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Volume 14 | Issue 4

Article 8

5-16-2011

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Erika R. Nash

Ian Martin

Lonnie Rowell

Peggy Hetherington

Susan Zgliczynski

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Recommended Citation

Nash, E. R., Martin, I., Rowell, L., Hetherington, P., & Zgliczynski, S. (2011). The Internationalization of a School Counseling Program at a Catholic University: Reflections Generated by a Community of Practice. *Journal of Catholic Education*, 14 (4). <http://dx.doi.org/10.15365/joce.1404082013>

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The Internationalization of a School Counseling Program at a Catholic University: Reflections Generated by a Community of Practice

Erika R. Nash
Ian Martin
Lonnie Rowell
Peggy Hetherington
Susan Zgliczynski
University of San Diego, California

This paper examines the internationalization experiences of four school counseling faculty members in a counseling program at a Catholic university. Counseling in general and counseling schools have become a global profession. As a result, it is imperative for training programs to develop graduates who are culturally competent across the globe. This reflective piece outlines the steps a Catholic university's school counseling specialization has taken to internationalize its program and curriculum. Participants engaged in a community of practice to investigate thoroughly the current status of their program and curriculum. Findings highlight strengths and challenges associated with internationalization and the integration of Catholic Social Teaching into student international experiences. Strategies for others wishing to develop their own communities of practice to meet internationalization needs within Catholic institutions of higher education are presented and discussed.

Internationalization has become a central issue in higher education (de Wit, 2002), and over the past decade internationalization efforts have emerged as a high priority among American colleges and universities, both public and private (Childress, 2006). The priority of internationalization in higher education requires that institutions “integrate an international/intercultural dimension into the teaching, research, and service functions” (Knight, 1999, p. 21). Universities have responded to the pressures of globalization and internationalization by developing study abroad programs, sponsoring centers and institutes dedicated to international and global affairs, and collaborating across institutions on research and to cultural exchanges.

The move toward internationalization has particular consequences for counseling programs. The increased recognition of the importance of being appropriately responsive to issues of racial and ethnic diversity within the United

States has resulted in a call for the infusion of multicultural training across counselor education curricula (D'Andrea & Daniels, 1991; Estrada, Durlak, & Juarez, 2002; Kerl, 2002). In addition, as the world has moved toward a globalized economy with similar social and political structures, counselor educators are being called upon to develop globalized services that are responsive to such phenomena (Savickas, van Esbroeck, & Herr, 2005). In order to provide globally competent counseling and therapy, counseling professionals must draw from a knowledge base of cultural values, life experiences, and sociopolitical influences when determining appropriate professional action (D'Andrea & Daniels, 1991).

Multiculturalism and globalization have become two dominant themes within counselor education over the past 4 decades. Within mental health professions in general, a proliferation of cultural identity development models, conceptual and practical frameworks, and instruments to assess multicultural and related competencies has been created (Ponterotto, Casas, Suzuki, & Alexander, 2001). According to Arredondo, Tovar-Blank, and Parham (2008), one of the key values that "bonded together the counselors and psychologists involved in these initiatives was the expressed need to identify, develop, and implement new professional competencies that would enable mental health professionals to work more effectively and ethically with culturally different persons" (p. 262). These developments, in turn, have contributed to other significant changes in the counseling profession, including revisions to the American Counseling Association's (ACA) ethical guidelines and counseling accreditation standards (Arredondo et al., 2008). Thus, counseling programs today face numerous challenges associated with assessing the cultural dispositions and orientations of incoming students and facilitating student progress toward culturally competent and ethical practice.

Globalization's impact on counselor education represents a somewhat broader phenomenon than multiculturalism, although the two are clearly interrelated. Whereas multiculturalism in counseling first emerged in the context of increasing the effectiveness of counselors working with ethnically diverse client populations in the United States, globalization relates more to the ways in which internationalization of the world's economies and corresponding social structures is impacting personal and social life (Savickas et al., 2005). According to Herr, Cramer, and Niles (2004), people around the world are experiencing transformations in forms of work, exchanges of knowledge, and ideas regarding what constitutes a career. In essence, the outcome of the global changes taking place through immigration, trade, and exchange of information

is that the diverse cultures of the world are gradually becoming more alike (Savickas et al., 2005). Counseling practices are changing in response to this situation, and counselor training programs are having to adjust so that their graduates are culturally competent in regards to both multicultural counseling and internationalization.

In addition, internationalization in Catholic higher education, in its more modern forms, has also been driven by the related phenomenon of globalization (Knight, 1999) and market forces (Miller, 2009). Miller asserts that globalization and internationalization “while posing serious challenges to the future of Catholic universities...also offers them the opportunity to fulfill their mission as a distinctive voice in higher education” (p. 9). Traditionally, counselor education curricula address demographic, cultural, social, political, economic, environmental, and psychological factors associated with diverse client populations and attend to the ethical responsibility and cultural competence required of counselors (Council for the Accreditation of Counseling and Related Educational Programs, 2009). In Catholic university counselor training programs, Catholic Social Teaching (CST) adds another key element to the scope of the curriculum. CST promoted at Catholic higher education institutions enhances a traditional counseling program’s efforts to prepare students to be ethical, compassionate, and socially just practitioners both domestically and internationally (see Appendix A).

CST is derived from multiple sources within the Catholic faith, including Scripture, papal encyclicals, episcopal statements, and the writings of theologians. CST, which addresses the challenges of economic and political life and global harmony, defines standards that apply universally to human beings and provides guidance as to how people should interact and treat one another (Brenden, 2006). The principles of CST are not meant for Catholics alone; rather, the teachings are intended to provide a global perspective on universal human needs and rights. The key principles of CST address human dignity, the common good, participation in society, human solidarity, treatment of the poor and vulnerable, the dignity of work and the rights of workers, and the promotion of peace (Brenden, 2006).

While there has been much discussion about internationalization in higher education (Cantwell & Maldonado-Maldonado, 2009; Dewey & Duff, 2009; Zajda, 2003) and some discussion about internationalization in relationship to Catholic universities (Association of Jesuit Colleges and Universities, 2007; Thivierge, 2003), virtually nothing to date has been written about the internationalization of counselor education programs within Catholic universities.

The benefits of international learning experiences for undergraduate students and pre-service teachers are well documented in the literature (e.g., Vincenti, 2001). However, not as much is known about the impact of international experiences on faculty members' personal and professional lives (Bodycott & Walker, 2000; Hamza, 2010; Sanderson, 2008). First-person accounts of teaching and working in other countries highlight improvements and adjustments in teaching skills (Bodycott & Walker, 2000; Garson, 2005) and document learning experiences (Hamza, 2010). Sanderson (2008) proposed that international practitioners could deepen faculty experiences by engaging in authentic self-reflection and the rigorous cosmopolitan tenants of "openness, interconnectivity, interdependence, reciprocity, and plurality" (p. 294). As a result, international experiences can be powerful learning opportunities for faculty and administrators, though the authors propose that this literature only scratches the surface regarding understanding the potentially positive outcomes of faculty development through international experiences.

This study seeks to help fill this void by presenting reflections generated within a community of practice on issues related to internationalization and CST. Wenger (2006) defines a community of practice as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (para. 1). The participants were faculty members in the school counseling specialization of a master's-level counseling program within a small Catholic university: the University of San Diego (USD). At USD, the counseling program is comprised of two specializations: school counseling and clinical mental health counseling. The counseling program has experienced a variety of challenges and opportunities associated with globalization and internationalization. Since 1996, the counseling program has actively pursued global travel experiences and collaborations, drafted learning outcomes to yield globally competent counselors, and coordinated internationalization efforts to mirror the larger internationalization initiatives sponsored by USD and the School of Leadership and Education Sciences (SOLES), within which the counseling program operates. In 2011, four faculty members that make up the core faculty of the school counseling specialization within the counseling program agreed to reflect systematically upon the specialization's current state of internationalization and its alignment with the university's philosophical teachings of CST. This paper captures the reflections created by faculty within the school counseling program's community of practice discourse. Because of the collaborative and reflective nature of this study, the following sections will provide an overview of Wenger's (1998) community of practice and background information

about the USD, SOLES, and the counseling program. It will then go on to address the authors' shared reflections on the internationalization efforts and integration of CST, highlight strengths and challenges, and outline specialization goals for program improvement and collaborative faculty learning.

Theoretical Orientation

The school counseling programs' community of practice was informed by Wenger's (1998) work. Wenger is recognized as the authority on community of practice development (Murillo, 2008; Plaskoff 2003; Saint-Onge & Wallace 2002; Thompson 2005). The concept of communities of practice grew out of Lave and Wenger's (1991) ethnographic study of trade apprenticeships. Wenger (1998) further developed the concept by identifying five dimensions of communities of practice:

1. **Mutual Engagement:** Wenger theorizes that mutual engagement within a group, over time, will result in members' abilities to solve problems, produce artifacts, and discuss crucial issues collaboratively.
2. **Joint Enterprise:** Joint work brings the group together, provides an identity, and identifies key issues and problems.
3. **Shared Repertoire:** Over time, the group develops a set of shared resources and tools, protocols, and artifacts that help to move the group forward.
4. **Community:** The group stabilizes and forms a foundation based on strong interpersonal relationships (though friendship is not a necessary requirement or a sought-after result).
5. **Learning:** Wenger theorizes that not all communities of practice are set up for learning explicitly, though he argues that learning helps members of communities of practice form a new identity together.

This paper reports on the process of critically engaging a community of practice to investigate shared experiences with internationalization and CST within the school counseling specialization. The procedure and resulting analysis are "artifacts" of their community of practice.

Internationalization and CST at the USD

Approximately 15 years ago, USD began an initiative entitled "Internation-

alization of the Curriculum.” This initiative resulted in course and programmatic changes in all of the university’s professional schools. The first steps in this initiative included training faculty on international topics and providing financial support for faculty presenting at international conferences to add internationally focused research resources, lecture topics, class assignments, intercultural activities, and cultural competence skills training for individual courses (USD, 2003).

In 2003 the university adopted a strategic directions planning process under the leadership of the university president. The university strategic initiatives focused on Catholic social thought, inclusion and diversity, integrated learning, internationalization, and sustainability (USD, 2003). These strategic directions communicated the mission and vision, and articulated the university’s Catholic identity as an essential element within the crafting of all university-wide initiatives.

Internationalization Efforts in SOLES

The school counseling specialization and larger counseling program is housed within SOLES. SOLES also houses programs in Learning and Teaching, Leadership Studies, and Marital and Family Therapy. The current dean was selected in 1998 and has provided visionary and determined leadership for the school’s internationalization efforts from the beginning of her tenure. Two components within SOLES have continued to fuel the internationalization efforts: The Global Center and the 2007 Strategic Initiatives.

One of the dean’s first actions supporting internationalization was championing the development of a Global Center. The center was established in 2001. The Global Center “contributes to the education of graduate professionals who engage other cultures, are sensitive to commonalities and differences among and within cultures, understand multiple perspectives and the impact of global transformations, and are committed to positive change” (SOLES, 2010, para. 1). This approach includes the recruitment of students and faculty from around the world to support exchanges of ideas among international and domestic students and faculty from different cultures; global education programs ranging from short-term study, student teaching and counseling fieldwork, participation in exchange programs, and internships for students to experience the world first-hand; the internationalization of curriculum to bring the world to the classroom; and a full range of events, including lectures, conferences, visiting scholars, and festivals to integrate global perspectives into

SOLES further.

In 2007, SOLES launched an internal strategic planning process, and an internationalization/globalization initiative was included in the initial SOLES strategic plan. This initiative called for, among other things, developing more “culturally sensitive, socially responsible, and globally marketable students” (USD, 2010, p. 3). Specific components of this initiative included “expanded international opportunities for faculty, internationalization of curricula across all programs, and the addition of a requirement that all students engage in an international experience prior to program completion” (p. 4). Each program within SOLES was charged with developing its own approach to meeting the new international experience requirement and evaluating students’ experiences.

Internationalizing the Counseling Program

The counseling program faculty were supportive of the new internationalization requirement and developed specific internationalization policies in 2008. Beginning with students entering in summer or fall 2008, all students in the counseling program were required to participate in a program-approved international experience. Examples of approved experiences include study-abroad courses, cross-cultural collaboration on professional or scholarly projects, participation in bi-national or multi-national collaborative research projects, joint student-faculty research abroad, and international internships. As a part of the new internationalization requirement, counseling program faculty developed a rubric for completion of the international experience. The rubric outlines the experiences that students can count in completing the requirement and assigns varying points for different types of experiences. Each student is required to complete the equivalent of 5 points of international experience to complete the International Experience Requirement (see Appendix B).

To ensure students would be able to fulfill the internationalization requirements, the counseling program has engaged in developing courses that could be taught within international contexts. The most common model for graduate-level international courses involves presenting course content, visiting sites (schools and/or counseling clinics), and attending international conferences in 1 or 2 weeks of foreign travel. For instance, last year alone the counseling program offered four international courses that traveled to Australia, New Zealand, and Japan.

In order to offer comprehensive global study experiences in the counseling program, strategic partnerships were developed around the world to provide

“on the ground” learning activities for students. Many of these partnerships have grown and evolved in relation to the scholarly and service interests of faculty. For example, members from the Japan Association of Action Research (JAAR) attended our annual action research conference in 2004. The JAAR is an independent professional association based in Tokyo involving scholars, students, and professionals in the public and private sectors who use action research to strengthen practice in business, industry, education, and health care. A partnership developed, resulting in 20 counseling program students and two faculty members traveling to Tokyo to participate in an intercultural experience with JAAR leaders and students from Tokyo’s Daito Bunka University as a part of a JAAR Symposium in 2010.

Another example of a dynamic international partnership is the Daraja Academy in Kenya. Daraja Academy is a school for girls who would not have been given the chance for a secondary education in Kenya. The school strives to provide an environment in which students are given access to a quality education and an opportunity for a more meaningful future. In 2008 a partnership between SOLES and the Daraja Academy was established. As a first step in the partnership, SOLES representatives visited the school and explored specific options for future work. In 2010 the counseling program’s director of field experiences visited the school to plan for the possibility of bringing SOLES students. The next year, 2011, she returned with eight counseling students. Counseling students gained fieldwork hours by participating in individual, small group, and large group presentations with the Daraja Academy students and facilitated professional workshops with academy directors and Kenyan teaching staff.

The school counseling faculty meets weekly to discuss program development, teaching, service, and research. Their work over the past 2 years has influenced many program improvements. For instance, last year, they completely restructured the course sequencing and added an action research project as the summative program requirement. Despite these developments, school counseling faculty recognized the need to become more intentional in their work. With more than a decade focused on internationalization within SOLES and the counseling program, and the addition of two new faculty members, the school counseling faculty deemed it would be important to engage their community of practice on improving the integration of internationalization and CST, and specifically outlining the specialization’s future direction on both of these crucial initiatives.

Method

Participants

The participants of the community of practice include four counselor educators within USD's school counseling specialization. One is an associate professor, two are assistant professors, and one is the program's director of field experiences. The associate professor has been with the program for 16 years. The two assistant professors are both in their second year with the program. The director of field experiences has been with the counseling program for 13 years.

Procedure

Within the groups' initial discussions regarding internationalization and CST, they concluded that in order to move forward on either of these initiatives they needed to invest in a formal process of information gathering. Analytical memos (Rossman & Rallis, 2003) were identified as a viable way to gather initial reflections on both initiatives. An outline for the memo was created and all members of the group were asked to complete the memo by an agreed upon date. The two prompts were: 1) Please reflect and write on the current state of internationalization within the school counseling program, and 2) Please reflect and write on the current state of CST within the school counseling program. Drafts of the completed memos were brought to a special session devoted to the reflective process. Time was allowed to read all of the memos thoroughly and then discuss the contents. During the session, all of the members made comments on the drafts, took notes during the discussion, and formed tentative next steps. The lead author collected all of the community of practice memos and analyzed them qualitatively across data sources for common themes. Finally, the themes were circulated among the participants via e-mail for member checking and consensus. The resulting next steps were reviewed during the next meeting and established as goals within the community of practice.

Findings

The following sections represent major themes identified within the community of practice reflective activity. The two themes were: 1) engagement and 2) intentionality.

Engagement

There was a unanimous consensus among the four school counseling faculty that they were actively engaged in a process of internationalizing the school counseling program. The commitment and passion of the group was reflected in their writings. One member wrote:

I feel that a major strength of the group is that we all are actively pursuing the internationalization initiative. I can say with sincerity that it is a group effort and that we do not have individuals that do not believe that internationalizing our curriculum and/or providing international learning experiences for our students is a worthwhile endeavor.

In both the reflective memos and the community of practice discussion, the faculty recognized the number and range of international activities that had occurred:

I would classify our current state as something like, "Get out there and do it." Thus far, faculty activity internationally has included: adapted and taught CORE classes internationally; attended international conferences (with and without students); integrated international experiences into students' practicum and fieldwork; participated in international faculty development (language acquisition); and provided service internationally (Daraja Academy).

Another faculty member commented,

All of the school counseling faculty by the end of this summer will have taken a global study course abroad. One faculty member has attended a workshop offered by the university to internationalize curriculum and two faculty members are engaged in international research; two faculty members are representatives on the ACA international committee; and one faculty member chairs the SOLES Global committee and is a member of the university's International Advisory Council.

Engagement in CST, however, was not as clearly evident. Three of the four faculty members are not Catholic and the idea of integrating CST was not one of comfort or familiarity. All of the faculty members respected the university's

values and strategic plan, but found it difficult to engage actively in integrating CST within the program. Members cited their own personal beliefs and conflicts with the larger identity of the Catholic Church as contributing factors. One faculty member wrote, "As a non-Catholic faculty member, I both want to respect the university's values and I want to keep my independence regarding the teachings I draw from in relationship to my values." The difficulty of discussing CST and personal beliefs within the school counseling specialization was best captured by one faculty member's statement: "This process has helped us to discuss the un-discussables."

It was clear within the reflections that not all members of the community of practice were as engaged in CST as they were in internationalization. Furthermore, the evidence also suggested that all of the faculty members believed that improving engagement in CST could potentially strengthen the program and its efforts to internationalize the curriculum. For example, in their first year at the university, the two assistant professors were involved in the new faculty orientations that focused on the university's mission of CST. They found CST to be a natural fit with counseling and a concept that could tie the university's mission into the program:

USD uses the U.S. Catholic Bishops' focus on dignity, participation, rights, option for the poor, work, solidarity, and creation across the campus and offers a wide range of opportunities for students to engage with these principles...I believe that CST can easily be mirrored within our work as counselor educators.

Intentionality

The second major theme within the reflective activity was intentionality. While the school counseling faculty recognized their efforts to integrate the international and CST initiatives, faculty recognized they needed to be more intentional in order to reach the next level of integration. "We've developed clear program learning objectives and have differentiated those learning objectives by knowledge, skills, and dispositions. I believe that a major area of our future work will involve better integrating our program objectives with our international offerings." While there has been much work done on developing international opportunities, all of the faculty members commented on being on the verge of a breakthrough in regard to creating experiences that could result in developing more globally responsive and culturally competent counselors. One

faculty member commented,

Up to this point, the above activities [global study, research engagement, and program policies] have mostly been vetted casually. We have relied on personal interest and willingness of individuals or pairs of faculty/administrators to coordinate planning efforts. There has been little discussion regarding “why” we are doing this and to what end. There seems to be an unspoken principle regarding the merit and worth of these projects.

The need for further intentionality when integrating CST was also present in the reflections. The matter was further complicated when non-Catholic faculty members were charged with including CST principles within their work. Despite this tension, there was recognition within the data that intentionally enhancing CST representation within the specialization could deepen student experiences both locally and internationally:

Many of our students are naturally drawn to counseling with a desire to help others and contribute to the greater good. Many have feelings and commitments regarding issues of social justice and wish to aid the disadvantaged within our educational system. Our program reinforces these feelings and commitments. Though, when we travel, we introduce a new host of variables regarding expanded insights into the circumstances of others...I believe that if we further connect to CST, we can expand our content and experiences that lead to students seeing themselves as globally conscious citizens rather than as individuals trained to do a specific job within our educational system.

The school counseling community of practice reflection produced evidence that faculty were engaged in both initiatives, yet had not intentionally pursued CST to the same degree as the internationalization initiative. Evidence suggested that the faculty support the enhancement of CST as a way to increase student development and learning within the program and especially within the global context of the internationalization initiative.

Next Steps

The reflective community of practice also surfaced a great deal of evidence per-

taining to necessary future improvements within both of the initiatives of internationalization and CST. For example, several members noted that student cultural competence still lacked specificity and needed to become more measurable. Similarly, there was consensus within the group that there was a general “sense” of what it means to be culturally competent, but there was also concern that the faculty definition did not explicitly fit with students’ understanding of cultural competence. The concluding sentiment was a need to revisit assessment practices and strengthen opportunities for faculty to engage in promoting a collective understanding of cultural competence within internationalization.

Evidence suggested that CST was being underutilized within the program both locally and internationally. There was consensus within the reflection data that faculty wished to delve more deeply into how CST could mesh with both program development and internationalization efforts. To aid in these efforts, the school counseling faculty brainstormed a dialogic matrix that might help frame conversations in classes and among the faculty. See Table 1 for a preliminary draft.

Table 1

Example of Program Development and Catholic Social Teaching Reinforcement in School Counseling

Value Items within School Counseling	CST Reinforcement
Access to rigorous course work	Dignity of work and the rights of workers
Working with poverty issues in schools	Option for the poor
Reducing bullying in schools	Promotion of peace
Student advocacy	Participation

Lastly, the process also revealed that several faculty members wish to improve the role of international students within internationalization efforts. Although school counseling consistently enrolls international students in the program (less than 3% of the student population), there were concerns raised about their experiences. For instance, faculty questioned if studying in the United States counted as their international experiences or if these students should be required to go abroad to an international country. Faculty suggested further community of practice reflections specifically focused on international students and their role in contributing to cross-cultural understandings for both their faculty and fellow classmates.

Strengths and Challenges

This reflection surfaced the notion that counseling programs at Catholic higher education institutions are fortunate to be able to utilize the principles of CST as a core component of student development and internationalization efforts. Yet the authors want to be mindful that internationalization and CST integration require intentional and sustained work. A commitment to internationalization requires carefully considering the complexities that come with such efforts.

Furthermore, the reflection also surfaced the importance of structures like leadership, administrative and financial support, and policies and procedures (e.g., internationalization requirement for graduation) as essential to the success of any university internationalization initiative. For example, a key structural incentive for graduate student participation in international experiences is the SOLES policy of decreased tuition for global study classes. Tuition and the cost of the international travel component (i.e., airfare, hotel, tours, transportation, meals) still qualifies for financial aid and often results in students being able to complete an international course for close to the cost of an on-campus course. The school counseling group spent little time discussing this structural element within the reflection, but wished to stress its importance to other institutions wishing to pursue either initiative.

Another realization provided by this reflection was that increasing interactions and formal partnerships with professionals and students living in the areas visited was a worthwhile effort. Although making arrangements for these types of interactions may be time-consuming and sometimes politically and culturally challenging, consensus among the group members was that these partnerships and experiences positively impacted student development of cultural competence.

Finally, the group also expressed the extreme importance of creating the space and dedicating the commitment necessary to continue the work of their community of practice. Ultimately, the group concluded that effective and meaningful internationalization experiences are difficult to achieve without faculty committed to developing capacity as a stable community. This capacity is founded in their ability to work together to design creatively international experiences, travel internationally, develop strategic partnerships, and engage in continuous professional development. To aid in these efforts, the authors have developed strategies grounded in their community of practice that were deemed instrumental in developing their community of practice around inter-

nationalization and CST principles:

1. Appointed times to come together to reflect upon and discuss the progress of initiatives
2. Permission for faculty to develop international relationships and contacts to encourage more meaningful personal and professional experiences
3. Continuous commitment to critique of student outcomes and development within internationalization efforts
4. Recognition and use of available structural incentives and supports that may assist faculty internationalization efforts (e.g., SOLES Global Center, grants, policies, CST professional development opportunities)

An academic unit hoping to increase faculty involvement with these initiatives should consider adopting a combination of these strategies.

Conclusion

As the world continues to evolve in relationship to diversity and globalization, it is essential that Catholic universities prepare students to handle global challenges and become confident leaders in international contexts. For faculty to guide this activity they also must develop new awareness and skills. In this case, school counseling faculty intentionally invested in a process to develop a community of practice for the better coordination and advancement of two important school-wide initiatives. The experiences, findings, and discussions surfaced by this reflection may aid others hoping to enhance their own internationalization efforts and support the unique identity provided by Catholic institutions of higher education.

It is critical that educators think outside the classroom to achieve their internationalization goals. Counseling programs at Catholic higher education institutions are fortunate to be able to utilize the principles of CST as a core part of internationalization efforts. Yet the authors want to be mindful that internationalization efforts within any counseling program require financial and administrative support: in other words, such efforts simply cannot survive on faith and good intentions alone. In the authors' experiences the benefits of internationalization far outweigh the costs. Nevertheless, a commitment to internationalization requires careful consideration of the complexities that come

with such efforts. Once administrative and financial supports are established, policies and procedures (e.g., internationalization requirement for graduation) are essential to support the internationalization efforts. Without the establishment of clear policies and procedures, initial faculty enthusiasm and effort can go to waste.

While there are significant challenges in initiating internationalization efforts (e.g., financial and administrative support, faculty member's willingness), the trend toward internationalizing colleges and universities will continue to gain momentum. As the global economy takes root and as interest in the diversity of global cultures increases, educators at Catholic institutions of higher education have a unique opportunity to develop high-quality internationalization initiatives. We hope that the experiences and perspectives we have shared in this exploratory self-study will contribute in some way to these initiatives.

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Erika R. Nash and Ian Martin are assistant professors in the counseling program at the University of San Diego. Lonnie Rowell and Susan Zgliczynski are associate professors in the counseling program at the University of San Diego. Peggy Hetherington is the director of field experiences in the counseling program at the University of San Diego. Correspondence concerning this article should be addressed to Dr. Erika R. Nash, Counseling Program, University of San Diego, 5998 Alcala Park, MRH-215G, San Diego, California 92110. Email: enash@sandiego.edu

Appendix A

Principles of CST and Its Convergence with ACA Ethical Standards

Table A1

Principles of CST and Its Convergence with ACA Ethical Standards

CST Principle	Convergence: CST and ACA Code of Ethics
Human Dignity	Dignity and worth of all persons; self-determination; respect for diversity; commitment to client's well-being; client's interests regarded as primary; intolerance of oppression and discrimination; commitment to service; provide ethical service to client
Participation	Self-determination; advocacy for clients; be fully present and authentic within the counseling relationship
The Common Good	Acknowledgment that the client is sacred and their social community is important; providing access to resources and services; development of people in the community; importance of human relationships; importance of advocacy
Human Solidarity	Importance of human relationships; social justice; commitment to serve; ethical responsibility to the larger society to promote general welfare; provide authentic counseling services
Option for the Poor	Enhancement of client's/person's capacities; challenging economic and social injustices; promoting access for all to information, resources, etc.; dignity and worth of the person; rights of all to an adequate life (i.e., food, clothing, shelter); promotion of education; advocate on behalf of the vulnerable
Promotion of Peace	Promote general welfare and advocate for the basic human needs; respect and dignity of all; self-determination; avoidance of conflict of interest; do no harm
Dignity of Work and the Rights of Workers	Self-determination of workers/clients; responsibility to provide and receive training/continuing education; advocate for worker's rights; address issues of poverty and unemployment; recognition of the importance of social justice

Note. Adapted and revised from "Social Work for Social Justice: Strengthening Social Work Practice through the Integration of Catholic Social Teaching," by M. Brenden, 2006, paper presented at the North American Association of Christians in Social Work Convention.

Appendix B

University of San Diego Counseling Program International Experience Rubric

Table B1

University of San Diego Counseling Program International Experience Rubric

Awarded Points	Activity Choices
5 points	<p>SOLES Global approved 3-credit course with a travel abroad component</p> <p>Student completed an extensive study or living abroad experience before entry into the program. The student must complete and submit an additional project paper demonstrating applications of this experience to Counseling Program Learning Outcomes and to future professional practice</p> <p>Participation in bi-national or multi-national collaborative research projects of at least one semester duration and including meetings and other activities outside the United States for more than 3 days</p>
3 points	<p>Independent internationalization travel experience—prior approval of plan required</p> <p>Participation in a project of team experience or conference taking place outside the United States and lasting the equivalent of 3 days</p>
2 points	One day cross-border experience
<i>*At least one of the above experiences must be included in a student's plan.</i>	
Additional Ways to Earn Credits	
3 points	<p>Complete a U.S.-based graduate course focused on international topics</p> <p>Show that you have worked with international populations through clinical experience or in a volunteer capacity in an agency or educational or work setting for a minimum of 10 hours</p>
1 point	<p>Attend an internationally focused lecture</p> <p>Complete a 1-unit individual study project focused on international issues or on counseling international clients</p> <p>Attend at least two internationally focused sessions at a professional conference</p>