-income domestic students.”

### **Risks and Challenges**

Data gathered from this case study present a few challenges for internationalization at SLU. The barriers for expanding international activities are financial resources: scholarships and funding for study abroad. A professor said: “For us the barriers are that not every student has that sort of equal access for opportunity to afford it. And we're going to have to figure out ways to help with that.” To internationalize the core curriculum is to require faculty effort and commitments, but if faculty do not have available resources of time and funding for internationalization, any engagement in global perspectives would be impossible.

In terms of study abroad, while the introduction to new and foreign cultures benefits students, it can also be challenging and risky. The school’s administration agrees that cultural differences can be so great that students may need extra time to adjust or feel shocked in comparison to cultural norms they are used to at home. Students may fall into a habit of judging weaknesses in foreign countries, pointing out what a foreign country lacks, or feeling frustrated over what is missing from home. To avoid frustration and cultural shock, students easily can tend to be like tourists or vacationers, never experiencing any new languages or cultures. An

administrator notes:

The risk is that sometimes studying abroad can become a place for a bunch of Americans to go over with a bunch of Americans. They don't really experience the culture. The challenges that sometimes international students who particularly struggle with language can also live in a kind of little cloister, where they're not actually mixing it in with the rest of the student population and therefore neither they nor we are fully benefiting from their presence.

Moreover, data on study abroad reveal some challenges from the institutional side when integrating students from different backgrounds. To integrate international students into the main



community requires more effort and services from faculty and staff. Many faculty and staff shared that it was more challenging to overcome cultural and personal misunderstandings in addition to institutional discrimination, inadequate or no training for faculty on issues of diversity, and a lack of preparation of students for participation in productive classroom discussions.

Another risk for SLU is the unexpected declining numbers in international enrollment. For instance, SLU currently has a total enrollment of 12,947 students. If over 600 Chinese students at the university cannot attend for various political or legal reasons, many study participants worry, it would mean a significant loss of about five percent of enrollment and eight percent of tuition revenue. One institutional leader is concerned that the climate in the city of St. Louis and on the campus in terms of social justice and racial issues can impact its capacity to increase international enrollments. “Fundamentally parents want assurance that their child is going to be safe when they go off to school. And we've had to deal with some issues in terms of a parents' inquiry whether St. Louis was a safe place to be.” With the event of race-conscious protests in Ferguson, Missouri, the school's administration is worried that there would be a risk that the Ferguson effect would influence parents' decisions to send their children to a school which they view as unsafe; as a result, its enrollments could bottom out and academic budgets fall apart. Needless to say, all study participants are aware of these challenges, and with the university, they have launched a strategic plan for the future of SLU.

### **Strategies of Internationalization**

In response to the main question that emerged from the data, “how Saint Louis university internationalizes?” the internationalization process was integrated into the three pillar categories of internationalization. As the university planned to celebrate its Bicentennial in 2018 and move

into its third century providing Jesuit education, SLU launched a new strategic plan with its goals and objectives in 2014 —pursuing SLU’s mission—for seeking truth for the greater glory of God and for the service of humanity. In 2015, “*Magis: Saint Louis University’s Strategy for the Future*” was the strategic plan that detailed the multiple approaches taken on how such a process would evolve on campus. This section will begin with a brief description of the strategy based on the relevant documents describing it. The process of integrating internationalization into SLU’s curriculum, study abroad, and global partnerships will be described, and how that process meets the mission of the Society of Jesus.

According to the website of the Strategic Plan 2015, the President’s letter displays its commitment for the future of SLU, specifically in its international dimension:

We strive to be a world-class research university and the first choice among the high-quality students, faculty, physicians, staff, and stakeholders we seek to attract... We will be even more nimble, creative, energetic, and ambitious than we have been in the past.

SLU in its “Living *Magis*” of the strategic plan confirms that they intend to deepen the partnerships, to enhance more vibrant research and vigorous academic programs. It states: “We will work tirelessly to make SLU more accessible and affordable based on our belief that we provide students with the best education available.” In the five Strategic Planning Initiatives, SLU keeps its identity and mission of Jesuit education and Catholicism in focus continually, but it wants to be “a national and international model in promoting teaching, learning, and research that exemplify discovery, transformative outcomes, and engaged citizenship in a global society.” In so doing, its students will be prepared for global leadership in careers with “the ethical, spiritual, and intercultural understanding needed to act responsibly.”

In particular, SLU shows commitments to social justice: “We will promote diversity in the student population by actively recruiting and supporting those from domestic groups

historically underrepresented at SLU as well as those from other countries.” The medical school has a special section in the strategic plan and commits to promote public health care, delivery of high-quality, person-centered medical care for a health environment. It states: “We will establish and support other health partnerships and consortia that mutually benefit all participants in achieving their mission and goals.” And it sets an ambitious goal “to become a regional leader in delivering world-class tertiary and quaternary care by employing a compassionate, patient-centered approach at affordable cost and by striving for daily improvement in every aspect of patient care.”

In terms of the three pillars of internationalization, SLU has the following goals for internationalizing its institution:

Objective 4.1: We will promote University-wide collaboration to advance our global agenda by providing the administrative structure and appropriate technology systems needed to lead and manage SLU’s global academic programs, initiatives, and recruitment.

Objective 4.2: We will encourage and support research, expand and enhance study-abroad opportunities, and enhance curricular collaborations focused on social justice by aligning our global activities with the Jesuits’ global commitment and drawing upon the worldwide Jesuit network.

Objective 4.3: We will promote research programs that address health problems of the developing world and support individual and collaborative research and curricular collaborations focused on transnational and global equity and social justice.

Objective 4.4: We will help broaden interest and participation in global activities by making information about the University’s global footprint and outreach accessible to SLU community, our global partners and prospective partners, alumni, and other interested parties.

Objective 5.1: We will ensure faculty and staff members’ preparation for success in a global environment by developing a global enrichment program for them as a means for enhancing global competence and the ability to incorporate global citizenship into curricula and programs.

Objective 5.2: We will enhance our global reach by encouraging development of coordinated programs of interdisciplinary engagement and partnerships in selected countries.

Objective 5.3: We will build upon an institutional strength by incorporating input from, and participation by, our worldwide alumni base in the development and implementation of all aspects of the University's global initiatives.

Objective 6.1: We will expand the range of academic relationships between the Madrid and St. Louis campuses, including a dynamic program of faculty exchanges and expanded joint-research opportunities.

Objective 6.2: We will enhance the role of the Madrid campus as a platform for scholarly collaborations between SLU's departments and European, North African, Asian, Middle Eastern, and Latin American research programs and universities (Strategic Plan 2015).

A SLU leader said that the university was in the midst of reviewing its core curriculum.

Part of this review process was considering diversity, inclusion, and internationalization, and how they might change functions to better incorporate international perspectives in the undergraduate experience. A senior administrator recalled that in the first year, a strategic planning process was from the bottom up and open for discussion about increasing globalization in the curriculum and increasing student exchanges. Middle-level administrators and faculty members believe that the process of a strategic plan was relatively centralized in terms of investment, number of international students enrolled, and partnership with INTO. As one of the administrators said:

One of the critical decisions is: what is the core investment needed to continue our internationalization efforts? The topic that came up was how robust was our English-as-a-second-language training program for students and how broadly and how efficiently could we implement if we wanted to have a balance in international enrollment. What was the most efficient manner for us to reach out throughout the world?

A senior official said that the SLU's strategic plan not only focuses on increasing the number of international students but also attempts to diversify the student profile. These action items are centralized within the division of enrollment retention management. Nevertheless, as interviewees noticed, the process of strategic planning for study abroad has been more decentralized. Different departments at the university have different study-abroad programs. He

explains, “The program leaders are within each unit and they are really responsible for the program development of those programs.”

At the time of the interviews, faculty and staff were aware that the university was under organizational redevelopment and some institutes and departments were in the process of academic reorganization. They believe that these processes of reorganization have been very centralized by top management. Even though there was a lot of verbal support for international education, study abroad, and international students, reorganization of SLU and its financial budget have reduced the number of employees and restructured institutes by merging various units together. Many study-abroad programs have been eliminated. One of the administrators felt perplexed: “right now we're just a little uneasy in terms of what is happening because we keep finding out a lot of the partners that we worked with are here and as our units are asked to reduce what they do.” No doubt there exists a robust desire for internationalization. A centralized approach could bring all units together, but faculty and staff were worried how this strategic plan would translate into actual funding for developing those international activities. Data gathered from the interviews indicates that there is a level of skepticism regarding the rhetoric of strategic plans and the reality of budget reduction.

### **Governance**

Regarding the research question about who the key actors of internationalization at SLU are, data gathered from the interviews shows that SLU has broad support for internationalization from its Board of Trustees, President, Provost, and a wide array of faculty staff and alumni. Various Deans and departments have different interests in internationalization. Public health, engineering, and business units have more international programs than others. In order to coordinate all of its international activities one of SLU's vice presidents has an informal position

as a senior international officer to oversee international services and its global contracts and partnerships. He assists the president in the pragmatic work with other institutions and partners throughout the world and becomes a proponent of international education.

Even though SLU's Board of Trustees shows great support for internationalization at SLU, a few study participants suggest that members of Board of Trustees should be more diverse and include international figures, who can create a different outlook internationally and culturally. They point out that the majority of the members who currently are from the local area, the city St. Louis, would have a very narrow focus and may not value international life.

### **Uniqueness of SLU**

For the research question about whether the internationalization process at SLU differs from those at other Jesuit institutions, data gathered from the interviews reveals that the city of Saint Louis is in the center of America. It is called "the Gateway to the West" and could change to "the Gateway to the World," as many interviewees suggested. With the racial issues raised in the city, SLU has struggled to diversify its student body and respond to urban challenges. Thus, internationalization has become an imperative reason for SLU to increase the number of non-white students and also to educate its own students about the Jesuit mission in social justice and solidarity. Some administrators point out that the educational cost including room and board at SLU is less expensive than at other institutions on the coast, which makes education at SLU more affordable for students. The branch campus in Spain is also another unique aspect of SLU's internationalization.

As a Jesuit faith-based institution, SLU provides its students a holistic education for academic excellence and global leadership, but it also has signature programs with international perspectives such as aerospace engineering, medical engineering, and health law. An

administrator claims that the medical school with its public health portion in Global Medical Brigades and Doctors without Borders distinguishes the institution from other Jesuit colleges and universities.

The joint venture with INTO helps SLU provide support for international students not only with their academics but also with housing, social support, and health care. One of the leaders believes that INTO offers comprehensive services to international students and contributes significant tuition revenues for the university from the international students the company recruits.

### **Integrating Internationalization into the Mission of the Society of Jesus**

This last part of the case study will focus on one of the main research questions that guided this study, “does the process of internationalization at SLU meet the mission and identity of the Society of Jesus?” To address the question, this part will go over the Jesuit values drawn from the findings of this case study of Saint Louis University. Then, SLU’s internationalization process will be compared with the mission of the Society of Jesus.

The first Jesuit value in the process of internationalization at SLU that most of the interviewees emphasize is its Catholic tradition as a faith-based institution that encourages all students and staff to discover truth. Inspired by the Jesuit call to be men and women for others and in solidarity with the poor, SLU integrates Jesuit values in its curriculum and study abroad.

### **Holistic Education**

The SLU website displays the institutional pursuit of the Catholic and Jesuit traditions that offer a holistic education with academic excellence and the service of faith and justice. A university leader confirms: “Because we're a Catholic Jesuit institution, our education is different from that of public institutions and secular private institutions. I think what we offer is this

value-based education of the whole person.” As a faith-based institution, SLU helps students develop cognitive skills and abilities but also a heartfelt empathy, with a sense of obligation to contribute to the world and to have a preferential option for the poor. In other words, students at SLU have been formed to be globally responsible leaders and called to be men and women for others in environmental complexity, working for social justice.

### **Social Justice**

All interviewees confirmed that the promotion of justice remains SLU’s major mission focus through curriculum, enrollment, study abroad, and international partnerships. One of the university leaders notes: “I think St. Louis University is a prime example of a school that's using its resources and leveraging its capacities to support all types of students regardless of their family income background.” All study participants show their knowledge of the mission of the Society of Jesus and their commitment to social justice.

The public health department at SLU has been involved in helping minority communities in Saint Louis as well as in developing countries. It has an operation called *Casa de Salud* which provides health services to largely low socioeconomic Hispanics in impoverished neighborhoods and engages in international mission trips for public health. A member of SLU’s administration affirms: “I think it’s very much a part of our mission as a Jesuit institution not simply to do service for service but to see it as part of our faith and our *charism* to be engaged in that.” Similarly, faculty and staff at the branch campus declared that their goal at Madrid’s campus was social justice and to prepare people to serve others. The social justice that they teach students at SLU’s campus is not simply for their own countries but for world justice. An administrator said: “We are preparing students to be profoundly aware of their responsibility for the world as God makes it and giving them the tools to address some of these challenges.” Students in the focus



groups who witnessed refugees and immigrants in Europe described their transformative experiences and increased motivation to serve immigrants.

### **Care of the Whole Person**

Rooted in the Spiritual Exercises and Jesuit holistic education, SLU shows its care for its students, *cura personalis*—concerning and respecting persons for all that makes up each individual. Talents, abilities, physical attributes, personalities, desires, hearts, faith, and minds are all equally worthy of care and attention, as SLU’s website displays its purpose to “educate your mind and spirit.” The value of “men and women for others” impacts students in study-abroad programs when they claim: “knowing that God is in everything; treating everyone you meet with love and care; and remembering that everyone has a different story. The biggest thing that I know about the Jesuits that I learn is that all faculty and staff are so nice. They want the best for you.”

### **Women and men for others**

As social justice is a core value on which SLU focuses, “women and men for or with others” is the common theme in the process of internationalization that SLU’s faculty and staff are working to incorporate in academic activities. A staff interviewee shared his view on this theme: “The idea of walking in the light of Christ is what we would see at SLU. It encourages our students and our faculty or staff to use their God-given gifts in ways to help those that cannot help themselves.”

These ideas have been implemented in efforts at service outreach and reflected throughout the curriculum in parallel with the global pieces as the study participant described. But he clarified: “it does not specify who others are but it means outside of ourselves, and the problems of this nation are also the problems of the world, and the problems of the world are part

of this nation's problems." In other words, SLU's faculty transforms their students to feel socially responsible for the world as it shrinks and becomes more interconnected. He claims that curricula must be broadened to include major world cultures. Especially encouraged is diversity of cultural backgrounds in their student bodies and more international exchanges of both teachers and students.

### **Religious Dimension**

SLU's campus ministry website displays numerous religious activities that enrich Catholic identity on the campus. Campus ministry offers retreats and immersion experiences to help deepen students' faith and creates an inclusive environment in which any student can comfortably practice their faith. Catholics, Protestants, Muslims, and others can access facilities, outlets, and resources to practice their religious tradition on campus. Core curriculum for all majors at SLU includes theology and philosophy and other courses in Eastern religions, Islam, and Jewish studies. A faculty disclosed that more non-Christian students participated at SLU's studies since Catholic high school graduates have been declining. It would be more challenging to teach Christianity to a student who has never had any religious training. Yet, non-Christian students are welcomed at SLU. As one of the institutional leaders claims: "We support our students regardless of what their faith is by respecting them, while they might not be so comfortable at other institutions, which do not have that commitment to a faith tradition."

Thus, for Catholic students, SLU is a good environment for nourishing their faith by international activities. A study-abroad student in the focus group describes: "Being part of a Jesuit institution, one huge integrated part is going to Mass. Here in Madrid, there are many Masses in Spanish and I could understand most of it." Students in this case study share their religious experience of integration of the world of Catholicism where different languages and

cultures are united in the Eucharist. The other advantage of SLU-Madrid is proximity to the birthplace of St. Ignatius. Students and staff can participate in retreats at Loyola where St. Ignatius had his conversion and spiritual awakening.

### **Solidarity with the Poor**

In terms of Jesuit values, study participants mentioned another theme of solidarity with the poor in their responses. They said that the concept of solidarity with the poor allows them to be humbler in social and intercultural relationships with others. This is not a problem solution but a sense of learning and being compassionate with those suffering. A student reflected:

I think one of our core values is that we are there to be with the people, to listen and to work with them, to find ways for these communities to flourish. So, it's not a matter of coming in and sweeping in with all the answers. And it's about kind of getting proximate with people in order to really learn their stories, understand them as humans and appreciate them.

As regards the Jesuit value of social responsibility and justice that students at SLU learned he said, "All of the world's problems are interconnected. Therefore, as we are among those who are privileged enough to have escaped these terrible injustices, it is our responsibility to assist and be in solidarity with our brothers and sisters."

### **Internationalization vs. Jesuit Mission**

Even though international activities at SLU display many of the aforementioned Jesuit values, there are some strengths and weaknesses in the process of internationalization. Clearly, all study participants showed their commitment in line with the mission of the Catholic Church and the Society of Jesus. A senior administrator confirms: "If you look into all those programs and you ask a series of questions about whether or not they touch the core values of a Jesuit education, I think it would be a pretty positive story."

The curriculum and academic programs at SLU, as study participants claim, directs its students to serve humanity and to improve the human condition, as one of the directors of international services said: “What we know are opportunities, the privileges that we are so blessed with. How do we use those things as a way to serve God, to serve all of humanity?” The faculty in the interview had a strong conviction that by promoting international study or engagement in diverse communities, they encourage students to reach out symbolically and to serve humanity in solidarity with each other, especially the marginalized communities. The curriculum at SLU provides holistic Jesuit education as data in the focus group displays:

I love the idea of how they take “higher purpose, greater good,” how they take all you learn and apply into the community on a global scale... It takes college students into the formation process, becoming better people and sending them out to the foreign land to understand it, to learn a bit from it. I think it is such a great ethical learning, it is challenging.

In regards to global collaboration, administrators felt perplexed that, despite their presence all over the world in Jesuit higher education, Jesuit institutions have not developed a strong network, especially in international programs, even among the 28 Jesuit colleges and universities in the United States. SLU’s administration suggested that the Jesuit system could become a larger pool and network for study abroad, research, joint degrees, and other beneficial programs. He explained: “It would help us economically because, if you could attend any institution and be part of a larger global network, your opportunities would be exponential compared to what they are when they are solely focused on a particular institution.” However, the issue of global collaboration among the Jesuit institutions still falls into the situation of competition because the market of qualified and wealthy students is shrinking. The SLU-Madrid, for example, experiences some difficulty in collaborating with other Jesuit higher educational institutions in Spain. Study participants believed that this problem of noncooperation

might come from competition or resentment with SLU-Madrid, which has been considered as an American institution, an outsider.

### **Summary**

This effort to analyze the internationalization process at Saint Louis University began with an examination of the three pillars of the phenomenon in the model of De Wit et al. (2015). This analysis is designed to provide insight into the primary research question for this study, which is what rationales, strategies, and outcomes have responded to internationalization at SLU. When the participants were asked whether they would describe the university as internationalized, one of the administrators says: “Part of the problem at St. Louis University is that it is still very much a local small regional university trying to be international.”

Internationalization has been a factor of critical importance to the university since it founded the branch campus in Madrid in 1967, and it is obvious that the phenomenon of internationalization will continue to play a major role in the way that SLU conceives of and implements its future plans to become a gateway to the world. The evidence collected from this institution depicts SLU as moving toward internationalization in the following fashion.

*Internationalization at home.* The consensus among participants at SLU is that it has been more internationalized on campus in terms of curriculum with global-oriented perspectives.

International Studies, Aviation, Engineering, and Public Health provide students rigorous and sophisticated training for professional careers in the world. The Center for Global Citizenship plays an important role in coordinating across the university for global awareness and education. However, SLU is still retaining a deep connection to its local roots. The majority of academic programs at SLU aim toward domestic careers in the United States, and research topics are focused on the domestic area because they receive funds mainly from the U.S. government and

donors. Its faculty is heavily white, but in some cases trained abroad or through the Reinert Center.

*Internationalization abroad.* There can be little doubt that St. Louis University is committed to expand its international activities and student mobility. Its international students are drawn in great numbers from China and Saudi Arabia but study abroad in significant numbers at the SLU-Madrid campus, which is advantageous for SLU to recruit foreign students and create opportunities for its own students for study abroad. Even though SLU is affiliated with the Jesuit Central Southern province, which has a strong relationship with Latin America, as is true at other Jesuit universities, more than two thirds of study-abroad students choose programs in Europe instead of Africa, Asia, or Latin America. The pathway program, directed by an independent agency, INTO, provides more opportunities for international students to enter college programs, and this company assists SLU in terms of recruitment and preparation for international students in the beginning; but some study participants are concerned about the profit-oriented approach which this joint venture has created and the increasing competition among universities for top students. The educational costs for such pathway programs are more expensive than for other ordinary programs run directly by SLU; thus, only wealthy and top international students can afford to pursue education at SLU.

*International partnership.* The expansion of global initiatives with other countries, especially China, illustrates SLU's significant commitment to an international network. In particular, Global Medical Brigades, Belize 2020, and immersion trips are global partnerships that are compatible with the mission of the Society of Jesus for social justice, solidarity with the poor, and global sustainability.

Since it launched the strategic plan “*Magis*: Saint Louis University’s Strategy for the Future,” all of the data from this study point to a vision for internationalization at SLU that transcends most levels and dimensions of the institution—from the Board of Trustees and top administration to faculty and students. The strategic plan sets the vision and goals for the university to become a world-class institution by expanding teaching, services, and research with international perspectives. Perhaps the most obvious evidence of the pervasiveness of the phenomenon is the process of reorganization of SLU’s structure and financial budget that may inevitably affect some units of international programs at the university. Yet, faculty members say that the decision-making within the academic culture by the administration at SLU is typically slow and deliberative, whereas the realities of globalization and societal expectations affecting higher education institutions sometimes require a rapid response. Despite reorganization and budget reductions, the study participants articulate a very clear understanding that faculty members and administrators must work closely and effectively together in order to achieve their goals of internationalization. This can happen through the coordination of the Center of Global Citizenship or SLU’s top administration.

Furthermore, both quantitative and qualitative aspects of the Jesuit mission have been addressed and remained core values in the ongoing planning and operating for internationalization at SLU. In addition to common rationales for the phenomenon, SLU has emphasized the rationale of the Jesuit mission from the interviews’ data. The Jesuit values not only have been underlined in strategic plans and mission statements in different departments and schools but have also become a concentration and guidelines for proceeding with any international activities. A challenge for a mission-driven, value-oriented, faith-based university is maintaining and nurturing those values and that faith tradition in an increasingly secular

environment or a mindset derived from a business model (i.e., the joint venture with INTO)—a challenge Jesuit universities confront and meet daily. The next chapter will synthesize these common codes and patterns of these three case studies and present in-depth information as a result of this study's exploration.



## **CHAPTER 8: CONCLUSION AND RECOMMENDATIONS FOR FUTURE RESEARCH**

### **Introduction**

This final chapter brings together the findings of the study of internationalization at the U.S. Jesuit colleges and universities. Whereas the previous chapters of the three in-depth case studies displayed the results of data analysis, this final chapter will address how these findings answer the research questions. The overall purpose of the research was to examine what rationales, strategies, and outcomes characterize the efforts of Jesuit institutions of higher education through the three in-depth case studies of Boston College (BC), the University of San Francisco (USF), and Saint Louis University (SLU). Through the conceptual framework of the three pillars of internationalization at home, abroad, and partnerships (De Wit et al., 2015), as a way to classify the data collection and initial data analysis, the researcher attempted to answer the question to what extent Jesuit institutions develop their international process and its outcomes according to the rhetoric, mission, and identity of the Society of Jesus. In order to respond to these main questions, other objectives of this chapter are to provide findings and discussion on whether the internationalization process differs among the U.S. Jesuit colleges and universities and how key institutional actors understand the outcomes and processes of internationalization in the context of their Jesuit tradition.

In the second chapter of the literature review, internationalization of higher education is presented as an emergent phenomenon, and its varied definitions have resulted in different approaches. It is defined as:

The intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society (De Wit et al., 2015, p. 29).

Despite the multiple definitions of internationalization in the literature, this definition is the most suitable to Jesuit institutions of higher education that are driven by global responsibility, international collaboration, and social justice. With a wide spectrum of dimensions and emerging critical perspectives of this phenomenon, the model of the three pillars of De Wit et al. (2015), used for this study, is the most manageable for exploring the three comprehensive Jesuit universities: BC, SLU, and USF. The three major categories of this model capture comprehensive factors of internationalization regardless of size, structure, culture, or geography to which the institution belongs. This model also provides a meaningful set of pillars that allows us to explore our understanding of the ways that the phenomenon manifests itself at the participant institutions. The theoretical framework of the three pillars does capture major international activities and provides guidelines for data analysis but does not adequately include the key contextual elements such as strategies, rationales, organization, and institutional culture. These factors of the internationalization process in the case studies were added as separate sections of the exploration research. As mission-driven institutions, the Jesuit higher education needs another pillar of mission, charism, and ideals to assess its internationalization. Overall, the 28 Jesuit institutions have activities in internationalization at home in their humanistic curriculum, but internationalization abroad and partnership vary from one institution to another. Some Jesuit universities have few global partnerships even though the nature of Jesuit education is characterized by the global network of the Society.

### **Discussion**

The first objective of this section is to synthesize the common patterns and issues identified in the case studies. The idea is to draw meaningful insights from key findings about internationalization from across the experiences of the three selected institutions. The findings in

the study suggest that most of the 28 Jesuit colleges and universities currently are recognized as regional or national institutions instead of world-class institutions listed on their websites or set as the goals in their strategic plans. The colleges and universities explicitly perform well in the internationalization at home where administrators and faculty members implant Ignatian values and the Jesuit mission in curricula, research, and services. Most of the international initiatives provide opportunities for a range of stakeholders but their strategies are considered to be ad hoc and fragmented without a systematic and comprehensive approach to internationalization. Finally, data collected from interviews and documentary analysis show a significant disparity between the Jesuit mission and the reality of internationalization at these Jesuit institutions. The framework of the three pillars below will be used to interpret the main findings from the previous chapters in the light of the Jesuit mission.

### **Three Pillars of Internationalization**

#### **Internationalization at Home**

The results of the study suggest that the presence of internationalization at home, including curriculum, thematic studies, cross-cultural training, and teaching process, has outstanding characteristics of academic excellence and international perspectives. The core curricula for the 28 Jesuit institutions display a wide range of core requirements from humanities to foreign languages to international and cultural studies. This finding is consistent with the literature of Jesuit higher education and is noteworthy for the following features. In mission statements or curricula, the core values of Jesuit education are similarly emphasized to form students to develop in three areas: global competence, religious experience, and social justice. These characteristics are rooted in the humanistic curriculum that is committed to promote self-

knowledge, to become “men and women for others,” to educate its students to be global citizens, and to be involved in humanistic development in responding to the complexity of the world.

Even though most of the Jesuit institutions in the United States have common global curricula, International Studies majors, language programs, and international institutes or centers, each college or university has different niches. The academic emphases depend on the profiles of their students and locations. USF is in San Francisco where there are more Asian and Latin American populations and nearby Silicon Valley with technology demands. Thus, their academic programs have more concentration on engineering, Asian cultures, and languages. BC has a strategic plan for integrating greater attention in global issues into the academic, professional, faith, and formational features (i.e. humanity programs with internationally recognized programs in theology and Catholicism). SLU has three distinguished programs in Aviation, International Business, and Public Health Care plus the Center of Global Citizenship to promote international awareness. The results from the three case studies show that the Jesuit colleges and universities have seen imperatives and have planned to incorporate global perspectives into their academic life, services, and research. Each institution has a wide range of services and activities to internationalize its campus: international week, health care for international students, office of international services, academic counseling, and student life. As De Wit (2017) suggests that mobility must become an integral part of the international curriculum that ensures internationalization for all, data gathered from faculty members shows that there is a great effort from faculty and departments to incorporate global education into curriculum, research, and outreach programs for undergraduate, graduate, and professional courses. Stakeholders such as trustees, administrators, faculty, students, and alumni are motivators, and they understood the

impact of global engagement on the institution as they are forming their students for global competence and as men/women for others.

However, the majority of academic programs at Jesuit institutions are intended for domestic careers. They have only a few internationally oriented programs, primarily because the student profiles at these entities are domestic and white-dominant. The few internationally oriented programs contain multicultural and global competence while other programs are more directed to American culture.

Moreover, the three case-study institutions employ a small percentage of international professors. The relatively low number of foreign faculty is attributed to the priority given to employing American citizens and to national career advancement. The majority of professors and staff at Jesuit institutions are without international knowledge or experience. They struggle to accommodate foreign students and unsurprisingly, assimilate such students with domestic students with expectations of American culture and Western pedagogy. Study participants believe that without international knowledge and respect for multicultural traditions, faculty members can impose American courses and study skills on foreign students as another way of neo-colonization. Thus, despite remaining problems in integration in teaching, internationalization at home is explicit and realistic at the Jesuit institutions because it builds on the Catholic and Jesuit mission, vision, and identity.

### **Internationalization abroad**

#### **Study abroad**

Student mobility becomes crucial when students realize that study abroad will enhance their career advancement, as they prepare themselves for a marketplace that requires knowledge and skills beyond what is available at home. Others from less developed countries take

advantage of their study-abroad experience as a first step toward skilled migration. The result from focus groups indicates that regardless of what they intend, students participate in study abroad for economic opportunity, economic security, cross-border trade, migration, tourism, and advanced studies and research. All student and faculty interviewees at the three research sites agreed that the purposes of study abroad are compatible with the Jesuit literature of cross-border education, which includes values such as: preparing their students to be “men and women for others,” a well-educated solidarity in the emerging global reality of the world, multicultural awareness, spiritual growth, and global networking. Accordingly, all Jesuit institutions acknowledge benefits for their students who engage in study abroad, but the volume of out-bound students at each institution depends on scholarships, locations, academic convenience, and cultural factors. Nonetheless, study-abroad programs at Jesuit institutions have some fragmented strategies. The rate of student mobility at the 28 Jesuit colleges and universities is higher than the national average but still behind the leading international institutions. There are a few tensions between the Jesuit mission expected in the strategies and the reality of study abroad.

*Meeting the challenges of financing study abroad.* In findings from the interviews to determine levels of interest in study abroad, one of the most common barriers cited is financial resources—the cost to the institution to provide programs and the cost to the students and their parents. Students find study-abroad costs to be a burden when they have to interrupt their on-campus studies or part-time jobs and pay extra for traveling and lodging. Jesuit institutions lose the tuition revenue from study-abroad students or allow participants to take their institutional financial aid to pay costs. It will become much more of a dilemma if the portfolio of programs becomes larger and more complex. Students at USF who intend to study abroad are likely to have more limited program choices and thus reserve the experience for their junior or senior

year. Among the three institutions, BC has the most study-abroad opportunities and has set a specific goal for at least 50% of undergraduate students to engage in study abroad. This implies that students from colleges and universities that possess plentiful financial resources and higher ranking have more opportunities for study abroad, while study-abroad participation at lower ranking institutions remains low.

*Geographical preference.* Even though students have more study destination choices and are increasingly choosing destinations with their academic specialization, the flow of students continues to be from less-developed nations to more-developed nations. Commonly, out-bound students select Eurocentric programs more than programs in non-European countries, even though the majority of Jesuit institutions in higher education concentrate on Asia and Latin America. This is true even at USF, which has particular relationships with Asian and Pacific rim areas. Students are convinced that they need to discover their European roots. European countries are considered safe and convenient for traveling, living, shopping, and entertainment. However, as the literature review proves, if students go to England for study abroad and other overseas institutions offering courses taught in English multicultural education and language training would appear to be unhelpful. Even though Africa, Asia, Latin America, and the Middle East have enrolled relatively small proportions of study-abroad students from the U.S. Jesuit institutions, they offer some good opportunities for the immersion experiences that students need, and they represent cost-effective options. The literature emphasizes that some of the purposes of foreign studies for students are social justice and solidarity with the poor. This would be an issue of program assessment that the Jesuit institutions need to study what barriers exist such as outcomes, finances, faculty support, and risks.

*Absence of comprehensive program evaluation.* Despite its growing promotion, common acknowledgments regarding essential benefits of study abroad and assessment of expected outcomes are still in flux among the Jesuit institutions. In mission statements and institutional websites as well as interview data, study-abroad programs display multiple outcomes such as social justice, global awareness, cultural sensitivity, well-educated solidarity, and language acquisition. However, there is little agreement about what each type of study-program should achieve and how administrators and faculty members can know that their students meet their expectations. What is essential for students to accomplish in their study abroad? Data resulting from interviews indicate that there are few assessment or evaluation programs after foreign study. No consensus among the three case studies exists regarding how such programs benefit students, how they contribute to the Jesuit university's global competence goals, and how their impacts differ from those programs at home. This problem may be a result of a shortage of study-abroad professionals or faculty members dedicating themselves to evaluating the programs and accompanying these students.

As the demand for language acquisition and global competence increases, so also grows the need for qualified administrators and professors to design strategic plans for study abroad. Needless to say, study participants acknowledge benefits from study abroad to enrich students with language skills, profound cross-cultural knowledge and higher levels of maturity, as well as Jesuit values of solidarity with the poor, social justice, humility, and global competence. Yet to achieve these goals for more study-abroad programs and their benefits, Jesuit universities must have comprehensive strategies according to the Jesuit mission, such as program options in underrepresented locations, Jesuit-sponsored programs, financial assistance, and willingness to offer support from staff and faculty. The results from this study, however, show that the



internationalization efforts of study-abroad programs appear very isolated, fragmented, and random.

### **International students**

International students have constituted a significant and growing student population in many U.S. Jesuit colleges and universities for the past ten years. Certainly, all study participants have a common conviction that international full-paying students fulfill an important diversity goal, contribute substantially to the institutions' revenues in an atmosphere of decline in domestic enrollments, and solve a problem of excess capacity on multiple campuses. For instance, international students have contributed significantly to the USF recovery from a financial crisis in 2008 and generated substantial income for the university.

Nevertheless, foreign students at the 28 Jesuit institutions are still a minority at no greater than 20% of the student population. Some schools have fewer than 10 international students or report none. This implies that many Jesuit institutions are still targeting domestic American students or are unprepared for an international community. Following are the results from the three case studies that need to be addressed:

*Single country.* The findings at the three case studies show that Chinese students predominate among international students at Jesuit universities because their tuition is a major source of much-needed revenue for the institutions. Some universities such as USF established admission offices in China to actively recruit these students. However, the risk of concentrating on students from a single country could be an excessive loss if political or legal issues prevent those students from continuing their study at the Jesuit universities. In addition, study participants also claimed that many Chinese students on the campus stay together and will not

immerse themselves in American culture and language. This creates ghettos for them in academic and social life.

*Outsource agency.* In order to attract more international students and provide their language training, 17 Jesuit universities have developed intensive English or pathway programs. John Carroll, St. Louis, and St. Peter's Universities use a third-party agency for teaching such English programs. SLU partnered with the INTO company, a for-profit agency, to recruit foreign students and to assist them with academic preparation, cultural immersion, and language skills. This joint venture is a great assistance to SLU in terms of recruitment, preparation, and generation of additional revenue, thus off-setting the declining domestic student enrollments. However, students through INTO have to pay extra fees to the agency for the first year until they are matriculated as full-time students at SLU, and at the same time SLU has to share tuition revenue with INTO. Altbach (2011) considers this a violation of ethical standards and opposes any partnership with agents or third-party recruiters because these entities are salespersons. Plus, section 487(a) (20) of the Higher Education Act prohibits the university from providing incentive compensation to third-party entities for their success in securing domestic student enrollments. Thus, study participants at SLU criticized whether this partnership, even for international students, is appropriate.

*Ranking and better quality.* In order to develop and maintain global visibility and reputation, Jesuit institutions have a tendency to recruit and build up relationships with the world's best students, faculty, and institutions. Interviewees recognize this important point in terms of how being better could serve the mission of the Society of Jesus. This affinity for maintaining superior ranking, visibility, and reputation are understandable for any elite institution seeking to preserve its status through efforts to internationalize. However, searching

for more qualified students is based on the reason that the universities do not want to expose themselves to any risks or be more responsible for providing any assistance to less qualified students. While the Jesuit literature in higher education fosters preference for the poor and social justice (Arrupe, 1973; Ellacuria, 1982; Society of Jesus, 1977), elitism in education leads to the situation of favoring those who can afford to pay for their education and excludes the marginalized students who do not meet the qualification requirements. De Wit (2017) also affirms that internationalization must be inclusive and not elitist.

*Non-resident aliens and domestic students.* With a value of *cura personalis*, caring for the whole person, Jesuit educators are encouraged to pay close attention to the poor and to move beyond any national and narrow concerns so as to be open to the needs of others in the world (Nicolás, 2010). Yet, the reality at the 28 Jesuit institutions for international students is very different. Foreign students are required to learn and assimilate themselves in American culture, Western pedagogy, and English proficiency. Moreover, international students have to pay full-tuitions and even extra fees for those Jesuit universities like SLU that are partnered with a third-party agency for recruitment. Some Jesuit institutions such as Boston College, St. Joseph's University, Loyola University of Maryland, Rockhurst University and Spring Hill College have a policy of zero financial aid to undergraduate international students, while all the 28 Jesuit institutions provide financial aid to domestic low-income students. De Wit (2017) states that differentiating treatment between international and domestic students is unethical.

*Benefiting institutions or students?* The presence of international students brings many benefits to Jesuit institutions as mentioned, but the findings in this study indicate that some international students do not feel welcome or comfortable in a predominantly white environment. Furthermore, non-Christian students are ambivalent about their place in a Catholic community

culture. International students face challenges regarding mastering English, cultural norms, food tastes, as well as the social shock of being away from family and friends back home. Because many international students come from affluent and privileged families at home, they may have never before been treated as outsiders or “non-residential aliens.” Some faculty interviewees criticized that Jesuit administrators just recruit such students for revenue generation, drop them at the campus, and do not provide any special services for their needs. With the motto “men and women for others,” the Jesuit educators should pay more attention to assist and benefit all students rather than benefit institutional interests. One administrator confirms this issue thus:

All of those of course are the benefits of recruiting, retaining international students as a global member of the community. The retention and the integration are very important, and the university needs to invest in support services, but also in training of staff so that when international students do arrive on campus, they feel welcome. They are given not only information they need but also emotional, spiritual, and psychological support that they need to deal with cultural shock and all stresses that come from being international students.

Although student mobility has been increasing for the past five years, Jesuit institutions have to compete hard for talented and self-funded students with recruitment efforts partnered with third-party agencies and under tighter budgets. As the number of such students increases on campus, the need for services to support, accompany, and integrate them into American communities becomes greater. Most Jesuit universities currently are focusing on recruitment but they lack strategies and systematic policies to provide sufficient services to benefit foreign students. Thus, research from the focus groups of international students indicates that international students often feel a sense of alienation and exclusion that is likely to have some basis in social reality. If administrators at a Jesuit university seek a benefit for their own institution from international students, they also need to have concern for benefiting such students as part of the Jesuit value of *cura personalis*.

## **Internationalization and Global Collaboration**

The literature highlighted the importance and value of global collaboration whether for internationalization at home or abroad, for cooperation or competition, or for self or collective interests. Through international partnerships in areas for research, teaching, and service, the Jesuit educators will transform human life and the world at more profound levels of justice, interconnection, and freedom. Fathers General Nicolas and Sosa and the 35<sup>th</sup> and 36<sup>th</sup> General Congregations (Nicolás, 2010; Padberg, 2009; Society of Jesus, 2016; Sosa, 2017) emphasized the necessity of developing Jesuit global collaboration and planning to establish a Jesuit network in the years to come. Results of this study at the 28 Jesuit institutions reveal that they all engage in different forms of collaboration through institutional networks, academic programs, or institutional presence abroad. The AJCU, of which all 28 Jesuit institutions are members, advocates various conferences, collaborations, and networks. Each institution and department has partnerships with foreign entities, and some colleges and universities collaborate with the Jesuit Refugee Services to provide distance education to refugees and migrants. A few universities have established branch campuses overseas, including SLU-Madrid of St. Louis University, Qatar of Georgetown, and the Rome Center of Loyola Chicago. Study participants at the research sites affirmed imperatives and priority to have international partnerships based on international Jesuit apostolates for social justice, world reconciliation, and environmental sustainability.

Nevertheless, even though the three case studies show the administrators' willingness to collaborate with other Jesuit entities in the world, their record shows a small number of partnerships with global Jesuit institutions. Their partnerships depend on ranking, qualification, and advantages for the interests of students and faculty. Because of its national ranking and

endowment, BC has received many requests from Jesuit institutions in the world for assistance in fundraising, cross-border education or human resources; consequently, the university cautiously responds to such requests and refers to priority lists rather than stretching out its resources everywhere. Georgetown and Boston College do not participate in the AJCU Study-abroad Consortium, which comprises various Jesuit institutions that have collaborated and shared study-abroad programs to offer international education. The data gathered displays that schools and centers at BC have a tendency to establish relationships with peer institutions for gaining access to cutting-edge knowledge. SLU and USF partner more with institutions in Saudi Arabia and China to recruit more qualified and wealthy students or to develop their own institutes.

Subsequently, the Jesuit institutions do not collaborate well enough with other Jesuit entities. There are no franchising, joint ventures or credit transferability among Jesuit schools even in the United States due to competition. An interviewed administrator claimed that global collaboration among Jesuit institutions should establish a Jesuit network that benefits other Jesuit entities and students in terms of study abroad, joint degrees, cross-border education, and other educational services. He continued:

I think all of us, at least in American higher education, could do a better job of tapping into that Jesuit network internationally. There are relationships but they don't seem to be as formalized as they might be. I've always wondered if you think about our Jesuit brand; if you think about it as a brand. We already have a worldwide system but we don't necessarily capitalize on that.

The issue arising from the three case studies is that of global rankings and declining population of domestic students or financially affordable students, which has raised the stakes for Jesuit institutions to compete against each other. Even though the interviewees at three research sites expressed their willingness to engage in partnerships with Jesuit or Catholic entities who

share the same mission with them, the reality shows that institutions attempt to reach out to more prestigious ones—non-Jesuit entities-- to elevate their visibility and brand.

Internationalization partnerships at most Jesuit universities in the United States have initially been evolving and they lack systematic plans. Global partnerships among Catholic or Jesuit institutions are the weakest feature of the three pillars of internationalization. There is little collaboration among institutions. Competition and ranking prevent Jesuit institutions from establishing relationships. Institutions with lower ranking need more collaboration with higher ranking universities; while higher ranking institutions are more cautious and skeptical of any international relationship because they do not want to scatter their resources.

*Increased socio-economic stratification.* The pool of qualified students is limited; therefore, institutions have to compete with each other to recruit outstanding students. Better ranking universities will get a wider selection while universities with small and limited resources find it more difficult to have qualified international students as well as domestic students. Thus, even if Jesuit colleges and universities do not intentionally compete with one another, they still compete to increase their own enrollment. Jesuit institutions with outstanding rankings will indirectly put smaller and less famous institutions in an unenviable situation. In the business world, more successful companies can buy up less successful ones or push them out of business—a process of consolidation or acquisition. Not-for-profit institutions like Jesuit universities are not corporate in the way businesses are, but mergers or affiliations may be arranged. Under significant financial pressure or decline in enrollment, small colleges and universities may continually operate by compromising quality, asking students to take on very heavy debt or greater payment to compensate the cost, or using for-profit third-party agencies for recruitment. This situation leaves small Jesuit institutions with less mission-driven identity and

hence more vulnerable to competition from public universities with governmental funds and aggressive for-profit competitors.

### **Meeting the Rhetoric, Mission, and Identity of the Society of Jesus**

The important question considered in this dissertation is whether U.S Jesuit colleges and universities meet the rhetoric, mission, and identity of the Society of Jesus, and if not, why not? By extrapolating from the data analysis, the researcher finds that the Jesuit mission is an important element of consideration for administrators, faculty, staff and students in implementing strategies and engaging programs of internationalization. Mission statements, strategic plans, teaching and service at Jesuit colleges and universities clearly highlight the mission of the Society of Jesus with its Jesuit educational values: care of the whole person, women and men for others, religious dimension, solidarity with the poor, global responsibility, holistic education, and social justice. All three Jesuit institutions in the case studies BC, SLU, and USF created strategic plans with great emphasis on internationalization and showed their commitments to the plans to transform their universities to become world-class institutions. In the strategic plans, there is a substantial portion of Jesuit values that their administrators and faculty members underscore. Nevertheless, there is a tension between the reality and the mission in the process of internationalization as higher education becomes more commercialized.

### **Business/Reputation or Mission-driven Model**

Results of this study noticeably affirm that the 28 Jesuit colleges and universities are committed to maintain a distinctive Jesuit and Catholic tradition through a number of academic programs, teaching, and services. Each of the 28 Jesuit institutions is dedicated to educating for global citizenship, and holistic education through the curriculum, immersion trips, study-abroad programs, overseas faculty projects, and service learning for students. Trustees, administrators,



staff, faculty, and students have been inspired and driven by social justice, the preferential option for the poor, and men/women for others in the Jesuit mission. However, Jesuit colleges and universities in the United States face challenges to the business or reputation model. They seek to recruit qualified students, faculty and staff as well as prefer to collaborate with better ranking institutions to gain their prestige, visibility, and reputation. They also are in the midst of a rethinking, fueled by declining demographic trends along with rising costs, dreary job markets, and concerns whether students are prepared for career advancement. Jesuit colleges and universities have turned to international students and novel partnerships such as SLU-INTO as cash cows. One of the Deans at BC articulated this issue:

We all have to be concerned about economic vitality. It does not matter how beautiful your mission is, if you cannot support it financially. Honestly some schools have to think carefully whether or not they have resources to do what they want to do. One of our reasons for being more global for internationalization is to make sure that we are relevant in the world going forward and that we can generate a kind of revenue we need to maintain and grow and build.

Thus, there is a tension between the Jesuit mission and financial resources. If the university exclusively concentrates on the business or reputation model with revenue generation and national ranking, it will lose its soul—the institutional mission and identity. As Levy (2017) says:

Finance is a common threat for private institutions and, as is common with identity institutions, most CHE institutions get little or no public funding. Academic drift stemming from aspirations to meet quality and status expectations pushes against focused priority on original religious mission...A diminishing Christian population, but also one with diminished fealty to religion, is a direct threat. As CHE institutions then reach out to meet enrollment and faculty needs, they must expect an accelerated dilution of mission (p. 23).

### **Whom do Jesuit Institutions Serve?**

The paradigm shift in higher education including financial resources, competition for students and funding, global outreach and respect among peers inevitably limits the capacity of

Jesuit institutions to serve others, especially the poor and the marginalized. For example, a few Jesuit universities offer financial aid for international students, and some Jesuit postsecondary institutions have a policy of zero financial aid to undergraduate international students. Low-income international students find it difficult to enter tuition-driven Jesuit colleges and universities. An administrator at BC believes that Jesuit educators should recruit qualified students for global leadership that can cause multiple effects in their communities, as part of *Magis*—for greater glory of God. He argues:

Let there be no misunderstanding: The "option for the poor" is not an exclusive option; it is not a classist option. We are not called upon to educate only the poor and the disadvantaged. The option is far more comprehensive and demanding, for it calls upon us to educate all -- rich, middle class, and poor -- from a perspective of justice. St. Ignatius wanted Jesuit schools to be open to all. We educate all social classes so that people from every stratum of society may learn and grow in the special love and concern for the poor.

Truly, this makes sense if students at Jesuit institutions understand the Jesuit mission and demonstrate Jesuit values in their lives. Thus, learning outcomes and program assessment should be thoughtfully developed in consideration of the mission. In General Congregation 34, Decree 17, the Society of Jesus affirmed that, “In order for an institution to call itself Jesuit, periodic evaluation and accountability to the Society are necessary in order to judge whether or not its dynamics are being developed in line with the Jesuit mission.” (Padberg, 2009, p. 631)

Many study participants agree with this opinion by saying that “we should challenge all of our students to use concern for the poor as a criterion, so that they make significant decisions that impact the least in society.” Without service-learning and exit-assessment to ensure that affordable and wealthy students understand that the purpose of Jesuit education is to serve others and to contribute for the common good, Jesuit colleges and universities are not considered as mission-driven institutions. One of the findings from the study is that the revenue generation

from affluent students would create funding to help low-income students and allow the Jesuit institutions to pursue their mission in other projects. For instance, USF reserves 5% from international students' tuition revenue to offer need-based scholarships to international students. As tuition-driven universities, Jesuit institutions are straddling the line of knowing that they need to maintain revenue and to be able to function and cannot provide education only to the poor. However, as not-for-profit and religious institutions, they should at least provide some kind of sustainable access to those students who are critical to their mission.

### **Disparity between Strategies and Reality**

Generalizing broadly across the experiences of the three institutions that participated in this study, some critically important trends emerge from an analysis of mission versus the reality of internationalization. The first key finding from the study was that interviewees from mid-level administration and faculty members believe that institutional mission statements and strategies do not reflect the reality. Even though their strategic plans and documents on the website show commitment to transform their Jesuit institutions to become world-class universities, data gathered from the interviews indicates that most of the Jesuit institutions are national or local. Only a few Jesuit colleges and universities in the United States have a Senior International Officer who comprehends and supervises international perspectives, but the majority are not ready or familiar with international initiatives. All three case studies also manifest that, since the university does not have systematic or centralized strategic plans for internationalization, most of the international initiatives have been more random at levels of faculty, departments, and schools. Another result of the study finds that there is often little coordination among departments, staff, and faculty, and no overall strategy for creating and implementing initiatives.

The reasons why there is a discrepancy between the mission and the reality in internationalization were found to be fourfold as mentioned earlier: (1) mission and strategic statements issued as mere public-relations statements; (2) organizations and faculty not knowing or not genuinely making an effort to meet the needs of international students; (3) a lack of necessary resources; and (4) an inadequate system of quality assessment. Therefore, Jesuit institutions need to incorporate internationalization efforts in the mission and everyday institutional practice as levers for growth and reinforcement. Mission and internationalization processes should include cross-functional elements among stakeholders at the heart of the strategic planning process. And it requires mutual understanding between administrators and faculty and collaboration among the institutional units to implement its strategies. As for the discrepancy above between the mission of Jesuit internationalization and the reality, it would be impossible to analyze that issue without understanding the rationales of international process at the Jesuit institutions.

### **Rationales**

The literature reveals a number of rationales driving institutional strategies for internationalization. However, the degree to which each rationale informs these strategies is dynamic and dependent on circumstances in the higher education market, economic and political factors, and stakeholder perceptions of the relative benefits of investing in such programs. There are four common rationales for internationalization in higher education: academic, cultural, economic, and socio-political motivations (De Wit, 2002; Knight, 2004, 2012). Prioritization of these rationales take different forms and dimensions according to the policies, strategies, and environments (Childress, 2009). The twenty-eight Jesuit institutions have been driven by a dynamic and constantly changing combination of academic, cultural, economic, and socio-

political rationales. All the U.S. Jesuit institutions reveal their academic, cultural, and socio-political rationales for internationalization in their mission statements, strategic plans, and interviewed data. These rationales reflect Jesuit educational characteristics: academic excellence, multicultural competency, human development, global citizenship, and international reputation. For example, Boston College wants to attain the top national or international ranking as the best Jesuit institution of higher education or the best Catholic theology program in the world. No single motivation solely influences the internationalization programs and strategy at any institution, but various motivations affect the internationalization process. The interview data from the three institutions reveals that faculty and students pay more attention to social and academic motivations in curriculum and student development while administrators and school leaders focus more on economic motivation and national ranking.

Economic motivation is a priority among small, tuition-driven institutions. The economic rationale refers to objectives related to either the long-term economic effects, where internationalization of Jesuit higher education is seen as a contribution with direct economic benefits: institutional income and net income effect of international students, and to the skilled human resources needed for the international job market. Even though administrators at the three case studies argue that financial rationale is not a strategic priority for internationalization, they still consider this motivation to generate income for maintaining its operations and global engagement. Without revenue generation to sustain international activities, the mission-driven projects become unachievable. However, at an institution with the higher national ranking and stronger endowment like Boston College, the motivation for internationalization is less focused on economic factors. The University of San Francisco actively recruited international students who could afford full tuition payment as a main economic rationale to help them overcome

financial crises in the past and created need-based financial aid for low-income students. Even though Saint Louis University clearly declares its pursuit of the Jesuit mission in education and works for justice in its strategic plans, the joint venture with INTO (a for-profit company) to recruit international students for pathway programs comes from a purely economic rationale. Study-abroad programs are determined on available resources for funding their students or possible tuition loss when study-abroad students pay tuition at other foreign institutions rather than their own universities.

Despite the economic rationale playing an important role in policy-making for internationalization, all Jesuit institutions display other crucial motivations as parts of their Jesuit missions including religious, social justice, and ethical rationales. For example, the three institutions that participated in this study emphasize “men and women for others” in their strategy for internationalization.

### **Does the Internationalization Process Differ among the U.S. Jesuit Colleges and Universities?**

It is clear that internationalization is an imperative across all Jesuit institutions. However, there are some similarities and differences among the 28 institutions. The results from data analysis and documentation imply that Jesuit institutions share the same mission, values, tradition, and identity of the Society of Jesus and the Catholic Church; thus, any international curriculum similarly contains international aspects of global competence, social justice, and global responsibility. The internationalization process appears to be at a preliminary stage at most Jesuit institutions; therefore, global initiatives often start at the grass-roots level: individual faculty or departments. There is no centralized strategy at the institutional level for internationalization. Jesuit colleges and universities differ from one another in terms of size,

location, history, ranking, resources, and categories. Institutions on the East and West Coast are more international than the ones in the Midwest (See Table 2. P.97). Jesuit institutions in metropolitan areas attract more international students, while smaller colleges in the south or less metropolitan areas have difficulty recruiting international students. The cultural knowledge and mentality of administrators and faculty members play an important role in promoting internationalization. For example, USF and SLU have had new presidents and their presidential cabinets for only five years; therefore, they need time to settle down and reorganize the institutions. Strategic plans for international initiatives are on hold.

Furthermore, financial and human resources as well as national ranking make Jesuit institutions significantly different in the internationalization process. The ones with better resources and top ranking have more opportunities to expand their international activities, but they are more hesitant to engage in global collaboration because of fears that their resources would be scattered too thinly to focus on priority projects or their reputation might be diminished because of partnerships with lower-ranking institutions. On the other hand, those Jesuit institutions that have limited resources look for international activities such as in-bound mobile students as sources of revenue to offset budget deficits and increase enrollments. In the end, Jesuit institutions that are high-ranking have more options to attract qualified students and leave other institutions in a poor situation to survive through enrollment. In terms of international partnerships, Jesuit institutions in the United States and the world operate independently from one another. There is little transferability of credits, or dual degrees, or mobility of students across the U.S. Jesuit institutions or with Jesuit universities worldwide.

### **Limitation**

A limitation of the study is that the institutional selection of three comprehensive research universities may reduce the potential for transferability of findings to other types of institutions (Merriam & Tisdell, 2016). Jesuit higher education institutions are diverse in terms of size, location, culture, and resources. The goal of a qualitative, descriptive, case-study-based dissertation is not to make generalizations to an entire population of Jesuit higher education in the United States.

In regard to interviewees, the researcher experienced unwillingness and unavailability of some key persons responsible for international innovations. Presidents, provosts and SIOs were too busy to spend adequate time describing necessary details of internationalization that the study requested. The weakness of English proficiency and unfamiliarity with western culture prevented international students from fully participating in the interviews. The data from focus groups: study-abroad and international students were superficial and redundant because students did not comprehend the complexity of international activities at their university.

Another important limitation of this study is the lack of financial details and budgets for internationalization. Very limited information was accessible. In many cases, study participants wanted a detailed understanding of specific budgetary allocations, revenue generated, or operations reduced from international activities, but there was no available information on international programs nor budgets planned to support their strategic items. Understanding the reasons behind both the concerns about resource scarcity and income produced from international activities would have contributed to the clarity of the overview rationales, strategies, and outcomes characterizing the efforts of Jesuit internationalization.



Finally, this study was limited by the lack of sufficient data for comparative analysis and decision making. Jesuit institutions are weak on sharing data and making it public. While some institutions have sophisticated tools for data collection, others produce only limited information on international activities.

### **Recommendations**

Both the existing literature and the findings of this study underline the need for further research on the evolution of comprehensive internationalization efforts at the Jesuit colleges and universities worldwide. While continuing to acknowledge that there is real variation across the participant institutions included in this study, key recommendations from the findings would help stakeholders and policy makers to reflect and decide how internationalization efforts will be conducted. The following section will focus on suggestions for improving Jesuit internationalization.

### **Balancing the Business/Reputation Model and the Mission Model**

The findings from this study reveal evidence of conflicting views and inherent tensions in the process of aligning the missions and values of the Society of Jesus with the business model (profit and expenses). This suggests that the rhetoric of the mission does not necessarily match the reality of the choices and actions related to internationalization strategies at some Jesuit institutions. The aforementioned discussion suggests that it is necessary to balance the mission-driven and business models for ongoing policymaking, policy assessment and strategic planning. In the higher education market, external forces such as political, legal, cultural, partnership, and social issues challenge administrators at Jesuit institutions when engaging actively in global collaboration and pursuing the international mission of the Society of Jesus. Global ranking and economic motivation may justify the managerial decisions different from the Jesuit values such

as social justice, preferential option for the poor, and world transformation. At the same time, internal forces such as leadership styles, financial resources, and organizational culture affect the decision-making of key administrators about the process of internationalization.

In higher education of the 21<sup>st</sup> century, Jesuit colleges and universities cannot follow exclusively either business or mission-driven models but must integrate and balance to achieve their mission goals and to maintain their sustainability and development. A senior administrator at SLU notes that the general business model for colleges and universities in the United States is broken. The model assumes absolute growth or the number of domestic students would always grow; and therefore, the higher educational institutions would have additional tuition income and additional fees. He predicts that the United States, Western Europe, Korea, Taiwan, Japan, and many developed nations are experiencing diminished college student populations with fewer children being born every year. College enrollment has been dropping nationwide as seen in a shrinking cohort of high school graduates. Thus, the balance between the two models will maximize the number of international students and help institutions to reach out to poor students throughout the world. Moreover, the Jesuit identity and its educational values in global engagement encapsulate the institutional ethos, goals, and values and present a sense of individuality that can help to differentiate the Jesuit educational network within its competitive market.

### **Collaboration among Departments, Institutions, and Jesuit Networks**

Even though respondents unanimously expressed a willingness to be open to networks and collaborative efforts among Jesuit postsecondary institutions throughout the world and acknowledged their intention to commit to this as part of a distinct Jesuit mission, the study results show that a robust culture of collaboration does not currently exist. As a result,

competition is a reality among Jesuit entities. The main challenge for the Jesuit leadership is to incorporate rationales of internationalization into the institutional strategy in an integrated manner from individual international initiatives done at the faculty or departmental level to a central strategic approach and coordinate horizontal integration across disciplines and service areas. This can happen if they have SIOs in senior administration who can collaborate with faculty and staff on the campus and create a strategic partnership with the top leadership of the institution, schools, departments, and centers for fostering international activities. Moreover, collaboration among Jesuit institutions is necessary as per immediate calls from the 35<sup>th</sup> and 36<sup>th</sup> General Congregations that suggest that “this process will make our schools stronger locally and globally and more relevant to the societies we serve” (Society of Jesus, 2017). To improve and empower the Jesuit institutions and network, collaboration should start from interdisciplinary communication at different departments and move to systematize international initiatives from administration. The 28 Jesuit institutions can partner and help each other with dual degrees, long-distance learning, and credit transferring. Of course, this does not mean Jesuit institutions exclusively partnering with only Jesuit or Catholic universities, but if they want to pursue their mission and leverage their Jesuit brand in the educational market, international collaboration is unavoidable.

### **Supporting faculty and international students**

Successful internationalization efforts are dependent upon faculty involvement and support. It is necessary for Jesuit institutions to provide financial resources, incentives, seminars, and pedagogical training for faculty members to infuse of international perspectives into the curriculum, to develop of new courses with an international focus, and to understand intercultural dynamics of foreign students. Specifically, the Jesuit university provides English as

a second language teachers and international counselors, operating alongside the normal instructors in all academic programs which really is helpful to international students for integration and adjustment. The importance of cultural centers at Jesuit institutions is to provide international students' various needs, to advocate reconciliation and mutual understandings between domestic and foreign students, and to connect international students with American culture and American friends. The program of Ambassador at SLU is a good example for assisting and integrating the international students on the campus and creating a hospitable and diverse community.

### **Expanded involvement of international alumni.**

In order to provide academic and financial assistances to international students, some study participants suggested participation of international alumni in recruitment, consulting, and financial contribution. As the financial aids and academic supports to international students in the U.S. usually are very low, former international students to Jesuit universities can contribute their resources and share their own experiences to current international students. Jesuit universities should have various social, cultural, educational, and community service programs in the world for international alumni and help them to collaborate with the institutional administrators for advocating and assisting international students.

### **From mono-cultural to intercultural mentality**

As many study participants in the three case studies suggested, if the Jesuit colleges and universities wish to expand their operations and education to global communities and to international students, they need to have intercultural training programs for their administrators, staff, and faculty. The culture of Catholic universities must differ from the secular academic culture, and it has to sustain and enhance that culture in the long run (Morey & Piderit, 2006).

Internationalization requires significant levels of intercultural transformation on campus, in academic settings, and in student services. Everyone at a Jesuit university must be directly affected by the presence of those culturally other. There should be a systematic strategy or policy that encourages every member (not just international people) to accept the challenges of living outside their own comfort zone and to respect different aspects of an intercultural environment. Without special accommodation and services for international students, universities just create more isolated groups of foreigners on the campus. Thus, more global collaboration and frequent assessment among Jesuit entities are recommended to sustain their operation and continually to pursue the international mission of their Jesuit tradition, for a more balanced approach between the business/reputation model and the mission model, for more faculty and international students support, and for more attention to international alumni.

### **Suggestions for Further Research**

This research study is an exploration of the complex phenomenon of internationalization. It is impossible to cover all issues raised during the process of data analysis. Following are compelling topics for further consideration.

#### **New Financial Models for International Activities**

As discussed previously, financial issues have concerned administrators, staff, and faculty for internationalization and have directly affected policy making, academic programs, global outreach, and study-abroad programs. Study participants worry that insufficient resources would paralyze international development and sustainability at Jesuit colleges and universities. Further study of the co-relationship between finance and internationalization is necessary. How much do institutions budget and expend on internationalization? What kind of revenues result from internationalization?

### **Enhanced Assessment and Evaluation of Internationalization and the Jesuit Mission**

The interest in longitudinal assessment models and implementation should be evaluated with a place for further study to assess the success of internationalization strategies, their practices, and outcomes at individual institutions and throughout the network of AJCU. Yearly surveys or qualitative research should be conducted to evaluate their internationalization process. This could include curricular assessments, learning outcomes, cross-cultural competencies, global justice, and study-abroad experiences. How do faculty and staff enact their policy and strategies consistent with visions of board members and the mission of the Society of Jesus?

### **Improved Engagement by Boards of Trustees, Presidents, and Provosts.**

In the wake of the Land O'Lakes statement of 1967 and the declining number of Jesuits in the United States, more lay people have taken over key leadership roles in Jesuit higher education: Boards of Trustees, Presidents, and Provosts. At the beginning of 2018, more than half of the 28 Jesuit institutions were being run by lay presidents, and a majority of lay people control the Boards and make up the cohort of Provosts. Internationalization requires a commitment from institutional leaders that must be reflected in mission statements, policies, and strategic plans. As most of these lay officers are wealthy donors, have business mindsets, and are professionals who make significant decisions on internationalization and missions of the Society of Jesus in the apostolate of higher education, it is extremely important to identify the degree to which this leadership population understands, advocates, and implements Jesuit internationalization.

### **Increased Opportunities for Global Justice and Peace**

Crea & McFarland (2015) designed a ground theory of whether higher education for the poor can turn around the cycle of low education attainment, high poverty, and high conflict; to higher education, low poverty, and low conflict. As part of the Jesuit mission for justice and peace,

education is considered a human right. UNESCO (2015) declared education that targets marginalized and poor populations will bring change to many systematic factors affecting the delay in poor communities' development such as health, nutrition, economy, environment, and gender equality. It is important to assess what the commitment of Jesuit institutions in the developed world to assist third-world countries really is. What are the transnational benefits and costs of Jesuit global collaboration? What are the processes of international partnerships and their outcomes and challenges?

### **Conclusion**

This qualitative multiple-case study, dedicated to exploring the internationalization process at the 28 Jesuit colleges and universities, could inform Catholic higher education, the Society of Jesus, university leaders, scholars, and practitioners in the field of international higher education on how and why the phenomenon developed at the U.S. Jesuit postsecondary institutions. Multiple strands of findings have resulted from this work, ranging from an exploration of the three pillars of internationalization at the three case study institutions; to understanding of rationale, strategies, and outcomes for global engagement; to examination of the disparity between the mission and the reality of internationalization process. What emerges from these various layers of exploration is an overall picture of Jesuit institutions involved in internationalization still being at a preliminary stage of the process with ad hoc and fragmented strategic plans. Even though the 28 Jesuit colleges and universities in the United States are committed to internationalization, most of them are no more than locally or nationally recognized. They are outstanding in internationalization curriculum with an emphasis on humanistic education. Study-abroad programs have been increased at various schools but still need accountability and assessment. Collaborations appear to be the weakest part of the three pillars of Jesuit internationalization. Internationalization partnerships among Jesuit

institutions and peer entities provide positive benefits to the institutions to which they are committed. However, in an increasingly complex and competitive world, mission and business models are emergent issues and thus should be considered for shaping policies and strategies in the future. As the world becomes more interconnected, faculty, staff, administrators, trustees, students, and alumni as well as Jesuit institutions throughout the world must collaborate in order to create apostolic goals for the universal good.

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## APPENDICES

## APPENDIX 1: STRATEGIES OF PROGRAM AND ORGANIZATION

## AT THE INSTITUTIONAL LEVEL

(Knight, 2004, pp. 14–15)

	Program Strategies		Organizational Strategies
<b>Academic Programs</b>	Student exchange programs Foreign language study Internationalized curricula Area or thematic studies Work/study abroad International students Teaching/learning process Joint/double-degree programs Cross-cultural training Faculty/staff mobility programs Visiting lectures and scholars Link between academic programs and other strategies	<b>Governance</b>	Expressed commitment by senior leaders Active involvement of faculty and staff Articulated rationale and goals for internationalization Recognition of international dimension in institutional mission statements, planning, and policy documents
<b>Research and scholarly collaboration</b>	Area and theme center Joint research projects International conferences and seminars Published articles and papers International research agreements Research exchange programs	<b>Operations</b>	Integrated into institution-wide and department/college-level planning, budgeting, and quality review systems Appropriate organizational structures Systems (formal and informal) for communication, liaison, and coordination Balance between centralized and decentralized promotion and management of internationalization Adequate financial support and resource allocation systems
<b>External relations:</b>	<u>Domestic</u> Community-based partnerships with NGO groups or public/private sector groups Community service and intercultural project work	<b>Services</b>	Support from institution-wide service units, i.e., student housing, registration, fund-raising, alumni, information technology Involvement of academic support units, i.e., library, teaching and learning, curriculum development, faculty and staff training Student support services for incoming and outgoing students, i.e., orientation programs, counseling, cross-cultural training, visa advice
<b>Domestic and cross-border</b>	<u>Cross-border</u> International development assistance projects Cross-border delivery of education programs (commercial and noncommercial) International linkages, partnerships, and networks Contract-based training and research programs and services Alumni-abroad programs		
<b>Extracurricular</b>	Student clubs and associations International and intercultural campus events Liaison with community-based cultural and ethnic groups Peer support groups and programs	<b>Human resources</b>	Recruitment and selection procedures that recognize international expertise Reward and promotion policies to reinforce faculty and staff contributions Faculty and staff professional development activities Support for international assignments and sabbaticals

## APPENDIX 2: DEFINITIONS OF KEY TERMS

**A.M.D.G.**—*Ad Majorem Dei Gloriam* (Latin)—“For the Greater Glory of God.” Motto of the Society of Jesus (Traub, 2008, p. 390).

**Apostolate**—“A mission endeavor or activity” (Gray, 2008, p. 390).

**Contemplative in action:** an experience of learning how to become, to witness, and to love God’s creation or divine presence in daily activities.

**Contemplative love:** To see all things as God’s love and to return it with gratitude.

**Cura personalis**—“(Latin meaning ‘care for the [individual] person’)—A hallmark of Ignatian Spirituality...and therefore of Jesuit education (where the teacher establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning” (Traub, 2008, p. 391).

**Discernment**—“A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good” (Traub, 2008, p. 391).

**Father General**—The official title of the leader of the Society of Jesus.

**General Congregation (GC)**—The highest governing body of the Society of Jesus. A GC is summoned only when the Superior General of the Society dies or resigns or when any important issues arise. The latest one, the 36<sup>th</sup> GC, was convoked in 2016 in order to elect a new General Arturo Sosa as Adolfo Nicolás Pachon resigned as the Superior General.

**Ignatian**—Adjective, from the noun Ignatius (of Loyola). Sometimes used in distinction from Jesuit, indicating aspects of spirituality that derive from Ignatius the lay person rather than from the later Ignatius and his Religious Order, the Society of Jesus” (Traub, 2008, p. 395).

**Ignatian work**—The heart of an *Ignatian* work is the *Spiritual Exercises* of Ignatius. Indeed, any work may be said to be *Ignatian* when it manifests the *Ignatian* charism: i.e., when it intentionally *seeks God in all things*, when it practices *Ignatian* discernment, when it engages the world through a meticulous analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation. Such a work does not rely necessarily upon the Society of Jesus for its *Ignatian* identity, though it may affiliate with the Society in partnership through networks and other structures” (Padberg, 2009, p. 782).

**Jesuit work**—“An *Ignatian* work can be said to be *Jesuit* when it has a clear and definitive relationship with the Society of Jesus and when its mission accords with that of the Society by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture” (Padberg, 2009, p. 782).

**Jesuit**—A member of the Society of Jesus.

**Magis**—Latin meaning *more*—in Jesuit contexts, it is often misunderstood as *doing* more. Proper meaning is derived from *The Spiritual Exercises of St. Ignatius* and refers to choosing that which is more worship, reverence, and service of God and service to others (Martin, 2012).

**Praxis**—“Self-critical activity which is not satisfied with a merely theoretical vindication of truth but aims to verify truth by transforming society” (O’Collins & Farrugia, 2013, p. 189)

**Province**—A territorial unit of a religious order.

**Provincial**—The superior of a province of a Roman Catholic religious order.

**Society of Jesus, Society, the Jesuits**—Catholic Religious Order of men founded in 1540 by Ignatius of Loyola” (Traub, 2008, p. 406).

**APPENDIX 3: INSTRUMENTATION— COLLECTED DOCUMENTS**

Documents	Internationalization at home	Internationalization abroad	Partnerships
Mission Statements			
Annual Statement (Specific funds for international acts.)			
Strategic Plans 2015-2016			
Student/Scholar Mobility			
International Students			
Study-abroad Programs			
International scholars			
Curriculum: International Multicultural, Language programs			
Global Research			
Joint or Double-degree Programs			
Cross-Border Education: Branches, Online, Distant Programs			

**APPENDIX 4: INTERVIEW QUESTIONNAIRES**

- 1) Please describe your position(s) and role(s) at your school.
- 2) Can you describe the process of internationalization?
- 3) Which internationalization strategies or initiatives are taken? Do you think internationalization is effective at your Jesuit institution? Why?
- 4) What are the rationales to support internationalization? Do they include Jesuit ideology, academic status interests, economic motivations, and other potential factors? Are there similarities and differences from the mainstream rationales?
- 5) What are the benefits of internationalization?  
Can you briefly explain any benefit related to study abroad, international students, cross-border education, curriculum, faculty training, and global citizenship? What are the costs, risks or any concerns for supporting internationalization?
- 6) What are the core values of Jesuit higher education that you look to establish and sustain through internationalization?
- 7) Does your school prepare students, faculty, and staff to engage international students? If so, how?
- 8) Are there policies, goals, or missions that make your institution unique or different from other international higher education institutions? Explain.
- 9) As a Jesuit college or university, do you think your college/university's international activities meet the mission of the Society of Jesus? (Why or why not?)
- 10) Who are the main motivators at your school that make internationalization possible? How do they do this? Have any issues from administration/executive leadership become obstacles for fostering internationalization?

## APPENDIX 5: CONSENT FORM FOR STAFF, AND FACULTY



**Boston College Lynch School of Education  
Department of Higher Education  
Informed Consent to be in the Study:  
Internationalization at the U.S. Jesuit Colleges and Universities  
Principal Investigator: Bao Nguyen, S.J.**

### **Invitation to Participate**

You are one of five administrators and faculty involved in international programs, invited to participate in an exploratory study designed to understand internationalization at Jesuit higher education in the United States. You are being asked to participate if you are a president, senior international officer, director of international offices or study abroad, or faculty of international programs. Rev. Bao Nguyen, S.J. –a Jesuit priest and doctorate candidate of higher education at Lynch School of Education of Boston College— will be conducting this study. Please read this form. Ask any questions that you may have before you agree to participate this study.

### **Purpose of Study**

The purpose of this study is to explore the practicality of any policy making for internationalization from administrators and executive officers in the Jesuit institutions, and the extent to which design and strategy decisions are being informed by the institutions' Jesuit higher education. I plan to understand whether the distinctiveness of educational values of Jesuit tradition as expressed within the missions and policies of Jesuit higher education institutions are guiding efforts in the internationalization process, values which ultimately can differentiate the institutions and further distinguish the Jesuit education network from its national and global competitors.

### **Procedures**

If you agree to be in this study, you will be asked to participate in the interview about your experiences and knowledge, focusing on internationalization activities, programs, and strategies at your institution. The interview will be held at a private location chosen by you on the campus, and the interview should take approximately 40-60 minutes to complete. The interview will be recorded by iPhone and an electronic device for later transcriptions. Your participation in this study is voluntary and if at any point you should choose to stop participating in this study you may simply stop participating and you will not experience any penalty for doing so.

### **Risks and Discomforts of Being in the Study**

The study has the following risks, although minimal. There is a possible inconvenience of time commitment to participate in the various aspects of the study. In addition, as with any study, there may be unforeseen risks as well.

### **Benefits of Being in the Study**

During the interview, you will have opportunities to reflect on and explore aspects of internationalization and educational mission of the Society of Jesus. Moreover, the topic of internationalization according to Jesuit mission and identity may provide an experience of self-renewal,

allowing you to reflect on profound truths and meanings of internationalization programs and their motivations that you are serving.

### **Payments**

There is no payment upon your participation in this evaluation study

### **Confidentiality**

I will take a number of steps to protect your identity. Pseudonyms for your institution and your identity will be used in all analytical procedures and in the written report. The list of pseudonyms to identify participants will be stored in a locked file cabinet separately from all the other data materials. I will make effort to keep confidential my research records including voice records and transcripts from the interviews. Access to the records will be limited to the researcher and dissertation committee, however, please note that Boston College Institutional Review and regulatory agencies may review the research records to make sure I am following appropriate protocols and ensuring the safety of the participants.

### **Voluntary Participation/Withdrawal**

Your participation in this study is entirely voluntary. If you choose not to participate, it will not affect your position at your school. At anytime, you have the right to withdraw for whatever reason. You may refuse to answer any questions that we pose. There is not penalty for not taking part or for stopping your participation.

### **Dismissal from the Study**

The researcher may withdraw you from the study at any time, if it is deemed in your best interest or if there is failure to comply with the study requirements.

### **Contacts and Questions**

If you have any questions about the research project, you can contact Fr. Bao Nguyen, S.J. by phone 832-633-3765 or by email at [frnguyeb@bc.edu](mailto:frnguyeb@bc.edu). If you have any questions about your rights as a participant in this research study, or if any breach of confidentiality should occur during the course of the research you can contact my dissertation director, Dr. Hans de Wit, Director Center for International Higher Education of Lynch School of Education, Boston College via phone at 617-552-4236 or email at [dewitj@bc.edu](mailto:dewitj@bc.edu) or the Director, Office for Research Protections, Boston College via phone at 617-552-4778 or email at [irb@bc.edu](mailto:irb@bc.edu) You will be given a copy of this consent form to keep your records and future reference.

I understand the above information, I have been encouraged to ask questions, I have received answers to my questions, I voluntarily consent to participate in this research, and I understand that I can withdraw from this study at anytime.

Printed Name of  
Participant \_\_\_\_\_

Signature of  
Participant \_\_\_\_\_

Date \_\_\_\_\_

I received a copy of the consent form for my records.

### APPENDIX 6: KEYWORDS IN MISSION STATEMENT

Institutional Names	State	Institutional	1)	2)	3)	4)	Totals	Frequency
1. Boston College (1863)	MA	Doctorate	1	2	1	2	6	High
2. Canisius College (1870)	NY	Masters		1	1		2	Low
3. College of the Holy Cross (1843)	MA	Baccalaureate		1	3	2	6	High
4. Creighton University (1878)	NE	Masters		1	1	2	4	Low
5. Fairfield University (1942)	CT	Masters		2	1		3	Low
6. Fordham University (1841)	NY	Doctorate	2	3	1	3	9	High
7. Georgetown University (1789)	DC	Doctorate	1	1			2	Low
8. Gonzaga University (1887)	WA	Masters		1	1		2	Low
9. John Carroll University (1886)	OH	Masters		2	1	3	6	High
10. Le Moyne College (1946)	NY	Masters			1	1	2	Low
11. Loyola Marymount (1911)	CA	Masters		5	2	3	10	High
12. Loyola University Chicago (1870)	IL	Doctorate		2	2	3	7	High
13. Loyola University Maryland (1852)	MD	Masters	1	1	2	4	8	High
14. Loyola New Orleans (1912)	LA	Masters		1	1	1	3	Low
15. Marquette University (1881)	WI	Doctorate		3	4	5	12	High
16. Regis University (1877)	CO	Masters						Zero
17. Rockhurst University (1910)	KS	Masters				4	4	Low
18. Saint Joseph's University (1851)	PA	Masters	1		1		2	Low
19. Saint Louis University (1818)	MO	Doctorate	1	1			2	Low
20. Saint Peter's University (1872)	NJ	Masters			1	1	2	Low
21. Santa Clara University (1851)	CA	Masters		3	2	3	8	High
22. Seattle University (1891)	WA	Masters			1	1	2	Low
23. Spring Hill College (1830)	AL	Masters		1		1	2	Low
24. University of Detroit Mercy (1877)	MI	Masters						Zero
25. University of San Francisco (1855)	CA	Doctorate	1	2	1	2	6	High
26. University of Scranton (1888)	PA	Masters		2	1	1	4	Low
27. Wheeling Jesuit University (1954)	WV	Masters	1			4	5	High
28. Xavier University (1831)	OH	Masters			1	1	2	Low
Totals			9	35	30	47	121	

**Word groupings: 1) International/internationalization/foreign, 2) Culture/cultural/for others/with others, 3) Diverse/diversity/plural, 4) Globe/global/world.**

Sources: websites of 28 Jesuit colleges and universities.



## APPENDIX 7: INSTITUTIONS ENROLLING 10 OR MORE INTERNATIONAL STUDENTS, 2010-2015

Source: *Open Doors Report on International Education Exchange*

Institute of International Education

<b>Institution</b>	<b>Carnegie 2015 Type</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>Mean</b>	<b>Mode</b>	<b>Enrollment 2014-2015</b>	<b>Percentage</b>
Boston College	Doctorate	1,022	xx	xx	1,374	1,584	1,695	946	1,695	14,125	12.00%
Canisius College	Masters	362	327	312	289	238	199	288	362	5,148	3.87%
College of the Holy Cross	Bachelor	51	xx	xx	xx	46	61	26	61	2,900	2.10%
Creighton University	Masters	168	184	191	196	212	247	200	247	8,019	3.08%
Fairfield University	Masters	107	143	141	159	175	xx	121	175	5,138	0.00%
Fordham University	Doctorate	933	1,064	1,332	1,658	2,033	2,313	1,556	2,313	15,286	15.13%
Georgetown University	Doctorate	1,882	1,929	2,087	2,240	2,511	2,757	2,234	2,757	17,858	15.44%
Gonzaga University	Masters	206	282	315	401	552	241	333	552	7,421	3.25%
John Carroll University	Masters	xx	55	xx	74	65	104	50	104	3,726	2.79%
Le Moyne College	Masters	xx	xx	xx	xx	xx	25	4	25	3,502	0.71%
Loyola Marymount	Masters	319	349	355	461	549	746	463	746	9,395	7.94%
Loyola University Chicago	Doctorate	467	475	649	699	782	962	672	962	16,077	5.98%
Loyola University Maryland	Masters	117	123	122	103	86	79	105	123	5,967	1.32%
Loyola New Orleans	Masters	98	122	149	163	153	157	140	163	4,496	3.49%
Marquette University	Doctorate	492	509	617	663	714	727	620	727	11,745	6.19%
Regis University	Masters	121	111	103	125	112	123	116	123	9,208	1.34%
Rockhurst University	Masters	xx	xx	xx	xx	xx	xx	0	xx	3,002	0.00%
Saint Joseph's University	Masters	313	352	384	441	494	471	409	494	8,629	5.46%
Saint Peter's University	Masters	xx	xx	xx	xx	xx	xx	0	0	3,302	0.00%
Santa Clara University	Masters	xx	928	985	943	1,119	1,390	894	1,390	9,015	15.42%
Seattle University	Masters	685	648	646	705	759	787	705	787	7,405	10.63%
Spring Hill College	Masters	14	xx	xx	xx	xx	xx	2	14	1,449	0.00%
St. Louis University	Doctorate	856	1,058	1,047	1,080	1,096	1,130	1,045	1,130	13,500	8.37%
University of Detroit Mercy	Masters	xx	xx	xx	xx	xx	xx	0	0	5,600	0.00%
University of San Francisco	Doctorate	952	1,115	1,374	1,596	1,746	1,919	1,450	1,919	10,172	18.87%
University of Scranton	Masters	126	137	131	130	123	124	129	137	5,422	2.29%
Wheeling Jesuit University	Masters	xx	xx	xx	xx	xx	xx	0	0	1,500	0.00%
Xavier University	Masters	127	165	198	215	252	262	203	262	6,325	4.14%
<b>Total</b>		<b>9,418</b>	<b>10,076</b>	<b>11,138</b>	<b>13,715</b>	<b>15,401</b>	<b>16,519</b>	<b>12,711</b>	<b>17,268</b>	215,332	7.67%

**APPENDIX 8: STUDY ABROAD TOTALS BY JESUIT INSTITUTION, LISTED  
ALPHABETICALLY, 2010-2014**

*Source: Open Doors Report on International Educational Exchange  
Institute of International Education*

<u>Institution</u>	<u>Carnegie 2010 Type</u>	<u>2010</u>	<u>2011</u>	<u>2012</u>	<u>2013</u>	<u>2014</u>	<u>Mean</u>	<u>Mode</u>	<u>Enrollment 2014-2015</u>	<u>Percentage</u>
Boston College	Doctorate	1,327	1,231	1,255	1,245	1,155	1,243	1,255	14,125	8.80%
Canisius College	Master's	165	160	82	105	101	123	165	5,148	2.38%
College of the Holy Cross	Bachelor's	225	210	199	250	230	223	250	2,900	7.68%
Creighton University	Master's	210	343	339	315	265	294	343	8,019	3.67%
Fairfield University	Master's	344	303	286	241	315	298	344	5,138	5.80%
Fordham University	Doctorate	736	745	747	790	768	757	790	15,286	4.95%
Georgetown University	Doctorate	1,607	1,562	1,457	1,564	1,572	1,552	1,607	17,858	8.69%
Gonzaga University	Master's	534	537	609	588	596	573	609	7,421	7.72%
John Carroll University	Master's	0	0	200	210	185	119	210	3,726	3.19%
Le Moyne College	Master's	0	0	0	33	38	14	38	3,502	0.41%
Loyola Marymount University	Master's	590	659	612	630	600	618	659	9,395	6.58%
Loyola University Maryland	Master's	770	757	596	672	631	685	770	5,967	11.48%
Loyola University New Orleans	Master's	333	299	308	239	253	286	333	4,496	6.37%
Loyola University of Chicago	Doctorate	913	1,007	930	948	1,011	962	1,011	16,077	5.98%
Marquette University	Doctorate	509	465	515	445	558	498	558	11,745	4.24%
Regis University	Master's	56	46	65	66	102	67	102	9,208	0.73%
Rockhurst University	Master's	0	0	0	0	0	0	0	3,002	0.00%
Saint Joseph's University	Master's	346	445	385	368	378	384	445	8,629	4.45%
Saint Peter's College	Master's	<10	0	61	59	84	41	84	3,302	1.24%
Santa Clara University	Master's	403	426	398	560	479	453	560	9,015	5.03%
Seattle University	Master's	539	356	372	419	416	420	539	7,405	5.68%
Spring Hill College	Master's	0	0	0	51	36	17	51	1,449	1.20%
St. Louis University	Doctorate	882	585	590	596	638	658	882	13,500	4.88%
University of Detroit Mercy	Master's	0	0	0	0	0	0	0	5,600	0.00%
University of San Francisco	Doctorate	516	526	587	588	334	510	588	10,172	5.02%
University of Scranton	Master's	217	175	195	187	198	194	217	5,422	3.59%
Wheeling Jesuit University	Master's	0	0	0	0	0	0	0	1,500	0.00%
Xavier University	Master's	243	281	357	380	410	334	410	6,325	5.28%
<b>Total</b>		<b>13,475</b>	<b>13,129</b>	<b>13,157</b>	<b>13,562</b>	<b>13,367</b>	<b>11,326</b>	<b>12,820</b>	<b>215,332</b>	<b>5.26%</b>

**APPENDIX 9: SHARED AND SPONSORED STUDY-ABROAD PROGRAMS BY THE  
U.S. JESUIT INSTITUTIONS**

<p>Fairfield University</p> <ul style="list-style-type: none"> <li>• Semester in Rouen, France</li> <li>• Semester at Universidad Centroamericana, Nicaragua</li> </ul> <p>Fordham University</p> <ul style="list-style-type: none"> <li>• Fordham in Granada, Spain</li> <li>• London Dramatic Academy, England</li> <li>• Undergraduate Business Study Abroad in London Program, England</li> </ul> <p>Georgetown University</p> <ul style="list-style-type: none"> <li>• Summer in Buenos Aires, Argentina: The Politics and Economics of Power and Inequality in Latin America, Argentina</li> </ul> <p>Gonzaga University</p> <ul style="list-style-type: none"> <li>• Gonzaga-in-Florence, Italy</li> </ul> <p>John Carroll University</p> <ul style="list-style-type: none"> <li>• JCU Costa Rica Program, Costa Rica</li> </ul> <p>Loyola Marymount University</p> <ul style="list-style-type: none"> <li>• Film &amp; Television European Program, Germany</li> <li>• The New Europe Program, Germany</li> </ul>	<p>Loyola University Chicago</p> <ul style="list-style-type: none"> <li>• The Beijing Center for Chinese Studies, China</li> <li>• John Felice Rome Center, Italy</li> <li>• Vietnam Study Abroad—Loyola University Chicago, Vietnam</li> </ul> <p>Loyola University Maryland</p> <ul style="list-style-type: none"> <li>• Loyola in Leuven, Belgium</li> </ul> <p>Marquette University</p> <ul style="list-style-type: none"> <li>• Marquette University South Africa Service Learning Program, South Africa</li> <li>• Marquette University in Madrid, Spain</li> </ul> <p>Saint Louis University</p> <ul style="list-style-type: none"> <li>• Saint Louis University in Madrid, Spain</li> </ul> <p>Santa Clara University</p> <ul style="list-style-type: none"> <li>• Reading West Africa, Burkina Faso</li> <li>• Casa de la Solidaridad, El Salvador</li> </ul> <p>Spring Hill College</p> <ul style="list-style-type: none"> <li>• Spring Hill College Italy Center, Italy</li> </ul> <p>University of San Francisco</p> <ul style="list-style-type: none"> <li>• Casa Bayanihan, Philippines</li> </ul>
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## APPENDIX 10: FINANCIAL AID FOR NONRESIDENT ALIEN UNDERGRADUATES (AUGUST, 2017)

Modified from Jennie Kent and Jeff Levy ©

Institution	Full-Time Undergrads Enrolled	Degree-Seeking Nonresidential Enrolled	Percentage of Nonresident Aliens to All Undergrads	Policy : Need-based	Policy : Merit-based	Policy : No Aid	Total Nonresident Aliens Receiving Aid	Average Aid Award	Percentage of Nonresident Aliens Receiving Aid
Boston College	9,309	609	6.5%			x	0	\$0	0.0%
Canisius College	2,474	106	4.3%	x	x		102	\$26,885	96.2%
College of the Holy Cross	2,910	75	2.6%	x	x		26	\$48,768	34.7%
Creighton University	3,970	120	3.0%	x	x		74	\$21,644	61.7%
Fairfield University	3,802	106	2.8%		x		100	\$38,297	94.3%
Fordham University	8,329	606	7.3%		x		59	\$31,704	9.7%
Georgetown University	7,112	830	11.7%	x			25	\$58,070	3.0%
Gonzaga University	4,810	74	1.5%		x		78	\$23,568	105.4%
John Carroll University	3,028	62	2.0%	x	x		57	\$24,916	91.9%
Le Moyne College	2,487	27	1.1%		x		22	\$26,402	81.5%
Loyola Marymount U.	6,018	594	9.9%		x		199	\$10,352	33.5%
Loyola University Chicago	10,261	536	5.2%		x		340	\$14,638	63.4%
Loyola University Maryland	4,021	23	0.6%			x	0	\$0	0.0%
Loyola University New Orleans	2,483	53	2.1%	x			32	\$17,775	60.4%
Marquette University	7,921	266	3.4%		x		259	\$14,305	97.4%
Regis University	2,356	50	2.1%	x	x		25	\$14,343	50.0%
Rockhurst University									
Saint Joseph's University	4,613	100	2.2%		x		0	\$0	0.0%
Saint Louis University	7,379	400	5.4%	x	x		138	\$21,695	34.5%
Saint Peter University									
Santa Clara University	5,411	213	3.9%		x		28	\$36,235	13.1%
Seattle University	4,514	519	11.5%	x	x		200	\$15,831	38.5%
Spring Hill College	1,352	41	3.0%			x	0	\$0	0.0%
University of Detroit									
U. of San Francisco	6,413	1,200	18.7%		x		147	\$25,303	12.3%
University of Scranton	3,867								
Wheeling University	790	44	5.6%	x	x		44	\$18,250	100.0%
Xavier University	4,292	94	2.2%		x		71	\$16,097	75.5%
								\$24,051	41.33%

### CAVEATS AND DISCLAIMERS

All data is taken from the 2016-2017 Common Data Set.

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