

## ABSTRACT

Title of Dissertation: INTERNATIONALIZATION POLICIES OF JESUIT UNIVERSITIES: A CASE STUDY OF JAPAN AND THE U.S.

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In the wake of globalization, higher education institutions almost inevitably have adopted and implemented internationalization policies as their primary strategy for responding to the challenges and opportunities brought about by globalization. This study concerns the comparison of the motivations, program strategies, and organization strategies of the internationalization policies of two Jesuit universities: Sophia University in Japan and Georgetown University in the United States.

This study focuses on understanding internationalization policies at the two universities and developing a conceptual framework that might be useful in the expansion of scholarship of internationalization theory. There are three key research questions: (a) Is the noticeable shift from social and cultural rationales for internationalization to for-profit rationale ubiquitous?; (b) How do the policies of internationalization of the two universities resonate with the particular contexts surrounding them?; and (c) To what extent do the programs of internationalization reflect the core value of the Jesuit philosophy of education which is to prepare men and women for others?

Qualitative comparative case study was conducted at both research sites through semi-structured interviews with senior administrators, deans, faculty, and administrative staff members. On-site materials are collected and analyzed. Cross-case analysis is used to compare and synthesize the findings of the two single case studies.

This study found that no noticeable shift from socio-cultural rationale to for-profit rationale has taken place at the two universities. Despite financial constraints, the two universities' internationalization policies are affected most strongly by the socio-cultural rationale and the academic rationale. Sophia puts an emphasis on the motivation for intercultural understanding stemming from its history and origin, while Georgetown gives its highest attention to the motivation for human development. The two universities are able to appropriate their contexts and surroundings so that the universities' idiosyncratic features of local contexts play a significant role in defining their specific responses to the challenges of globalization which are inscribed in their international programs and projects. Finally, the Jesuit philosophy of education, "men and women for others," plays a crucial role as a bedrock on which the direction of internationalization policies is defined. However, despite the strong relationship between the Jesuit philosophy of education and policy, there is only a weak correlation between the philosophy of education and programs.

This research will contribute to a wider perspective on internationalization policies through cross-cultural comparative research at an institutional level, an expansion of literature about a global university, and a re-visioning of

internationalization for the sake of conscientizing internationalization at an individual level and responsible internationalization at an institutional level.

*Key Words:* globalization, internationalization, Jesuit philosophy of education, higher education, United States, Japan, conscientizing internationalization, responsible internationalization.

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TO THE SOCIETY OF JESUS

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Jung, Kang-Yup Benedict



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## LIST OF ABBREVIATIONS

ACTR	American Council of Teachers of Russian
CIED	Center for Intercultural Education and Development
CIEE	Council on International Educational Exchange
CTLS	Center for Transnational Legal Studies
CUPA	Center for University Programs Abroad
GAIN	Georgetown Africa Interest Network
GATS	General Agreement on Trade in Services
HEIs	Higher Education Institutions
IAU	International Association of Universities
ICTs	Information and Communication Technologies
LL. M.	Master of Law
MEXT	Ministry of Education, Culture, Sports, and Technology of Japan
NASULGC	National Association of State Universities and Land-Grant Colleges
NGOs	Non-Governmental Organizations
OECD	Organisation for Economic Co-operation and Development
OIP	Office of International Programs at Georgetown
PCI	Project Concern International
SARA	Center for Religious Studies of State Administration for Religious Affairs in China
SFS-Q	School of Foreign Service of Georgetown in Doha, Qatar
SOAR	Strengthening Our AIDS Response
UNESCO	United Nations Educational, Scientific and Cultural Organization

USAID United States Agency for International Development

WTO World Trade Organization

# CHAPTER ONE

## INTRODUCTION

### 1.1 Preface

Over the last three decades the concept of the multifaceted term *globalization* has been hotly disputed. Depending on a person's vantage point, its perceptions fluctuate between positive and negative. From the beginning of history of universities, with the establishment of the University of Bologna, globalization has always been a marked characteristic of a university (Tavenas, 2003). A new critical dimension of globalization is characterized by the "time-space compression" (Harvey, 1990) that information and communication technologies (ICTs) generate. This new face of globalization plays a central role as "a wide variety of technological, economic, cultural, social and political trends, all pushing the boundaries of our social systems wider than the borders of our states" (Leyton-Brown, 1996, p. 11). There are a number of primary elements of globalization that have some implications for higher education: "the knowledge society, information and communication technologies, the market economy, trade liberalization and changes in governance structures" (Knight, 2006, p. 209). If globalization is an unparalleled current which is highly knowledge-intensive and no corner of the world is insulated from its effects, then it is no surprise that higher education, as a crucial pillar of knowledge production and retention, is also influenced by globalization. Thus, copious research has dedicated numerous pages to the understanding of the link and interaction between higher education and globalization (Currie & Newson, 1998; J.S. Levin, 1999; Odin & Manicas,

2004; Sidhu, 2006; Stromquist & Monkman, 2000; van Damme, 2002; Wagner, 2004). In the era of globalization which “has a material base in a capitalism and an ideological genesis in neo-liberalism” (Yang, 2005, p. 22), higher education has been facing unprecedented challenges and responsibilities in the creation of global citizens in order to meet the needs of the knowledge society where a new economic paradigm is subject to intensive use of knowledge rather than dependence on capital and labor (Berhnheim & Chau, 2003). Sadlak (1998) describes this challenge:

All societies, whether modern or modernizing, post-industrial or developing, are experiencing increasing demand for access to HE [higher education], foremost in order to respond to an increasing requirement for trained citizens for an economy which more and more depends upon knowledge-related skills and the ability to handle information. Without assuming monopoly, only HE institutions can produce such citizens in big number and of varied kinds. (p. 101)

In his research on how globalization influences and reshapes community colleges of Canada and the U. S., J.S. Levin (1999) suggests twelve categorical impacts that globalization exerts on higher education institutions: internationalization, public sector funding constraints, private sector interaction, electronic technology, productivity and efficiency, external competition, restructuring, labor alterations, state intervention, partnerships, workforce training, and commodification (p. 383). Altbach (2006) also identifies several ways in which globalization impacts higher education: information technology, a common language for communication, mass demand for higher education and for well educated personnel, and the private good argument (p. 123).

Every so often globalization is used interchangeably with internationalization, the careful discussion and implementation of which are now almost ubiquitous as far as higher education is concerned. This relationship of the two terms, not surprisingly, has been explored by a plethora of professionals and practitioners (Altbach, 2002; Bartell, 2003; Callan, 2000; de Wit, 2002; Knight, 1997a; Knight, 2003b; McCabe, 2001; Scott, 2000; van der Wende, 2001; van Vught, van der Wende, & Westerheijden, 2002). However, the subtle interchangeability of globalization and internationalization began to lose its momentum and a more lucid demarcation has emerged, though not completely separating the two terms, as Scott (1998) argues that internationalization and globalization are not “simply different words to describe the same process” but “radically different processes dialectically opposed” (p. 108). Along the same line, Knight (1997a) presents more precise and elaborate understanding of the relationship between the two terms. They are distinct but interrelated dynamically: “*globalization* can be thought of as *the catalyst* while *internationalisation* is *the response*, albeit a response in a proactive way [italics added]” (p. 6).

Changes in the world have called for an effort to find a new paradigm and new perspectives to realize the new realities. Due to globalization, the world has been undergoing a myriad of political, economic, and cultural vicissitudes for at least two decades. The arduous response of higher education to globalization is evident in the contention that “the past 2 decades were the decades of internationalization” (Stohl, 2007, p. 360). Internationalization as one of the

major tools for the transformation of higher education institutions redefines learning, research, and organization of the higher education sector in an increasingly interconnected world. Thus, the inevitability of becoming international makes internationalization “a necessary concomitant of a global economy, a growing worldwide labor market for highly skilled personnel, and a knowledge communications system based on the Internet” (Altbach & Teichler, 2001, p. 5).

Careful attention should be paid to the particular national contexts such as history and culture in the discussion of internationalization. The fact that the implementation and understanding of internationalization reflect national contexts shows the reality that the understanding of internationalization is shrouded in a murky conundrum. Irrespective of a series of attempts by many practitioners and scholars to create an encompassing conceptual framework for internationalization, the cultural and geopolitical specification of internationalization prevented them from having consensus on the definition of internationalization (Arum & van de Water, 1992; Bartell, 2003; Davies, 1992; Denman, 2000; Ellingboe, 1998; Knight, 1997a; Knight, 2003b; van der Wende, 1997a; Wächter, 2003).

In the discussion of internationalization, therefore, several researchers emphasize and call for special attention to the local or national particularity in terms of cultures and policies (Callan, 2000; Knight, 1997a; Mok, 2007). These diverse understandings and definitions of internationalization underscore various rationales, policies, approaches, strategies, and organizational models

through which higher education institutions incorporate internationalization into their administration.

However, regardless of the complexity and diversity of understandings and praxis in internationalization, since the 1990s the theory of internationalization has had two common key elements that encapsulate the current development of the discussion of internationalization. One is the increasing tendency to understand and endorse internationalization as a “process” that integrates international and intercultural perspectives into not only such main functions of higher education institutions as teaching, research, and service but also such central elements as goals, mission statements, programs, and strategies of the institutions (Knight, 1997a; Knight & de Wit, 1995). Knight and de Wit (1995) describe the process dimension of internationalization as “the most comprehensive approach to describing internationalization” (p. 17). The other is the discernible shift from the importance of a social and cultural motivation to the more pressing economic rationale. Most Anglo-Saxon countries’ higher education institutions put a greater emphasis on the commercial rationale as the operation of higher education institutions requires a high level of financial investment. The increase in the financial burden generated by neo-liberal economics has caused national and local governments to curtail their involvement in public arenas, including fiscal support for higher education. This has led higher education institutions to feel financial strains and to look for alternative financial resources by relying on market measures and partnership with corporate business firms. This profit-oriented motivation is described in the



terms of commercialization, marketization, and commodification. And so tertiary education, one of the twelve sectors of the General Agreement on Trade in Services (GATS),<sup>1</sup> is referred to as a mere commodity subject to market mechanisms rather than as a public good.

As was stated above, various definitions of internationalization echo the premise that stakeholders in the higher education field understand and put into practice internationalization policies in a way that best meets their needs and concerns depending on their idiosyncratic cultures and surroundings. This premise rests at the core of my initial interest in this research, which led me to choose to investigate how two Jesuit universities have integrated international and global dimensions into their institutions.<sup>2</sup> This study compares a Japanese Jesuit university (Sophia) and an American Jesuit university (Georgetown),

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<sup>1</sup> In 1994 when the Uruguay Round of Trade Negotiations ended, the Round created 15 agreements, one of which is the General Agreement on Trade in Services (GATS). The GATS is the first multilateral set of norms that deal with international trade in services. The World Trade Organization was also created as the enforcer of the agreements. The GATS identifies four different ways in which services are traded, which are termed “modes of supply”: (a) cross-border supply; (b) consumption abroad; (c) commercial presence; and (d) movement of natural persons. These four modes of supply are all relevant to education as seen in the following examples: (a) education service that crosses borders via internet; (b) foreign students studying abroad; (c) campus branches founded by foreign universities in a country; and (d) temporary movements of teachers and professors to teach abroad.

<sup>2</sup> The term “Jesuit” refers to members of the Society of Jesus, which the Spaniard Ignatius of Loyola in 1540 founded as one of the male religious orders in the Roman Catholic Church. As of 2008, there were about 19,000 Jesuits working in about 110 countries. The Society has been involved in education as its core work since its inception. Other distinct fields of works include social work, parish work, and spiritual direction.

located in two different social and political cultures. <sup>3</sup> In the following sections, intrigued by the aforementioned premise, I will present the core elements of this study; research questions, conceptual map, unit of analysis, research gaps and rationale, research objectives, significance, limitations and the structure of the study.

## **1.2 Research Questions**

Against this backdrop, this study springs from a curiosity about whether the heterogeneity of practices of internationalization is solely rhetoric or a concrete reality. My initial conjecture was that the strategies of internationalization of different universities located in different countries exhibit diverse pictures. This conjectured variation in strategies of internationalization at universities would be due to both the response to the internal and external contexts in which universities are situated. Internally, universities have developed their particular internationalization policies driven by mission, history, culture, and profile. Externally, they have been subject to the dynamic external environments such as national policies and the challenges and opportunities of

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<sup>3</sup> As regards a Jesuit university in this study, I define it as an institution which meets the following three criteria: (a) an institution that makes a public declaration that it is a Jesuit institution driven by the Jesuit philosophy of education shown on either its website or documents, (b) whether or not its current president is Jesuit, an institution that was established and has been administered by Jesuits, and (c) an institution that belongs to national, regional, or global networks of Jesuit higher education institutions. Sophia meets the three criteria in that its website describes it as a Jesuit university, it was founded by Jesuits and its Chancellor is a Jesuit, and it belongs to the Association of Jesuit Colleges and Universities in East Asia and Oceania (AJCU-EAO). Georgetown's website also expresses clearly its identity as a Jesuit institution. Its founder was an ex-Jesuit but Jesuits have been engaged in the institution for more than two centuries although currently it has a non-Jesuit president. It is one of the 28 institutions of the Association of Jesuit Colleges and Universities in the United States (AJCU).

globalization. Three key research questions are posed concerning the following issues: the emergence of the economic rationale, the variant modes of internationalization programs and local contexts, and the extent of the correlation between the core value of the Jesuit philosophy of education and program strategies.

The first research question is concerned with the emergence of an economic rationale for internationalization. One of the two most salient features of internationalization is that nations and institutions have been notably moving from social and cultural motivations to economic and for-profit motivations in order to acquire a competitive edge (Knight, 2004). Given the influence of globalization and neo-liberal economics, the question arises as to whether the responses of universities to globalization in different regions incorporate market mechanisms as the ideological tool for internationalization. Therefore, the first question is:

Is the noticeable shift in rationale for internationalization from social and cultural ones to a for-profit one ubiquitous?

A body of literature points out that the heterogeneity or hybridization of the internationalization programs demonstrates that higher education institutions appropriate their own specific national and local contexts to make their institutions international (Bruch & Barty, 1998; de Wit, 2000; van der Wende, 1997b). In a related vein, a survey by the International Association of Universities (2006) shows that “HEIs [Higher Education Institutions] in all regions of the world are addressing the international dimension of higher

education in a way that reflects their values, priorities, opportunities and available resources” (p. 6). Hence, another question that guides this study is:

How do the policies of internationalization of the two universities resonate with the particular contexts surrounding them?

Finally, rationale for internationalization and the mission of an institution are supposed to play a crucial role as the guiding factors of internationalization. However, the rationales and the mission might remain as fossils or an empty rhetoric unless they are seriously incorporated into the strategies. Therefore, a final question underlying this research is:

To what extent do the programs of internationalization reflect the core values and mission of the Jesuit philosophy of education which is to prepare men and women for others?

The approach to answering these questions is through a juxtaposition of the findings from the two universities. This study primarily concerns the examination of the various ways in which the two universities have implemented internationalization in different contexts interacting with the homogenizing tendencies to respond to globalization. The two universities have different characteristics such as size, profile and geographical and cultural environments although they share common roots as Jesuit institutions. Guided by these research questions, I am focusing on the internationalization policies of the two universities with the following three key themes: (a) motivation; (b) program strategies with the focus on academic programs and external relations; and (c) organization strategies focusing on the categories of governance and operations.

This study relies on four primary data sources: (a) a meta-study of the literatures about both Jesuit education and internationalization; (b) analyses of on-site documents both from written forms and their websites; (c) in-depth interviews with individuals involved in various roles concerning policies of internationalization at different hierarchical levels; and (d) field notes. The interviews revolving around the three core themes were conducted in a semi-structured interview format. They were carried out with top-level administrators, deans, faculty, and directors and staff of internationalization programs at the universities.

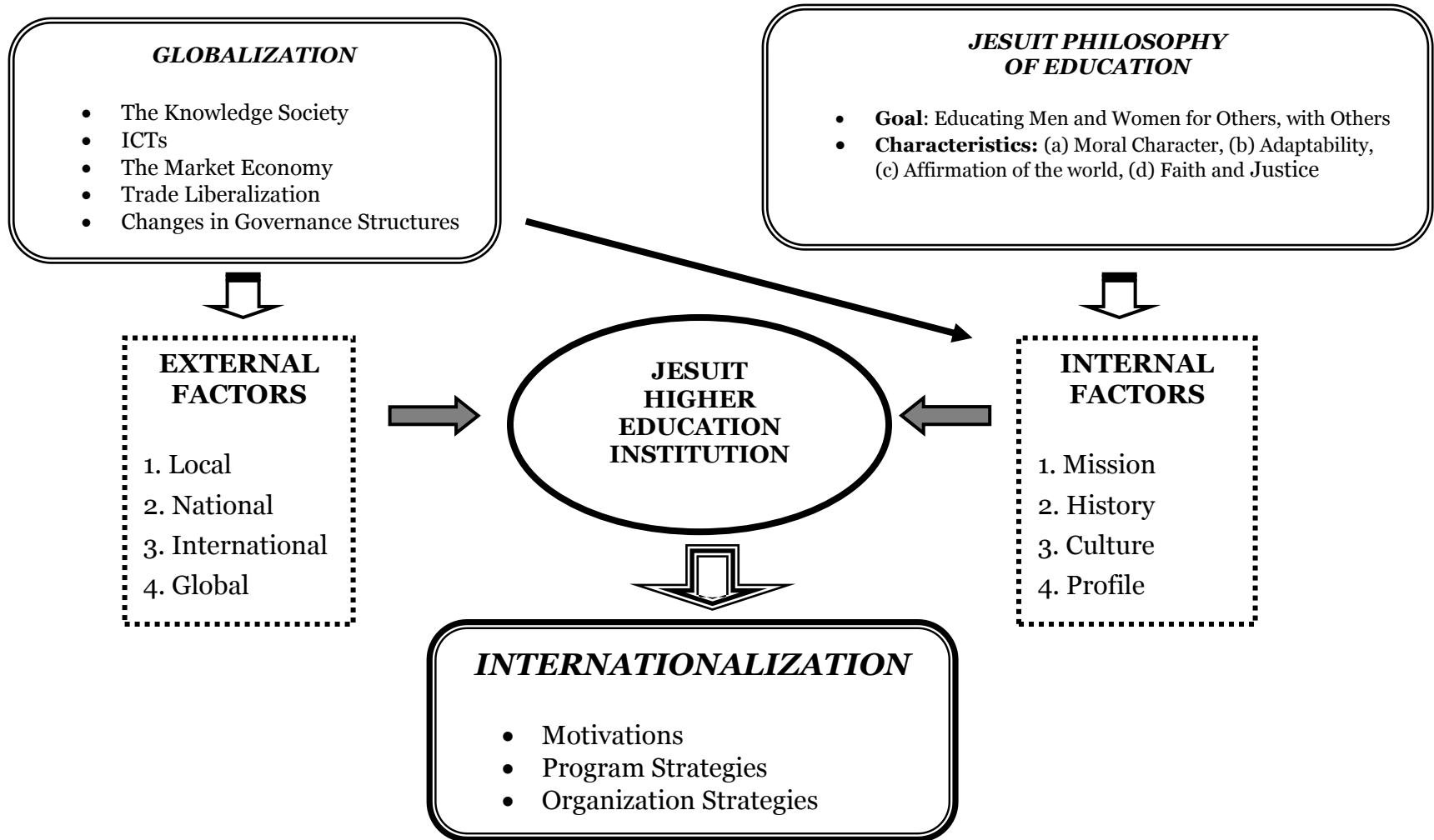
### **1.3 Conceptual Map**

In describing and analyzing motivation, program strategies, and organization strategies of the two universities, this study employs conceptual frameworks of the internationalization theory presented primarily by de Wit (2002) and Knight (2004). Based upon their theory, I constructed the conceptual map of this study shown in Figure 1.1 that visually shows the operation of internationalization policies at Jesuit higher education institutions.

It appears that internationalization at the two Jesuit universities is subject to globalization as the primary external factor and the Jesuit philosophy of education as the fundamental internal factor. Both factors define the path of internationalization. According to Knight (2006), higher education institutions have begun to feel the ferocious impact of globalization which has a number of elements that have implications for higher education: the importance of knowledge, ICTs, the market economy, trade liberalization, and changes in

**Figure 1.1**

Conceptual Map



governance structures. Facing the inescapable influence of globalization, higher education institutions have adopted more international and global perspectives and practices. It is imperative that the institutions take heed of the local, national, international, and global contexts in which they are situated when they plan and implement the strategies for internationalization. At the same time, it is also crucial that they factor in the internal forces that play an important role as the driving forces that make higher education institutions international or global.

Jesuit higher education institutions draw upon the Jesuit philosophy of education as the primary source which not only influences the motivation for internationalization but also has fundamental bearing on the history and culture of the institutions. The Jesuit philosophy of education has as its purpose the education of men and women for others, with others. The philosophy is characterized by the education for moral character, adaptability, affirmation of the world, and faith and justice. The philosophy extends its influence throughout the institutions and is incorporated into the actual implementation of internationalization policies. Facing the challenges and opportunities of globalization, Jesuit higher education institutions, embedded in the Jesuit philosophy of education, try to respond to them through their particular internationalization policies. The policies are driven by a range of motivations and implemented in diverse forms of program strategies and organization strategies.

## 1.4 Unit of Analysis

In order to find relevant information for this research, it is critically important to interview information-rich participants engaged in internationalization policies. There are four categories of interviewees: (a) senior administrators such as chancellor, president, provost, and vice presidents; (b) deans; (c) mid-level administrators such as directors of offices for internationalization; and (d) faculty. To include other stakeholders such as students would go beyond the scope of the study because this study aims at mining information as to how the two universities formulate and implement internationalization policies.

According to Knight (2004), there are three major components of internationalization: motivation, approaches, and strategies. In terms of strategies, it has two categories: program strategies and organization strategies. This study focuses on three areas of interest which illustrate how the two universities have attempted to make their educational environments international: motivations, program strategies, and organization strategies. Both program and organization strategies have four categories respectively, but this study will investigate only two sub-categories from each strategy. Within program strategies, academic programs and cross-border relations will be treated and within organization strategies, governance and operations will be investigated. <sup>4</sup>

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<sup>4</sup> Knight (2004) divides strategies into two categories: program strategies and organization strategies. Program strategies have four sub-categories: academic



Knight (2004) points out that internationalization can be looked at from the point of view of motivations and strategies at the national, sector, and institutional/provider levels. This study focuses on the two Jesuit universities primarily at the institutional level. However, a brief description of the national higher education system in Japan will be given due to the strong influence of the Japanese government on the higher education system in Japan. Finally, as regards the boundedness of the period of research interest, this study draws attention to the two universities' internationalization policies implemented from the year 2005 to December 2008 when the field research drew to a close.

### **1.5 Research Gaps and Rationale**

Considering the growing importance of internationalization for higher education institutions as a strategic measure designed to respond to globalization, policymakers and researchers strive persistently to capture the reality of the process of internationalization at both national and institutional levels. A body of literature shows that a range of research at a national or regional level has been conducted (Altbach, 2004b; Bruch & Barty, 1998; Burn & Smuckler, 1995; Horie, 2002; Itoh, 2002; Umakoshi, 1997; Walker, 2005). A literature review demonstrates how a single country or region attempts to meet the challenges of globalization through internationalization policies and the restructuring of a higher education system. It is noteworthy that in regard to the geographical focus,

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programs, research and scholarly collaboration, domestic and cross-border relations, and extracurricular programs. Organization strategies are comprised of four sub-categories: governance, operations, services and human resources. More detailed information of strategies will be given in chapter three.

the main interest of research has lain in developed countries and regions such as the United States, the United Kingdom, Australia, Japan, and Europe.

At the institutional level, comparative studies have two major categories. On the one hand, a large group of researchers conducted studies with diverse perspectives and interests that compared the internationalization policies of two and more higher education institutions within a single country (Back, Davis, & Olsen, 1996; Bartell, 2003; Biddle, 2002; Edwards, 2007; Engberg & Green, 2002; Horn, Hendel, & Fry, 2007; Racine, Villeneuve, & Thériault, 2003). On the other hand, researchers have produced a very small number of cross-cultural research studies that compared and analyzed the internationalization policies of two or more institutions located in different countries (Currie, DeAngelis, de Boer, Huisman, & Lacotte, 2003; Taylor, 2004). Culture is the most crucial contextual factor influencing international education (Mestenhauser, 2002). Programs of internationalization are crucial tools that widen the opportunities for students and faculty to encounter different cultures so that they can broaden their global horizons and deepen their consciousness of global issues such as epidemics, inequalities, poverty, conflicts, and ecology. Given the growing importance of intercultural understanding in this globalizing world, this paucity of cross-cultural research studies at an institutional level is intriguing and leaves a knowledge gap that needs to be filled.

Moreover, a literature review also discloses another research gap. Even though the importance of the inclusion of internationalization into a mission statement is cited as responsible for the successful implementation of

internationalization (NASULGC, 2004), it is much less clear as to that extent and the mechanism through which the mission and history of an institution play a role in defining the path of internationalization. There is no empirical evidence that illustrates the professed inseparable relationship between the role of mission and history of an institution and its impact on the actual process and strategies of internationalization.

## **1.6 Research Objectives**

With a thick description of the salient motivations and strategies for internationalization at the two Jesuit universities from a cross-cultural perspective, this study will first of all focus on presenting a deeper understanding of the implications of internationalization policies and adding more practical and theoretical reflection to the research on the internationalization policies. This study will attempt to investigate whether the shift of motivation from a socio-cultural rationale to a for-profit rationale is also indisputable at the two universities as the market-driven rationale is regarded as the indisputable emerging motivation amongst higher education institutions. To this end, this study will attempt to identify motivations internationalization at the two universities and examine their institutional activities and programs. This study will also assess to what extent their internationalization programs resonate with the idiosyncratic contextual environments in which they are located.

Equally important will be the focus on developing a conceptual framework that might be useful not only in the expansion of scholarship on internationalization theory but also in suggesting new paradigms of

internationalization. The prevalent perception is that the more programs an institution has, the stronger its commitment to internationalization is: the number of programs matters. However, this notion lacks the qualitative dimension of these programs which upholds and encourages institutions' and students' contribution to such issues as human development, social justice, peace and ecology. Focusing on the individual level of internationalization takes less heed of the communal dimension of internationalization. This second purpose of developing a conceptual framework will provide a critical discussion platform for the creation of a new paradigm and vision by reconsidering and challenging the conventional trend and ethos for internationalization.

### **1.7 Significance of the Study**

As Arnove (2003) posits, comparative research makes it possible for researchers "to look at the entire world as a natural laboratory to view the multiple ways in which societal factors, educational policies, and practices may vary and interact in otherwise unpredictable and unimaginable ways" (p. 4). However, as was mentioned above, the scantiness of comparative study at an institutional level across cultures and nations shows a wide theoretical gap. This research makes a contribution to enriching the deeper cross-cultural understanding of internationalization theory at an institutional level. Moreover, this research is framed and conducted from a cross-cultural comparative perspective between two institutions located in the East and the West. Given the importance of intercultural understanding in the globalizing world, it is hoped that this intercultural analysis of internationalization might provide researchers

and policymakers with a new analytical tool and a different perspective for the better understanding of cultures and the implementation of the internationalization policies.

There is a growing call in the world for an education that creates students who care about others:

All the objectives [of education] reflect a shift from developing persons with highly specialized intelligences to the development of persons who will have intelligences suitable to address their own well-being in association with developing the well-being of others. “*Learning to Be*” appears to be shifting to “*Learning to Care*” [italics added]. (MacKinnon, 1992, p. 10)

A literature review, however, noticeably lacks an agenda for social justice and the responsibility of higher education institutions for global issues at both individual and institutional levels. As the world becomes more interconnected and global issues have a spill-over effect, the need to educate students to pay attention to social justice and global responsibility is ever increasing. Students should be challenged to become critically aware of and engaged in global issues and try to work on discovering solutions to these issues. Therefore, this study will expand the discussion about the internationalization strategies aimed at social change and engagement in global issues.

A further body of literature points out that successful internationalization depends upon whether the process of internationalization is strongly related to the mission of an institution (NASULGC, 2004; van der Wende, 1999). However, in reality no empirical research has been conducted that analyzes to what extent the mission and history of an institution plays a significant role in characterizing its internationalization programs. This study, therefore, seeks to make a

contribution by adding to the body of literature dealing with the relation between the mission and core educational values of an institution and its expression of internationalization.

This study will contribute to developing a conceptual framework that is useful in the analysis of internationalization programs. A body of research deals with the difference between an international university and a global university (Knight, 2004; Newman, Couturier & Scurry, 2004; Scholte, 2000). According to Newman, Couturier and Scurry (2004), the primary distinguishing factor between the two types of universities is the scope of the geographic settings of the programs offered. The principal activity in which an international university engages is student and faculty mobility through studying abroad and research between the home institution and a foreign institution. Activities of a global university stretch over multiple countries through project which form networks with multiple foreign institutions and organizations. Investigation into the international and global programs of the two Jesuit institutions will contribute to the expansion of the already existing literature about a global university by adding different dimensions that constitute the role of a global university.

### **1.8 Limitations of the Study**

This study does not touch upon every aspect of internationalization that is addressed by the literature review. It does not include “services,” one of the four organization strategies (Knight, 2004), which deals with the support system mainly for students. This exclusion of services for students prevents this study from including the voices of students, the most immediate beneficiaries of

internationalization policies. It is important to incorporate the expectations and concerns of students into any policies before and after they are implemented. This incorporation can help policymakers to evaluate the process of internationalization policies and to see what kinds of revisions in the programs are needed in order to better serve the needs of students. The exclusion of students' voices is one of the weaknesses of this study.

Closely related to support systems are activities outside the formal classrooms, which might widen the scope of internationalization. As one of the four key program strategies (Knight, 2004), "extracurricular activities" such as peer support groups, student clubs and associations, and international campus events are useful for sensitizing students to international issues and intercultural understanding without going abroad. This study, however, does not deal with program strategies linked to extracurricular dimension. The lack of investigation into extracurricular activities is another limitation of the study.

### **1.9 Structure of the Study**

The remainder of the study is composed of eight chapters. After this introductory chapter, the two following chapters are designed to build conceptual frameworks. First, the history, goals and core values of Jesuit education will be presented in order to provide the foundational backdrop of how the two Jesuit universities have developed internationalization inspired by the Jesuit tradition. Second, the third chapter will explore the theoretical concept of internationalization. The third chapter is divided into three sections. The first section illustrates several definitions of internationalization and the second

section examines the intricate relationship between globalization and internationalization. The third section highlights several components of internationalization such as motivations, strategies, models, and emerging issues and challenges. The fourth chapter gives a brief background of the two universities under study. The fifth chapter deals with the research methodology. The subsequent two chapters are concerned with the analysis of the internationalization policies of Sophia and Georgetown respectively. A synthetic analysis of the findings is attempted in the penultimate chapter in order to pull together the disparate findings and identify several issues for further discussion. This integrating analysis in the eighth chapter aims at eliciting the implications for critical discussion about current market-oriented internationalization policies. Following a summary, recommendations and a re-visioning of internationalization in the final chapter, this study is brought to an end with references and appendix.



## CHAPTER TWO

### THE JESUIT PHILOSOPHY OF EDUCATION

#### 2.1 Forward

The beginning of the 16<sup>th</sup> century witnessed a series of pivotal events that shaped the political, economic, cultural, and educational facets of the world. Their influences are still palpable around the globe. One such event was the emergence of a Catholic male religious order known as the Society of Jesus in 1540, whose members are commonly known as the Jesuits. Jesuits work in many fields as theologians, educators, philosophers, lawyers, writers, parish priests, or scientists. Any line of work is virtually possible for Jesuits to pursue with the fundamental conviction that it will be instrumental to the betterment of the world. Jesuits try to model their lives after the life of Jesus Christ in order to live lives of services.

Their arduous and successful involvement in formal education was credited with a general picture portraying them as “the best school masters in Europe.” History, however, finds it difficult to locate any Catholic religious order as controversial as the Jesuits: they have been the recipients of great admiration and at the same time bitter hatred. For about 460 years, since the Society of Jesus launched its school for non-Jesuit lay students in Gandía, Spain, in 1546, the Society has believed that education plays the most fundamental role in creating people of service through the development of human potential. The educational endeavor of the Society of Jesus has been responding to the needs of the times by weaving its own educational perspectives and aims into the fabric of the world

wherever they are situated. In what follows, I will explore the composition of the Jesuit education system in general but with its focus on tertiary education. For this review of the Jesuit education system, the following questions are in order: (a) What is the historical background of why the Society began to be involved in education?; (b) What are the goals of Jesuit education?; and (c) What are the characteristics of Jesuit education?

## **2.2 The Origin of Jesuit education**

The Society of Jesus is often referred to as the first “teaching order” in the Roman Catholic Church. O’Malley (1993) succinctly captures the crucial pioneering and distinctive role of the Society in the arena of education at a time when a New World, both geographical and cultural, surfaced: “The Jesuits opened a new era for formal education in Roman Catholicism. The Society was the first religious order to undertake systematically, as a primary and self-standing ministry, the operation of full-fledged schools for any students, lay or clerical, ...” (p. 239). Against the popular, though rather mistaken, perception of the origin of the Society of Jesus as being “specifically founded as the educational wing of the Counter-Reformation” (Lawton & Gordon, 2002, p. 81), it is astonishing to note that although the founder of the Society of Jesus, Ignatius of Loyola, and his first companions, all graduates of the University of Paris, always regarded “learning as related to the piety they embodied and wished to inculcate in others” (O’Malley, 1993, p. 201) from the outset of the Society, they did not envision any formal systematic educational institutions as a main ministerial tool of the Society because for a burgeoning religious order, education was “a

sedentary and time-consuming business, not suitable for an active, bustling set of preachers and missionaries” (Foss, 1969, p. 163). Referral to the documents recording the first stage of the history of the Society of Jesus supports the contention that Ignatius did not initially conceive the idea of founding or accepting schools for education. For instance, it is noteworthy that *Regimini militantis ecclesiae*, the apostolic letter which officially approved the establishment of the Society in 1540, did not mention schools as a ministry that the Society intended to undertake from the beginning (O’Malley, 1993, p. 5). The letter states that the mission of the Society is:

... to strive especially for the progress of souls in Christian life and doctrine and for the propagation of the faith by the ministry of the work, by spiritual exercises and works of charity, and specifically by the education of children and unlettered persons in Christianity. (The Society of Jesus, 1996, pp. 3-4) <sup>5</sup>

Despite this initial reluctant attitude of the Society’s mission, the Society “glided into a decision of this magnitude” (O’Malley, 1993, p. 200) and education emerged as its most important ministry. The subsequent proliferation of Jesuit schools made the early Jesuits the first group of protagonists who systematically espoused the role of an education system that fosters the intellectual and social development of youth. Against this backdrop, then, what were the motivations that led the early Society to be involved in formal education, beginning with the secondary level, which eventually made it the first teaching order?

First, although the obvious intention to establish schools for formal education as a ministry of the Society was not in his mind, Ignatius began to

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<sup>5</sup> It is to be noted here that the education of children and unlettered Christians in the letter refers to teaching elementary catechism.

tackle the pressing need for training the new members that entered the Society. Ignatius decided to establish “colleges,” which were residential houses for the Jesuits who were studying at public universities such as Paris, Louvain, Padua, and Alcalá as a part of priestly formation. This suggests that the Society had no intention to establish its own universities to train even its own members.

However, poorly organized lectures as well as the insufficiency of the lectures at the universities, which were “either sunk into primitive ignorance, or tainted with false doctrine, or anti-clerical, or subject to frequent wars and disruptions” (Foss, 1969, pp. 163-164), impelled the Society to use the residential houses for some classes to provide its young members with a more disciplined approach. The local leaders and dignitaries in the Church began to ask the Society to provide schools for non-Jesuit lay students and the Society found it difficult to refuse their requests. This produced a new type of school where Jesuits and lay students attended the same classes taught by Jesuit professors. The first of this new type of Jesuit school opened its doors to non-Jesuit students in Gandía, Spain, in 1546.

After the Gandía experiment, “a crossroads in Jesuit history where the Society of Jesus started down the long and seemingly unending highway of the apostolate of the classroom” (Bangert, 1986, p, 28), another pivotal moment for Jesuit education occurred when the city of Messina, Italy, asked Ignatius to send Jesuit scholastics and Jesuit professors to teach local youth there, under the proviso that the city would take the financial responsibility for the Jesuits. The inauguration of the school in Messina in 1548 made it possible for the Society to step into new territory with the establishment of its first school primarily for lay

students. Jesuit colleges committed themselves to teaching students for the society and the town where they were established. It is noteworthy that Jesuit colleges had, besides teaching itself, three other important functions for the host city: to infuse knowledge, to provide extensive programs in arts, and to help citizens to live lives of faith and devotion. These three functions “*ad extra*” contributed to the success of the educational system “*ad intra*” (Giard, 2008, p. 31).

When it became apparent that the Jesuit education enterprise was playing a crucial role not only as a powerful means for human and spiritual development but also as a more prominent medium for the reformation of the Church and society, Ignatius, in a letter to the whole Society dated the 1<sup>st</sup> of December 1552, urged it to open colleges throughout Europe (Bangert, 1986, p. 27). The Society’s decision to commit itself to formal education gave rise to a very different face for the Society: “If that decision had not been taken, the Jesuits might well have become one more pastoral body, without strong profile, among the many in the Catholic church” (O’Malley, 1999, p. 6). Before his death in 1556, Ignatius authorized the foundation of thirty-nine colleges. Thirty-three of them were actually in operation and by June 1558 the remaining six opened their doors (Ganss, 1954, p. 24).

Second, the Reformation that traditionally regarded Martin Luther as its founding figure began to shake the foundation of the Catholic Church in tandem with other prominent reformers such as Ulrich Zwingli and John Calvin. The Western world was not free from the ripple effects on the political, cultural, and

social aspects of this movement. Protestants launched their own strenuous war against the Catholic Church by making “education a prime weapon in the battle for souls” (Foss, 1969, p. 164). Their schools became seedbeds where the ideals and theories of the humanists reinforced the arguments of Protestants. In the midst of this cultural and political war, both Catholics and Protestants duly acknowledged the vital role of education in supporting the defence of their positions. As Foss (1969) asserts, both religious parties realized that “minds caught young and carefully led according to the acceptable authorities were doubly secured against error – heretical or idolatrous as the case may be” (p. 164). The reality of Reformation forced the interests of the awakened and struggling Catholic Church and the apostolic zeal of the Society of Jesus to come together.

There were several drawbacks, however, to the rapid expansion of the education ministry of the Society that responded to “market forces rather than [the Society’s] conviction” (Andrews, 1991, p. 22). In the midst of the rapid establishment of schools or colleges, Jesuits found themselves encountering the inevitable conflict between their “way of proceeding” regarding mobility and their education ministry. Some of the founding members of the Society were concerned that their mobility, which was one of the hallmarks of this new religious order which called its members to an itinerant way of life stirring them to go any places where there were needs in spreading the Gospel, would be seriously hampered by their education ministry. It is, therefore, hardly surprising

to read the complaint of one of the founding companions to Ignatius about the overextended involvement in education of the Society:

The Society seems to be failing to proceed according to its Institute. Its end is to travel to various places and to live anywhere where there is hope of greater help to souls; but cities seek the Jesuits almost only to teach their sons. Hence the Society's colleges have become caves and whirlpools swallowing her men. (as cited in Clancy, 1976, p. 129) <sup>6</sup>

It is certain that this first Jesuit's argument carries weight when we interpret the Institute strictly. The early Society, by its chance involvement in education, seemed to be in danger of departing from its fundamental way of proceeding. By plunging into education, Jesuits were no doubt sacrificing their apostolic mobility; however, it is noteworthy that the diminishing in mobility caused by the education ministry in fact widened and deepened the scope and mobility of the Jesuits' ministry in that the Society was able to go beyond European geographical and cultural boundaries. Thus it succeeded in establishing the first organized international educational network in the Western world.

### **2.3 Goals of Jesuit Education**

Despite this rather abrupt sliding into formal schooling, the swift proliferation of schools, and some criticism of its members who argued that education might be undermining the fundamental principle of the Society's way

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<sup>6</sup> The Institute refers to the two documents of "Formulas of the Institute of the Society of Jesus," the primary guidelines of the Society of Jesus. The first Formula of 1540 was taken from the apostolic letter *Regimini militantis ecclesiae* by Paul III which established the Society of Jesus while the second one of 1550 originated from the apostolic letter *Exposcit debitum* by Julius III, the expanded and revised version of the *Regimini*.

of life, formal schooling has evolved into the major ministry of the Society. What then are the guiding principles of Jesuit education? What are the goals of the Jesuit system of education?

There have been several attempts to outline the goals of Jesuit education. Biondi (1989), at a micro level, narrowing his focus only to the liberal arts curriculum, provides some disciplines and skills that undergraduates at Jesuit universities are expected to master for a true education. Byron (2000) also makes an arduous effort to describe why the Society of Jesus has been engaged in higher and secondary education. Ganss (1954) made an extensive historical survey of the spirit of Ignatius regarding education in order to locate some specific goals of Jesuit education.

It is the direction of Ignatius of Loyola that has outlined and guided the longitude and latitude of the Jesuit education tradition and its subsequent evolution.<sup>7</sup> Ignatius regarded spiritual growth, which is articulated in his famous axiom of the *help of souls*, as the primary goal of Jesuit education. As was noted previously, when the Society began a school in Messina, Italy, in 1548, he expressed clearly the importance of the spiritual dimension of formal schooling:

Above all else, attention must be given to assisting the souls in spiritual matters through reading of some good instruction concerning Christian

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<sup>7</sup> Given the fundamental signature of Ignatius on Jesuit education, Gray (2000) argues that there are four principal elements that author Ignatius' viewpoint of education, which eventually define the path of Jesuits' educational endeavor: (a) a *reverence* for the enduringly pedagogical character of God's revelation; (b) a *trust* that this process invited not only participation but imitation; (c) an assumption that this process was *mutually beneficial* both to the one who taught as well as to the one who learned; and (d) in any learning experience the *confirmation* of God's presence was the way that it led a Jesuit to recognize his *ability to help people* as Christ had helped people and the way that it *united him* to the other members of the Society of Jesus (p. 16)



doctrine, that is, that which needs to be known and observed by all faithful Christians. ... In this way, ... all of the lessons and exercises, will be conducted with great care and diligence, ... This will quickly result in good habits and spiritual profit, ... . (as cited in Cesareo, 1993, p. 21)

Several goals of Jesuit education interacted with one another revolving around the Jesuit maxim “the help of souls.” The help of souls, which first led the early Society to become engaged in formal schooling, flowed from the ideas which grew out of Ignatius’s own conversion experience and education. It must be noted that the help of souls has played a crucial role as the overarching guiding principle of the entire terrain of Jesuit ministerial endeavors.

Ignatius’s unquenchable desire to help souls took root in his mind while he was studying in Spain. His *Autobiography* vividly captures how his efforts to help souls in Spain were under the continual scrutiny of the Church’s officials. After a series of encounters with the Inquisition in Salamanca, Spain, he decided to go to Paris to study in order to better help souls (Ignatius, 1998, pp. 39-51). His desire to help souls via studies is clearly expressed in the *Constitutions* of the Society of Jesus: “... the end of the learning which is acquired in this Society is with God’s favor to help the souls of its own members and those of their neighbors, ...” (The Society of Jesus, 1996, p. 150).<sup>8</sup> “The help of souls” eventually became the Jesuits’ ultimate motto so that Jesuits unvaryingly mention this when they describe their ministries in general (O’Malley, 1993, p. 208). This notion gives students a new dimension of education. Education has a

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<sup>8</sup> The Constitutions of the Society of Jesus are the regulations and principles that prescribe Jesuit life and ministries. Ignatius completed the first draft but its formal ratification by the Vatican was granted posthumously in 1558.

relational function. Education leads students out of narrow view of the world into a larger perspective of the world.

With this educational goal attentive to the promotion of spiritual matters in focus, the Society began implementing its educational enterprise and expanding its engagement in education not only in Europe but also outside Europe. In the detailed and comprehensive program for the Roman College titled *De Ratione et Ordine Studiorum Collegii Romani*, established in 1551 which Ignatius hoped would be a model for all Jesuit universities, Diego de Ledesma,<sup>9</sup> a Spanish Jesuit and “one of the Society’s finest educational administrators of that era” (Bangert & McCoog, 1992, p. 213), presented four succinct reasons for the Society’s engagement in education:

Because these schools supply man [woman] with many things helpful to his [her] present life; because they contribute to the right government of public affairs and to the proper making of laws; because they give ornament, splendor and perfection to the rational nature of man [woman], and, what is most essential, because they are the bulwark of religion and guide man [woman] most surely and easily to the achievement of his [her] last end. (as cited in Farrell, 1938, p. 171)

An American Jesuit, John Padberg, aptly condensed Ledesma’s contention into four points: practical, social or civic, cultural or liberal, and religious (Leston & Higgins, 1995).<sup>10</sup> These four dimensions might not be a comprehensive description of the goals of the Jesuit education; however, they can encapsulate in an elegant way why education has been the Jesuits’ primary ministry from the

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<sup>9</sup> Born in 1524, he was a professor and principal of the Roman College, currently the Pontifical Gregorian University in Rome, and died in 1575.

<sup>10</sup> Kolvenbach (2007), in an address to the Georgetown University Board of Directors, translates these four characteristics into Latin: *Utilitas, Justitia, Humanitas, and Fides*.

birth of the Society in 1540 up to the present time. Based upon Padberg's summary of the goals of Jesuit education, what follows is an attempt to provide a descriptive and analytical probe into these four reasons in order to bring to light the goals of Jesuit education.

### **2.3.1 Practical Dimension**

Jesuit schools aim at becoming an academic arena where students are given ample opportunities to acquire the necessary knowledge and skills in order to have a more productive and constructive career and to take an active and appropriate role in the development of the world. It is important to note that this practical dimension, even if it may seem at first to be a contradiction, implies the recommendation that students should acquire the most up-to-date knowledge of the day in order to find effective and reasonable ways that might enhance their participation in the world. At the same time students are educated to resist the increasing tendency that leads students to see "university education as a path to job procurement rather than as an occasion to deepen their knowledge of the surrounding world" (Stromquist, 2007, p. 89).

Jesuit higher education institutions are neither an academic market where factual information and knowledge are simply exchanged nor a careerism factory where students are processed to become individuals who are driven by anarchic careerism leading them only to seek material success and to pursue professional advancement with a considerate lack of concern for the world. Therefore, the Society of Jesus always tries to "imbue students with values that transcend the goals of money, fame and success" (Kolvenbach, 1989, Toward the

Future section, para. 6). This practical dimension of the motive of Jesuit education aims at infusing students with the mindset that helps them to look at the pressing issues of the world and its dominant ethos from a critical perspective so that they continue to reflect on how they can get involved in this world in order to contribute to the moral and economic development of the entire society.

### **2.3.2 Social or Civic Dimension**

When a Spanish Jesuit, Juan Bonifacio,<sup>11</sup> said, “*Puerilis institutio est renovatio mundi* (The education of youth accomplishes the reform of society)” (as cited in O’Malley, 1989, p, 16), he pointed out that one of the crucial roles of education is to accelerate societal reform. Even if attention is given to the practical dimension of Jesuit education, Jesuit education stresses the social dimension of its aim because of its adherence to the philosophy that its education system must help students to have a justice-oriented worldview. If students fail to confront the *status quo* in a society not free from injustice and corruption with specific actions against its destructive powers, it is flawed. Kolvenbach (2001b) explains this second dimension succinctly:

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. (the objective of higher education section)

This social or civic dimension gains its momentum as the modern world, despite its economic development, witnesses depravation of people and the

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<sup>11</sup> Juan Bonifacio (1538-1606) was a famous humanist. He was born in Salamanca in Spain and entered the Society of Jesus in 1557.

poverty of social justice around the world. The Society, hence, aims at producing men and women who pay attention to the mundane affairs of the society in which they are situated so that they are prepared to serve that society and to make a difference by in turn becoming the advancers, transformers, and re-shapers of that society. The spirit of St. Ignatius encourages students to bolster optimism for the future so that they would not ignore a range of seemingly daunting challenges but try to take the responsibility to face them and provide solutions to them for the sake of justice. The Society's educational work also takes into full account the increasingly complex domestic and international contexts with the hope of producing visionary leaders in service to the world in order to make a difference. It is not difficult to find leaders in the modern political arena who were educated in Jesuit education institutions. Controversial or not, they have played a substantial role as resisters of the destructiveness of social sin and instruments of social change. These leaders include Bill Clinton of the United States and Pierre Elliott Trudeau of Canada (Leston & Higgins, 1995, pp. 148-150).

“The help of souls” has played a crucial role as the overarching guiding principle of the entire terrain of Jesuit ministerial endeavors. As the primary goal of Jesuit education, it also caused the early Society first to become engaged in formal schooling. However, since the early 1970's, the Jesuit education sector has begun to use a new axiom, “men and women for other.” The new axiom, evolving from “the help of souls,” began to set the tone of Jesuit education replete with a social and civic dimension that pays attention to a faith that promotes justice. Pedro Arrupe, the Spanish Superior General of the Society of Jesus from 1965 to

1983, emphasized this social dimension in his address to the tenth international congress of Jesuit alumni of Europe in 1973 and encouraged Jesuit institutions and students to acknowledge that education administered at Jesuit institutions is destined for others rather than for themselves. His address highlighted the civic dimension of Jesuit education which encourages institutions and students to consider the interconnectedness of each individual in the world. This civic dimension requires them to expand the scope of their responsibility by going beyond their own parochial world: “Today our prime educational objective must be to form men-and-women-for-others; ...” (Arrupe, 2004, p. 173). This objective of educating men-and-women-for-others became the modern charter of Jesuit education and the fundamental source of the expression of the commitment to the cause of social justice, the service to the underprivileged at individual and institutional levels, and the dedication to the public cause and the common good. This objective requires students to know how to sacrifice personal interests for the sake of service to the common good. This modern version of Jesuit education did not come into being in a vacuum but it has an inseparable root in Renaissance humanism, the characteristics of which had a profound impact on Ignatius and entered into the fiber of the Jesuit philosophy of education as Ignatius and his early companions all received education from humanists at University of Paris.<sup>12</sup> The consistent urge for public service and the common

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<sup>12</sup> Highlighting the significant influence that Renaissance Humanism exerted on the Jesuit philosophy of education, Modras (2004) enumerates a number of prominent features of Renaissance humanism: classicism, educating the whole person, an active life

good taught in Jesuit institutions precisely echoes the educational fulcrum of the *studia humanitatis*, which implies “a claim that an education in classical literature served to cultivate a certain desirable kind of human being, a person developed as far as possible in all forms of virtue” (Modras, 2004, p. 59).

In a talk at the bicentennial convocation of Jesuit education in the United States, Kolvenbach (1989), Superior General of the Society from 1983 to 2008, put a similar emphasis on the Jesuit education that leads students to become service-oriented, which make them men and women dedicated to the betterment of the world:

We want graduates who will be leaders concerned about the society and the world in which they live, desirous of eliminating hunger and conflict in the world, sensitive to the need for more equitable distribution of God’s bounty, seeking to end sexual and social discrimination and eager to share their faith and love of Christ with others: in short, we want our graduates to be leaders-in-service. (Toward the Future section, para. 6)

However, a word of caution that should be mentioned is that “the Jesuit ideals were socially conservative” (O’Malley, 1993, p. 211). Although Jesuits thought education for societal reformation was important, they did not acquiesce to the idea of causing a social upheaval by promoting the iconoclastic attitudes towards conventional established social norms and class systems. The early Jesuits received a variety of students regardless of their social class backgrounds so that classrooms saw children of the rich and the rural poor and education taking classes together. What mattered to Jesuits was to the helping of souls. It is noteworthy that the education that Jesuits provided for students from grass-roots

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of civic virtue, individualism within community, human dignity and freedom, and the unity and universality of truth (pp. 58-64).

level made it possible for students to realize their upward mobility because schools were free.

### **2.3.3 Cultural or Liberal Dimension**

The third motivation that drives the Jesuit ministry of education is the belief that education is the fundamental medium through which students are helped to develop their potential. Jesuit education seeks to “assist in the fullest possible development of all the God-given talents of each individual person as a member of the human community. ...” and eventually to form “... the balanced person with a personally developed philosophy of life that includes ongoing habits of reflection” (The International Commission on the Apostolate of Jesuit Education, 1987, pp. 17-19).

This goal of educating the whole person is not monopolized by Jesuit education. Similar goals are found in other educational traditions. For instance, Ganss (1954) finds that the education goal of humanists in Middle Ages for the formation of the whole being resonates with that of Jesuits. For early Renaissance humanists such as Vergerius and Feltre, the goal of education was to create the perfect man and woman who would become fitting participants in the activities of the world so that they would be able to contribute to the betterment of the day. Humanists of the early Renaissance dealt with this personal dimension of the educational aim for the whole person by incorporating many aspects such as the moral, the physical, the intellectual, the aesthetic, the spiritual, and the religious into their education programs (p. 140).



The importance of the whole person in Jesuit Education has been expressed consistently. Speaking as a professor of philosophy at an American Jesuit university, Morelli (2002) emphasizes the careful consideration of the different backgrounds of individual students for the education of the whole person, which “involves ... the appropriation of the students’ own intelligence and rationality, an introduction to or a heightening of historical consciousness, and the fostering of appropriate attitudes regarding their own present achievement and capabilities” (p. 244). As globalization advances, a wider and different perspective on the importance of creating the whole person is needed. Kolvenbach (2001a) states that the Society has attempted to “educate ‘the whole person’ intellectually and professionally, psychologically, morally, and spiritually” (p. 23). He points out that concerning the education of the whole person, the future whole person must be educated with “an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow’s whole person must have ... a *well-educated solidarity*” with the tangible sense of the real world (pp. 23-24).

#### **2.3.4 Religious Dimension**

The final reason why Jesuits are involved in education is reminiscent of the fourth part of *the Constitutions* of the Society. This part of *the Constitutions* is the most historically detailed Jesuit document which helps us to understand Ignatius’ thoughts regarding the formal education of both Jesuit and non-Jesuit students. In the Preamble of the fourth part, Ignatius emphasizes the role of

education as a means to the goal of the Society which is to help people to seek, know, and actualize their ultimate goal in this world:

The end steadfastly pursued by the Society is to aid its own members and their neighbors in attaining the ultimate end for which they were created. For this, in addition to the example of one's life, learning and skill in expounding it are required. (The Society of Jesus, 1996, p. 130)

An infinite number of means are at our disposal in order to make wise discernments and choices en route to an unknown world. These means facilitate our efforts to probe and accomplish our ultimate end for which we are given chances to become active and considerate participants in the human history. Taking into consideration the Christian understanding of the human condition, this ultimate end for each individual must be sought with a deep reflection. In this light, Ignatius viewed education not only as a source through which to acquire knowledge but also as one of the most valuable ways to motivate students to grow in faith and virtue, which might lead them to better fulfill the ultimate end of their lives on earth. According to J. W. Donahue (1963), this religious dimension shows Ignatius's remarkable gift for combining the mortal and the everlasting:

More significantly, he believed in the fundamental concept of a Christian Humanism, in the possibility of synthesizing the temporal and the eternal. Moreover, he provided the basic formula for such a synthesis in his principle of instrumentality which sees all temporal values as ultimately subserving the master-value or eternal purpose. (pp. 135-136)

However, it is important to note that for Jesuit educators this religious aspect of their education goal should lie in dynamic interaction with the social or civil dimension of the education goal. Again, education that deprives students of

the reality of the world by pushing them to thoughts of the world to come is flawed:

While Jesuits of course looked to the world to come, they also had a commitment to *this* house here and now, a commitment to work for the improvement of human society not simply by producing Christians who behaved themselves and performed their religious duties but who were inner-directed to the moral, physical, and civic well-being of the communities in which they lived. (O'Malley, 2006, p. 27)

## **2.4 Characteristics of Jesuit Education**

It might be a sensible conjecture that the aforementioned goals of Jesuit education have guided Jesuit schools and in turn engendered some distinctive characteristics that Jesuit schools have in common around the world.

Characteristics of Jesuit education have surfaced continuously as the course of history inspired Jesuits to be more conscious of the vital spirit of the Society's mission to education and to be in constant and responsive dialogue with the social, economic, political and cultural realities of the world. A range of attempts were made to articulate some distinctive features of Jesuit education by people outside and inside the Society of Jesus. From a worldwide and communal perspective of Jesuits on their own education enterprise, the most extensive description of the characteristics of Jesuit education might be found in *Go Forth and Teach: the Characteristics of Jesuit Education* published by the International Commission on the Apostolate of Jesuit Education (1987). It describes distinctive, though not unique, features of Jesuit education with nine major categories, each of which is supplemented with the vision of Ignatius and their applications to education with a view to the needs of men and women today.

Even if the primary focus of the document is on Jesuit secondary education, the Commission strongly recommends Jesuits in other categories of education, especially on the tertiary level, to acclimatize these characteristics to specific conditions faced by each institution (p. 15). The Jesuit Conference of the United States (2002) published a document which presents five characteristics of Jesuit higher education focusing on the context and mission of North American Jesuit higher education: (a) commitment to human dignity from a Catholic and Jesuit faith perspective; (b) respect for human experience enhanced by continuous reflection; (c) collaborating creatively with colleagues; (d) more intense care for students; and (e) well-educated in justice and solidarity.

Individual perspectives from outside the Society are also worth mentioning. J. A. Donahue (1990) presents seven characteristics of a Jesuit vision of education, all of which commonly rest “on the process of detecting God’s movements and presence, of responding to God’s call in action, and of using the full range of one’s ability to realize one’s own self in the fullest possible way” (p. 55).<sup>13</sup> Rhodes (1989), former president of Cornell University, enumerates three characteristics of Jesuit higher education which make Jesuit tertiary institutions truly “Jesuit”: moral excellence, intellectual excellence, and the pivotal responsibility of teachers as role models.

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<sup>13</sup> The seven components of characteristics of a Jesuit vision of education are: (a) a sacramental view of life in the world; (b) a commitment to developing in the students a “taste for the other”; (c) the priority of the notion of service in the doing of God’s will; (d) the integral relationship between life of faith and the life of the mind; (e) a commitment to the education of leaders; (f) a priority on the importance of the interior life; and (g) the centrality of discernment in the development of knowledge and faith.

One particular dimension that the four aforementioned suggestions highlight in common about Jesuit education is the importance of the awareness of the relational or societal feature of human society and the human dignity of others. A significant acid test of Jesuit education is whether the contents and spirit of education in a Jesuit institution provides students with a passion for and commitment to others, calling for careful reflections on repercussions of their choices in the larger contexts and engagement in the world that awaits their participation for the sake of human development and the cohesion of societies.

I will try to touch on several salient features of Jesuit education, a list which is by no means exhaustive nor placed in order of importance. It is to be noted that the characteristics are the fruits of the commitment of Jesuit educators and their lay collaborators and ideals that constitute the fundamental fabrics of the Jesuit education enterprise.

#### **2.4.1 The Education for Moral Character**

To produce students with strong moral character, Jesuit education tries to “take care throughout the whole courses of studies and especially in the teaching of ethics courses to form men and women who are endowed with a sound moral judgment and solid virtues” (The Society of Jesus, 1996, p. 303). The Jesuit understanding of education for the development of moral character is composed of two interrelated moments: “the instructional moment in which students come to know what the ethical ideal and code are and the moment of practice which develops their personal allegiance to these through living them out in action” (J. W. Donahue, 1963, p. 163). The argument that moral actions must come after

students' appropriate and responsible comprehension of moral codes and conventions is also found in Genovesi's (1998) assertion. He argues for the importance of moral education in which students recognize that in order to do right thing, the "what" must proceed the "how": "Any hope that students will be motivated to do what is right must be based on our first helping them gain a clearer understanding of what 'the right thing to do' is" (p. 6).

The Jesuit training of moral character invites students to overcome "selfishness and lack of concern for others and the other affects of sinfulness" and to develop "the freedom that respects others and accepts responsibility" (The International Commission on the Apostolate of Jesuit Education, 1987, pp. 24-25). Therefore, as a result, Jesuit education maintains that personal search for knowledge of the goodness in reality must not be confined within an individual's world. Any moral action must embody a relational and a societal dimension so that students will be agents for social change and persons who demonstrate a sense of reverence for the human dignity of others. The education of moral character defies narrow-minded parochialism and nationalism but endorses the importance of universal responsibility for all human kind especially the marginalized. The era of globalization replete with advantages and problems brings to the frontline the value of global responsibility.

In Jesuit institutions, this relational and societal dimension of moral education must be based upon teachers as role models in addition to any policy procedures or curricular or extra-curricular programs. As J. W. Donahue has acknowledged (1963), an authentic and personal relationship between teachers

and students is a prerequisite for moral education in Jesuit education institutions: “The personal relationship with the student is, ..., the central constituent of the distinctive role of teacher just as any of the distinctive facets that define a self are those which accrue to it through some relationship to another” (p. 179). This is why the Jesuit philosophy of education emphasizes *cura personalis*, that is, careful concern for the individual person that Jesuits encounter in their ministries including education. Jesuit education tries to pay particular attention to “formation of mind and character, to *Bildung*, than to the acquisition of ever more information or the advancement of the disciplines” (O’Malley, 1993, p. 214).

#### **2.4.2 The Education of Adaptability**

The second characteristic of Jesuit education can be captured in the word adaptability. Adaptability is the inner strength that stimulates the Jesuit education enterprise to maintain both a responsive dialogue with the ever-changing world and an action-oriented disposition which makes it open to new chances by taking the risk of misunderstanding and even persecution rather than lying low under a safety blanket. Adaptation makes it possible for Jesuit education to adjust itself to the needs and concerns of the day. Following the spirit of Ignatius, Jesuit education attempts to be “careful to preserve from the past the truly perennial, to discard what [is] obsolete, and to add what the new tastes and needs of the day [require]” (LaCroix, 1989, p. 46).

Review of the history of the early Society shows that as Farrell (1938) states, Ignatius was remarkably “able to adapt himself to the exigencies of

circumstances, and then by studying the problems and ramifications of the new situation, to dominate it and shape it to his own principles” (p. 135). This sense of adaptability or flexibility that invites Jesuits to be sensitive to what is needed most takes into serious consideration the specific circumstances of times, places, and persons. One of the examples that show Jesuits’ flexibility to situations is vividly illustrated in the curriculum of the early Jesuit education system. The Jesuit curriculum paid attention to the demands of Renaissance humanism by establishing the base of the curriculum on classical literary figures such as Cicero and Horace but in some schools moved on to the natural sciences, mathematics, and sometimes theology. Its strong tie with Renaissance humanism made it possible for Jesuit education to borrow its contents and ethos from humanism, modify it, reshape it and make it more explicit. Jesuit education is basically a modification of Renaissance humanism. However, this crossbred face of a Jesuit curriculum engendered diverse voices concerning its validity. Carlsmith (2002) posits that “this blend of humanist and Christian elements set Jesuit education apart from its peers in the Catholic world and contributed to both popular acclaim and pointed criticism” (p. 223).

The inseparable relationship between Jesuit education and Renaissance humanism is also found beyond temporal and spatial dimensions. Modras (2004) points out that the influence that Jesuits received from Renaissance humanism played a quintessential role in establishing the structure of Jesuit missions in China and India where Jesuit missionaries were fully aware of the importance of respect for local cultures and worked for the integration of Christian culture with



local cultures. For instance, the Jesuit tradition of adaptability or accommodation finds a stellar example in a totally different cultural context in China. An Italian Jesuit missionary Matteo Ricci (Li Madou, 利瑪竇),<sup>14</sup> the chief architect of Jesuit accommodative missionary methodology in China, originated a scheme of accommodation “which was both a daring mission strategy and a profound formula for the meeting of Chinese and European cultures” (Mungello, 1989, p. 44). His scheme, which synthesized Confucianism with Christianity, was put into practice when he overcame Eurocentric chauvinism and cultural myopia with his conviction that Chinese culture would precisely be compatible with Christianity. His cultural conversion paved the way so that Christianity might complement Confucianism and vice versa.

### **2.4.3 The Education for Affirmation of the World**

According to Martin Buber (1961), an Austrian-Jewish philosopher, the existence of human beings in this world requires them to have faith in it: “The relation in education is one of pure dialogue. ... Trust, trust in the world, because this human being exists – that is the most inward achievement of the relation in education” (p. 125). The Jesuit axiom “finding God in all things” has been a defining line that identifies a key feature of Jesuit spirituality. This axiom does

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<sup>14</sup> He was born in Macerata, Italy, in 1552 and joined the Society of Jesus in 1571. He went to China in 1582 and adopted an accommodative method which built a bridge between European Christian culture and Chinese culture. His method became an epitome of harmony with and respect for different cultures as a medium for mission in the Roman Catholic Church. However, his inculturation method that assimilated the culture of the Church to Chinese culture germinated tortuous tension between Jesuits and Franciscans and Dominicans, the effects of which saw sharp decline in the presence of the Church in China.

not allow Jesuits and Jesuit ministries to remain in religious niches but widens Jesuits' perspectives so that the whole spectrum of human drama is destined to become a possible object of Jesuits' concern and interest, that is, their ministries. Hence, Jesuit education "affirms the radical goodness of the world ..., and it regards every element of creation as worthy of study and contemplation, capable of endless exploration" (The International Commission on the Apostolate of Jesuit Education, 1987, p. 17). Jesuits themselves have been involved in almost all human enterprises and have desired to share with students and others with whom they have worked the ability to combine the life of the spirit with the life of this world. While this world-affirming spirituality of the Society might be in danger of being called pantheism or watering down the core values of Christianity, it is the Jesuits' conviction that the presence of God can be detected in the evolving universe, even more dramatically in the lives of men and women no matter their nationality, religion, political and ideological inclination, socio-economic background, sex, and the like. This world-affirming characteristic again urges students to go into the world with open minds resisting the temptation to discriminate against otherness and to delve more deeply into the mysteries of the universe. This characteristic is no more than a strong invitation to take part in changing and advancing the world for the better.

This dimension of affirming the world and finding goodness in the world helps students to realize that they are called to be important partakers of the human drama rather than isolating themselves from the drama as observers. However, a more acute acknowledgement of human sinfulness and of the

tragedies and injustice throughout the world, largely brought about by the human sinful structure, challenges students not to stay in their comfort zones but to take up their specific responsibilities for the betterment of this world. Jesuit education attempts to teach students that the meaning of Jesuit education can be applied not only to the meditation of the divine but also to the active participation in human activity. This leads to the fourth characteristic of Jesuit education: education for faith and justice, the ripple effect of which has been transforming the modern face of Jesuit education.

#### **2.4.4 The Education for Faith and Justice**

Closely linked to the aforementioned feature of Jesuit education, which aims to teach students that the world awaits their participation for the betterment of its social reality, is the education for a faith that fosters justice. The pivotal momentum that drove the Society of Jesus in the direction of faith and justice arrived in 1975 when the 32<sup>nd</sup> General Congregation of the Society of Jesus made a compelling statement on the essence of its mission of the day: “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement” (the Society of Jesus, 1977, p. 411).<sup>15</sup> The Congregation continues to argue that “Moreover, the service of faith and the promotion of justice cannot be for us simply one ministry among others.

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<sup>15</sup> A General Congregation is the highest legislative body of the Society of Jesus. The Constitutions of the Society of Jesus stipulate that a Congregation should not be held at definite intervals. A General Congregation is always summoned on the death or resignation of the Superior General of the Society and when any important matters arise. The latest one, the 35<sup>th</sup> General Congregation, was held in 2008 in order to elect a new general as Peter-Hans Kolvenbach resigned as Superior General.

It must be the integrating factor of all our ministries; ..." (p. 403). Hence, greater emphasis was laid on the education that commits itself to the service of faith and the promotion of justice:

We should pursue and intensify the work of formation in every sphere of education, while subjecting it at the same time to continual scrutiny. We must help prepare both young people and adults to live and labor for others and with others to build a more just world. Especially we should help form our Christian students in such a way that animated by a mature faith and personally devoted to Jesus, Christ, they will serve Him in their neighbor. In this way we shall contribute to the formation of those who by a kind of multiplier-effect will share in the process of educating the world itself. (The Society of Jesus, 1977, p. 432)

It is clear that because the promotion of justice is the quintessential heart of the modern Jesuit education agenda, it is "the litmus test for qualifying as a Jesuit institution" (Tripole, 2004, p. 7).

I want to raise awareness about the importance of counterbalancing an education which affirms the world with an education which commits to a faith that promotes justice. An education of affirming the world and an education of deepening a faith that promotes justice must be in dialogue. As was mentioned above, there is a danger in the education of affirming the goodness of the world if that education might be understood as encouraging students to turn blind eyes to the injustices of the world. This characteristic of Jesuit education for a faith for justice, however, demonstrates that Jesuit education tries to challenge students to be constructively critical of the current culture and to become counter-culturally involved in the sociopolitical reality of the world which deprives people of freedom and justice. Jesuit education hopes to "provide an opportunity for students to scrutinize critically the content of the ethos in which they live" (J. A.

Donahue, 1990, p. 65). Jesuit education urges students to confront their mundane desire to locate a lucrative and pleasant social niche without a minimal sense of collective responsibility for the world in and beyond which they live.

Burghardt (1992), an American Jesuit, points out:

Very simply, a university or college ought to be not only the seedbed of learning and imagination; it should be the boot camp of our societal existence. The Jesuit educational ideal is not the intellectual mole who lives almost entirely underground, surfaces occasionally for fresh air and a Big Mac, burrows back down to the earthworms before people can distract him. No. (p. 178)

The characteristic of Jesuit education for faith and justice as its background takes two important concepts from Catholic social teaching: the common good and solidarity. The concept of the common good rests on the following questions: (a) what makes a good society?; (b) what is the relationship between the individual and society?; and (c) what conditions are required for human fulfillment? To achieve the common good requires all human beings to work in a manner which helps all people. The common good is thus rooted in a vision of what it means to be human. If the common good is to prevail, preferential protection must be given to those affected adversely by the absence of power and the presence of privation. Otherwise the balance needed to keep society in one piece will be broken to the detriment of the whole. Thus, the common good today can be characterized as a dynamic concept that underpins the Society's understanding of social justice.

Another principle is solidarity. According to the teaching, society and economy are essentially and ethically oriented to cooperation and harmony.

Solidarity cannot be limited only to a group or a class or a time. Boileau (1998) states that “analysing interpersonal relations in terms of duty, solidarity is the horizontal perspective. Solidarity means we are responsible for everybody... No man is an island” (p. 23). Solidarity is the antithesis of the individual attitudes of distrust and selfishness. According to Pope John Paul II (1987), “solidarity helps us to see the ‘other’ –whether a person, people or nation – not just as some kind of instrument, ... but as our ‘neighbor,’ a ‘helper’ ...” (#39 section). Though this, John Paul II stressed that we live within a system which determines how we relate to each other in the economic, cultural, political and religious spheres. Solidarity is a moral virtue. Morally, solidarity is a habitual disposition of mind and heart which recognizes the interdependence of human beings as a moral demand to build up the bonds of genuine interrelationship. It is a moral call to overcome distrust of others and to collaborate with them instead. The virtue of solidarity contributes to the transformation of the interpersonal relationships of individuals with the people around them. This is not a virtue of individuals; it is also to be exercised at the level of national and international society.

Not everyone, however, accepts with ease this new emphasis on Jesuit education for faith that does justice. Rhodes (1989) questions the legitimacy of the service of faith and the promotion of justice as a part of Jesuit education:

Is “to serve the faith and promote justice” – the goal emphasized by the 32<sup>nd</sup> General Congregation – a valid and adequate mission for Jesuit education? How does one define “justice”? Is there unanimity or a “Jesuit” position on what constitutes justice, and how it should be promoted? And if justice is promoted actively, what are the implications of advocacy for scholarly impartiality? Do we end up with something dangerously like dogmatic Marxist economics, which promotes only one point of view? (p. 57)

Tripole (2004) claims that by “reducing Jesuit education to a justice syndrome” (p. 15), the promotion of justice has been overemphasized by even outshining “promoting love” which is “the more adequate hallmark of the Jesuit mission” (p. 10). He continues to contend that the promotion of justice diluted Jesuit and Catholic identity because it reduced Christianity “to a sort of social justice [that] makes faith appear redundant and irrelevant” (p. 15). Nevertheless, despite these arguments against the hybrid symbiosis of Jesuit education and justice, the amalgamation of faith and justice arguably has become the leitmotif of the Society of Jesus since 1975 and become the navigating chart of the Society. As McDonough and Bianchi (2002) say, “the faith-and-justice agenda is a prescriptive resolution more than a blueprint for action. It imparts a countercultural, cutting-edge aura to an assortment of pastoral and meliorative activities that coexist with a scattering of challenges to the social status quo” (p. 206). This faith that promotes justice has been leading the Society to a new territory in its ministry and a paradigm shift where the Society is still struggling to orient itself towards achieving its educational and ministerial goals.

## **2. 6 Conclusion**

A realistic and practical sensitivity to the requirements of times and places, and needs of persons, puts the Society in the frontline of those seeking to help others, which has led Jesuits to establish ministries oriented toward the advancement of people and the world. The Jesuits’ fundamental motivation for “helping souls” was why the Society began to commit itself actively to education

from 1546 even though its founder, Ignatius of Loyola, did not initially regard education as the Society's primary means for their mission in the world.

Today Jesuit education, which tries to educate "men and women for others," is facing unprecedented challenges as the course of history unfolds. The vocation of the Jesuit is described as "to live on the borderline where the Church meets the world and the world meets the Church" and the function of the Jesuit is "to interpret the Church to the world and the world to the Church" (Murray, 1966, p. 10). What is more challenging to Jesuits is the fact that "the borderline is ever shifting" (Murray, 1966, p. 10). Because the borderline of education is always changing, Jesuits cannot afford to maintain the status quo. Then, creative adaptability emerges as the key conceptual framework if the Society intends to stay at the forefront with the hope of achieving the goals of Jesuit education. Standing at the edge or on the borderline makes Jesuits uncomfortable but it encourages them not to give up dialogue with the changing world and historical circumstances because the dialogue will make Jesuit education more endurable and sensible.

As the age of globalization prevails, there follows new problems and opportunities. This age, hence, tells the world that tradition or history can be only a starting point where inspiration for the solution to the problems can be acquired. The solution to the problems requires Jesuits to engage with the signs of times in a spirit of adaptability so that the needs of times and persons are well heard. When the balance between meeting the times and maintaining the Jesuit



identity is kept, the Jesuit education enterprise will also continue to make a difference in the world and in the help of souls, Ignatius's life-long dream.

## CHAPTER THREE

### THE INTERNATIONALIZATION OF HIGHER EDUCATION

#### 3.1 Overture

Globalization, one of the most hotly contested topics since the 1980's, has been reaching out its powerful influence into almost every niche of human endeavors. There is too much at stake in the discussion of globalization and it might be implausible to define it with a comprehensive term that contains every nuance of meaning important to interested parties.<sup>16</sup> In face of the lack of consensus about a commonly accepted definition of globalization, this study follows an informative definition of globalization which emphasizes interconnectedness at a global level:

*a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions – assessed in terms of their extensity, intensity, velocity and impact – generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power.* (Held, McGrew, Goldblatt & Perraton, 1999, p. 16)

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<sup>16</sup> Scholte (2005) introduces four different terms that are mistakenly equated with globalization: (a) internationalization as “a growth of transactions and interdependence between nations”; (b) liberalization as “a process of removing officially imposed constraints on movements of resources between countries in order to form an “open” and “borderless” world economy; (c) universalization as “a process of dispersing various objects and experiences to people at all inhabited parts of the world; and (d) Westernization often understood as Americanization, colonization, and westoxification (pp. 54-59).

<sup>17</sup> Extensity, intensity, velocity and impact, the four analytical categories in this definition that Held, McGrew, Goldblatt and Perraton (1999) refer to as “spatio-temporal” dimensions of globalization, are meant to map the width of global networks, the depth of global interconnectedness, the speed of global flows, and the strength of global interconnectedness.

Given the force of globalization that touches every corner of the world, it is no wonder that globalization has been influencing and shaping the contours of the field of education as a powerful exogenous force, which heralds the epiphany of a new *modus operandi* in university communities. With respect to the impact of globalization especially on higher education, Scott (2000) points out that globalization may be the most fundamental challenge that the higher education sector has encountered in its long history. As globalization spreads its agenda into the education sector with its main force a financially-oriented ideology, namely, the marketization, privatization, or commercialization of education, a dire need to restructure higher education is flowing from different constituencies in the higher education sector. This market-driven facet of globalization also transforms the role of universities so that “they act less critics of society and more as servants responding to the needs of the economy, while contracting its main functions to supply qualified manpower and undergoing applied research in response to market demands” (Mok, 2005, p. 6). Knight (2004) presents some key factors that bring about the changes in higher education in the era of globalization:

the development of advanced communication and technological services, increased international labour mobility, more emphasis on the market economy and the trade liberalization, focus on the knowledge society, increased levels of private investment and decreased public support for education, and lifelong learning. (p. 7)

Over more than two decades, the acute need to respond to these new socioeconomic and sociopolitical challenges and the unprecedented developments propelled by globalization gave rise to the adoption of

comprehensive strategies by higher education institutions called *internationalization*, “a subtle response that not only affects academic programs, faculty, and students, but also creates new administrative structures ” (Stromquist, 2007, p. 81). Several factors account for the increasing interest in the internationalization of higher education. Global economic integration required an increasingly global dimension of education, a growing internationalization of the labor market with highly skilled workforce, changes in demographic trends, deregulation of higher education in many OECD countries, and an emerging importance of the trade value of international education (Santiago, Tremblay, Basri & Arnal, 2008).

This widespread drive toward internationalization drew extensive attention from a range of scholars who argued that internationalization has been at the center of discussions about the management of higher education institutions. Internationalization at higher learning institutions has moved “from *ad hoc* and marginal to strategic and central” (de Wit, 2000, p. 18). Obviously, internationalization became an urgent priority and it is accepted as a *fait accompli* for most universities around the globe not only because of external pressures at the national and international levels but also because of a number of benefits such as “international education opportunities, sharing of knowledge, academic networking and an enriched curriculum” (UNESCO, 2003, p. 21). Thus, internationalization becomes “one of the most significant drivers of change facing the modern university” (Taylor, 2004, p. 168).

The purpose of this chapter is to set out a theoretical framework of the internationalization of higher education. The first section attempts to define the meaning of internationalization. The second section will explore the inextricable relationship between the two fundamental terms in higher education: globalization and internationalization. The third section will consist of a literature review examining the main body of the conceptual framework of the internationalization of higher education: (a) motivations; (b) strategies; (c) models; and (d) issues and challenges. This chapter contains a discussion of internationalization from both the national/sector and institutional perspectives but the main focus of the study is primarily on the institution level as the main unit of analysis.

### **3.2 Multiplicity of Definitions**

The aforementioned ambiguity of globalization makes inevitable a host of notoriously unclear and varying definitions, applications and understandings of internationalization. One of the difficulties with working on the theory of internationalization lies in the extent of the array of prolific and complex definitions. Internationalization was mainly equivalent to “the mobility of persons” at an individual level (Wächter 2003, p. 6). However, this simplistic understanding of internationalization as the mobility of students and faculty was the precursor to a more elaborate and systematic evolution of internationalization patterns and began to give way to a cornucopia of diverse definitions. Wächter (2003), for instance, portrays the four developmental stages of internationalization in Europe: (a) the individual level (phase I); (b) the

academic units level (phase II); (c) the institutional level (phase III); and (d) the system level (phase IV). Given the wide range of internal and external factors that shape the fabric of internationalization and bring about its evolution, it is not surprising that the history of the internationalization of higher education is fraught with diverse terrains within itself:

Internationalization conveys a plethora of understandings, interpretations and applications, anywhere from a minimalist, instrumental and static view, such as securing external funding for study abroad programs, through international exchange of students, conducting research internationally, to a view of internationalization as a complex, all encompassing and policy-driven process, integral to and permeating the life, culture, curriculum and instruction as well as research activities of the university and its members. (Bartell, 2003, p. 46)

From the institutional perspective of U. S. higher education, Arum and van de Water (1992) define internationalization as “the multiple activities, programs and services that fall within international studies, international educational exchange and technical cooperation” (p. 202). In an effort to analyze managerial and organizational consequences in higher education institutions as a result of internationalization, Davies (1992) identifies internationalization “as a phenomenon closely linked with financial reduction, the rise of academic entrepreneurialism and genuine philosophical commitment to close cultural perspectives in the advancement and dissemination of knowledge” (p. 177). At an institutional level, a number of different definitions are in order, which highlight the notion of change. Based upon a case study at a university in the United States, Ellingboe (1998) identifies internationalization as

the *process* of integrating an international perspective into a college or university system. It is an ongoing, future-oriented, multidimensional, interdisciplinary, leadership-driven vision that involves many participants

working to change the internal dynamics of an institution to respond and adapt appropriately to an increasingly diverse, globally focused, ever-changing external environment. (p. 199)

Mestenhauser (2002) distinguishes international education from internationalization of education. The former, as programs for mainly undergraduate education, means “a field of inquiry and application associated with institutions of higher education whose curricular and non-curricular programs are designed to impart knowledge, skills and understanding of inter-relationships among individuals, institutions, nations, and multinational as well as transnational organizations” (p. 169). However, the latter, emphasizing graduate and professional education, is

a program of change aiming to make international education a super-ordinate field of knowledge inquiry and application, which is interdisciplinary, multi-dimensional and multi-cultural, and to institutionalize this field throughout the structure and functions of the entire institution, including its governance and outreach. (p. 170)

A series of more process-oriented definitions, however, began to enter into the discussion of internationalization because, according to de Wit, the process-oriented understanding is “more global and neutral and ... [and] is a more bottom-up and institution-oriented definition, giving space to a broad range of activities which could lead to internationalization, excluding none” (as cited in Knight, 1994, p. 3). Knight (1997a) defines internationalization as “the process of integrating an international/intercultural dimension into the teaching, research and service functions of the institution” (p. 8). Based upon the general systems theory of organization and critical theory, Schoorman (1999) defines internationalization as

an ongoing, counterhegemonic educational process that occurs in an international context of knowledge and practice where societies are viewed as subsystems of a larger, inclusive world. The process of internationalization at an educational institution entails a comprehensive, multifaceted program of action that is integrated into all aspects of education. (p. 21)

This definition leaves much to be desired in that it lacks the perspective of national policy and that it depicts internationalization not as a means to achieve a greater goal but as an aim in and of itself (van der Wende, 1997a). Therefore, from a broader perspective, van der Wende (1997a) suggests that internationalization is “any systematic, sustained effort aimed at making higher education (more) responsive to the requirements and challenges related to the globalisation of societies, economy and labour markets” (p. 19). Therefore, with his focus on the role of government as a policy maker and implementer of internationalization in British higher education institutions, Elliott’s (1998) definition of internationalization, reminiscent of van der Wende’s definition, is “a systematic sustained effort by government to make higher education (HE) institutions more responsive to the challenges of the ‘globalization’ of the economy and society” (p.32). These definitions regard internationalization as a response of higher education to globalization.

Another illustration of a definition of internationalization also enhanced the degree of complexity of the definitions. With their focus on the ways that students construct knowledge, Paige and Mestenhauser (1999) define 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). They contend that internationalization is not about how to acquire knowledge and information but about what we do with it, which makes them refer to internationalization as “an international mindset” (p. 504).

This multitude of definitions of internationalization, which vary in their degree of specificity, reflects the complex reality that internationalization faces and illustrates that stakeholders interpret internationalization in ways that best meet their needs and concerns. These diverse definitions are premises for different rationales, strategies, and approaches that stakeholders adopt in the implementation of the internationalization of higher education. The fact that no consensus exists on the definition of internationalization in internationalization literature makes it more realistic for this study to employ the most widely accepted definition as a guiding light to conduct the field research and analyze the results of the study. In addition, a wide spectrum of participants in this study also increases the degree of the challenge to create a generic definition that captures the internationalization picture of an institution. Considering this challenge, de Wit (2002) argues that parameters are needed as a means to evaluate internationalization and to develop higher education. He goes on to add that “the use of a working definition in combination with a conceptual framework for internationalization of higher education is relevant” (p. 115).

In this analysis of two Jesuit universities’ internationalization policies, this study subscribes to the most widely known working definition by Knight (2003b) who expands her own definition from 1997:

*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. 2)*<sup>18</sup>

The adoption of the above definition has two positive sides. It plays a role not only as a generally conceived definition but also as providing several focal points for investigation. This definition includes three different levels of internationalization: national, sector, and institutional. Also noteworthy in the definition is the importance of both process and integration in internationalization. Internationalization is not a static or sporadic set of activities, but a dynamic and future-oriented movement, which requires ongoing conversation between stakeholders and situations externally and internally in the midst of planning and implementation. In addition, in order for internationalization to function as a primary tool for meeting the needs of a range of different stakeholders in the era of globalization, the international, intercultural, and global aspects should be infused in the agenda of internationalization. The inclusion of the three dimensions, that is, international, intercultural, and global, in the definition is a clear illustration of the extent to which internationalization is a brush stroke on the canvas of higher education.

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<sup>18</sup> Knight (2004) differentiates the meanings of the tripod terms that complement one another: “*international* is used in the sense of relationships between and among nations, cultures, or countries. ... Internationalization is also about relating to the diversity of cultures that exists within countries, communities, and institutions, and so *intercultural* is used to address the aspects of internationalization at home. Finally, *global*, a very controversial and value-laden term these days, is included to provide the sense of worldwide scope” (p. 11).

Internationalization as a multi-dimensional education phenomenon that lies within political, cultural, social, economic influences of national, regional and global contexts carries accordingly multi-faceted generic themes of discussion. Though not exhaustive, a list of the most salient themes that appear in the body of literature of internationalization is as follows: international engagement, mobility, revenues, international professionals, communication, knowledge-sharing, language, programming and curriculum, academic practices, and reciprocity/westernization (Turner & Robson, 2008).

### **3.3 Internationalization and Globalization**

The unremitting influence of globalization on higher education is not difficult to detect. As van Damme (2002) asserts, the inexorable advance of globalization has had a substantial impact on higher education in several ways. First, with the arrival of the knowledge society, globalization produces tremendous demands and challenges for higher education institutions as centers of knowledge production and delivery. Second, globalization fuels the striking surge in the worldwide demand for highly qualified global workers which higher education institutions have the responsibility to produce. Third, globalization begins to make nation states inert in terms of regulation and policy. Many specific roles of the nations are overtaken by various private sectors such as global conglomerates and private education providers. Finally, globalization brings about the rise of a borderless or cross-border higher education market, hence, universities begin to enter into a global dimension of education via international partnerships, consortia and networks. As de Wit (2002) argues in a

prophetic tone, “the globalization of our societies and markets and its impact on higher education and the new knowledge society based on information technology will change higher education profoundly and will also change the nature of the internationalization of higher education” (p. 17).

Thus, the inseparable dynamic interplay between internationalization and globalization has been a fashionable topic for the extensive body of literature implicating the blurred demarcation between the two terms. (Altbach, 2002; Altbach, 2004a; Bartell, 2003; Callan, 2000; de Wit, 2002; Knight, 1997a; Knight, 2003b; Matthews, 2002; McCabe, 2001; Scott, 2000; Teichler, 2004; Turner & Robson, 2008; UNESCO, 2003; van der Wende, 2001; Welch, 2002). Thus, it would be futile to attempt to draw a clear-cut line between internationalization and globalization since the two have a combined impact on higher education through a number of factors: the importance of knowledge for a knowledge-based society, high usage of Information and Communication Technologies in the field of education, strong demand for a qualified global labor force, increasing mobility of human resources, a decrease of public funding, the need for diversified funding resources, and the emergence of new providers of higher education (UNESCO, 2003, p. 5).

Even though both internationalization and globalization are frequently cited and often used interchangeably in order to scrutinize the increasing international activities of higher education institutions, significant efforts have been made to clarify the differences between the two concepts. From a political perspective, globalization assumes the role of nation states and eventually leads

to the demise of nations as the political unit while internationalization is more concerned with the cooperation between nations such that the nations keep their role alive (Scott, 2000; van der Wende, 2001; van Vught, van der Wende & Westerhijden, 2002). Internationalization is a stage on which nations are the main actors and strategic relationships among them are crucial within a geopolitical framework. Internationalization is largely dependent upon the relationship among different countries based on well-established international cooperation. Globalization, however, is the process of reordering the world order as high technology and mass culture supersede national borders. According to this concept, globalization prefers competition to cooperation and regards higher education not as a public good but as a tradable commodity in the form of a private good. With focus on specific issues linked to both terms, Teichler (2004) points out that internationalization deals with the physical mobility of students and academics, academic cooperation, transfer of knowledge, and international education while globalization has a closer relationship with competition, market-driven transnational education, and commercialization of knowledge transfer (p. 7). Currie, DeAngelis, de Boer, Huisman, and Lacotte (2003) recapitulate this, indicating that “*globalization* represents *neoliberal*, market-oriented forces enabling a borderless world, and *internationalization* represents arrangements between nation-states primarily cultivating greater *tolerance* and exchange of ideas” (p. 11). Matthews (2002) draws a more visible line between the two terms if they are interlinked: international education, a.k.a. internationalization “is not conterminous with globalisation, rather internationalisation comprises a

particular configuration of neoliberal globalisation ideology” (p. 379). Turner and Robson (2008) also encapsulate several elements of the differences between the two vocabularies. First, globalization brings about the erosion of national boundaries which in turn promotes commercialization of higher education by global market forces while internationalization affirms the role of national boundaries so that the national distinctiveness of institutions is preserved. Second, the different perceptions of the role of national boundaries lead globalization debates to take a more divergent stance while a convergent approach is detected in internationalization debates.

No event or phenomenon comes into being through the influence of a single factor or reason. Multiple factors, each playing its own role, place the issue of internationalization at the center of management concerns in institutions of higher education. As a number of previous discussions on its definitions illustrate (Ellingboe, 1998; Elliott, 1998; van der Wende, 1997a), internationalization is a transformative strategy in the higher education arena in response to globalization that has been exerting a menacing influence on tertiary institutions. Thus, Turner and Robson (2008) illustrates how the internationalization literature highlights “‘push’ strategies as institutions seek out intercultural opportunities” while discussion about globalization centers on “‘pull’ strategies as institutional actions are causally ascribed to broader, external trends and interpreted as within a conscious context of wider movements within world societies” (p. 8).

Knights (2003b) nicely encapsulates how closely related internationalization of higher education is to globalization as well as the fact that

globalization is a major force which shapes and decides the route of internationalization: “Internationalization is changing the world of higher education and globalization is changing the world of internationalization” (p. 1). She elaborates on the impact of globalization on higher education, the implications for higher education in general and, eventually, attempts to show how several environmental changes surrounding higher education prompt higher education institutions to react to globalization by implementing internationalization. She argues that there are five fundamental components of globalization: a knowledge society that focuses on the production of knowledge as a source of wealth for nation states, information and communication technologies and systems (ICTs), growth of the world economy based on the market, trade liberalization through international and regional economic blocs, and creation of new international and regional governing organizations (pp. 4-5). Starting with these elements, she illustrates specific implications for the international dimension by relating these implications to all facets of internationalization: student and academic mobility, international cooperation projects, curriculum issues, and cross-border delivery of education programs.

### **3.4 Rationales for Internationalization**

de Wit (2002) defines rationales as “motivations for integrating an international dimension into higher education” and addressing “the ‘why’ of internationalization” (p. 84). What prompts higher education institutions and national governments to incorporate international aspects into higher education institutions? It is imperative that policy makers of internationalization have a

clear idea of the motivations because all policies, strategies, programs, and results depend on this clarity. That being said, motivations might be regarded either as a compass for explorers or as a lighthouse for sailors which points in the direction of internationalization. A range of different stakeholders involved in internationalization presupposes different rationales and different strategies for internationalization. Cultural and geopolitical differences also account for diverse rationales for internationalization. Therefore, “there is no single motivation for internationalizing. Instead there is a variety of imperatives, which are not necessarily mutually exclusive, but which may be viewed as such” (Knight, 1994, p. 5). Attention should be given to the fact that each motivation carries a different degree, which means that motivations have a hierarchy of priorities (Knight, 1997b). Knight (2004) emphasizes the need for clarification and articulation of motivations for internationalization because “policies, programs, strategies, and outcomes are all linked and guided by explicit and even implicit rationales” (p. 28).

Knight and de Wit (1995) present two major rationales for internationalization. One is an economic and political rationale and the other is a cultural and educational rationale. Under the economic and political aspects, they suggest five sub-rationales: (a) positive effect on economic development and technological progress; (b) increased competitiveness in the international labor market; (c) enhancing the effect on foreign policy for the improvement of a country; (d) financial motivations; and (e) meeting the national educational demand. The sub-rationales under the cultural and educational category include



(a) the cultural function, (b) the integration of the international dimension into research and teaching, (c) capacity-building motivation for higher education institutions, and (d) improvement in the quality of research and education. This seminal stage of categorization of rationales has become a decisive resource for the standard typological discussion of rationales for internationalization which Knight (1997a) established by separating them into four categories.

Knight (1997a) categorized rationales into four elements: (a) political; (b) economic; (c) academic; and (d) cultural and social rationales.

First, as more pertinent to a national perspective, the *political rationale* underscores the role of higher education “as a form of diplomatic investment for future political and economic relations” with other countries (p. 9). The political rationale deals with issues such as national security and the preservation of national identity in the era of globalization.

Second, the *economic rationale* claims that globalization makes policy makers aware of the importance of economic and scientific competitiveness of a country, which is made possible through the creation of highly qualified knowledgeable labor forces. At the institutional level, internationalization becomes an important part of an institution’s efforts to fill the financial vacuum that neo-liberal economics brought about because neo-liberal economics, which reduces the substantial level of public funding and limits the intervention or role of governments in the public sector. Therefore, at both a national and an institutional level, financial incentives are becoming a dominant rationale for internationalization. There are several examples linked to the for-profit

motivation. Higher education institutions have initiated recruitment of foreign students, opened overseas campuses, provided advisory services for international education, and delivered online education in order to generate revenue. However, the dominance of economic rationale brings about serious discussion about the role of higher education as to whether it is a private good or a public good, a subject I will return to later.

Third, the *academic rationale* attempts to enhance “the achievement of international academic standards for teaching and research” and this rationale is a specific activity which adds value to the quality of teaching and research in higher education (p. 11).

Finally, the *cultural rationale* focuses on an effort to preserve cultural diversity among countries and plays a counterbalancing role against the homogenizing power of globalization. The *social rationale* refers to individual development with the exposure to other cultures.

Knight (2004) elaborates on these four rationales by including several subcategories under each four major rationales which are applied to both national and institutional levels simultaneously. Their classifications of four major rationales with subcategories are summarized in the following Table 3.1.

**Table 3.1**

Existing Rationales of Internationalization

<b>Rationales</b>	<b>Subcategories</b>
<b>Social/Cultural</b>	National cultural identity Intercultural understanding Citizenship development

	Social and community development
<b>Political</b>	Foreign policy National security Technical assistance Peace and mutual understanding National identity Regional identity
<b>Economic</b>	Economic growth and competitiveness Labor market Financial incentives
<b>Academic</b>	International dimension to research and teaching Extension of academic horizon Institution building Profile and status Enhancement of quality International academic standards

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Source: Knight (2004), p. 23

However, according to Knight (2004), the relevance of this generic four-part categorization loses its power not only because the distinction between motivations is difficult to make but also because the categorization fails to take into account the increasingly important difference between the national and institutional level. Table 3.2 illustrates emerging rationales at the national and institutional levels which are difficult to fit into the four traditional categories. Rationales at the institutional level are subject to a number factors: “mission, student population, faculty profile, geographic location, funding sources, level of resources, and orientation to local, national, and international interests” (Knight, 2004, p. 25).

The body of literature regarding motivations of internationalization presents a couple of significant features relevant to the analyses of the

internationalization of higher education institutions in this study. First, it is important to acknowledge that rationales keep abreast of the contemporary political and economic situations that a country or the world faces so that over

**Table 3.2**

Emerging rationales of Internationalization

Level	Rationales
<b>National</b>	Human resources development Strategic alliances Commercial trade Nation building Social/cultural development
<b>Institutional</b>	International branding and profile Income generation Student and staff development Strategic alliances Knowledge production

Source: Knight (2004), p. 23

the course of time, the importance of a specific rationale will undergo a rise and fall. We can, for instance, notice that the economic rationale has been widening its impact on higher education as the most prevalent driving force for internationalization. Second, the ascent of the economic rationale is mirrored in the paradigm shift of internationalization from cooperation to competition. Third, motivation for international reputation is gaining momentum amongst institutions and the main means to achieving the goal is through the establishment of a network/consortium with overseas institutions and organizations. I will discuss these three points in more detail below.

First, according to de Wit (2000), political and economical rationales were subject to more dramatic changes than academic and cultural/social rationales, which used to be dominant but still carry weight. As the status of the U. S. was on the rise in tandem with its political and economic power after the World War II, the political rationale played the most prominent role as the main driving force for internationalization with a view to building peace by appropriating the cultures and languages of other countries. Even if this peace-building motivation was not received at face value, it was circulated in a U. S. presidential address: “International exchanges are not a great tide to sweep away all differences, but they will slowly wear away obstacles to peace as surely as water wears away a hard stone” (Bush, 1989). However, the end of the Cold War became the threshold, coupled with the force of globalization, that shifted the direction of rationales from political to economic motivation.

Some empirical studies on rationales for internationalization prove that the economic rationale has been gaining ground over the last decade. In her research on national policies for the internationalization of higher education in Europe, van der Wende (1997b) found a growing importance for economic motives for internationalization policies because of interests and concerns linked to international competence and competitiveness. Bruch and Barty (1998) also report that one of the main reasons why British institutions want international students is that they would like to gain economic income from international students who have to pay the full fee. Callan (1998) shows that the national policy of the Netherlands also shifted from a generalized policy that encourages

international cooperation in higher education to a policy that enables the Dutch government to intervene more selectively because it regards education as an agent which helps to strengthen the competitiveness of the Dutch national economy. Recently, the Organisation for Economic Co-operation and Development (OECD, 2004) stated that some OECD countries steer their international policy based upon revenue-generating rationales. What is striking is that some Commonwealth countries such as Australia, New Zealand, and the United Kingdom are more oriented toward the revenue-generating rationale. To a lesser degree than the above-mentioned three countries, the United States, Canada, and the Netherlands also have been gradually leaning towards economic rationales (pp. 225-229).

However, all recent empirical studies and surveys do not share the same view that the economic rationale is expanding its influence in internationalization. An example of such a different voice is found in the International Association of Universities (IAU) Survey Report in 2003 on the internationalization of higher education. In the report, Knight (2003a) notes that a survey which 176 higher education institutions from 66 countries participated in shows that among the twelve major reasons why they pursue the internationalization of their institutions, the top four rationales, namely, mobility and exchanges for students and teachers, teaching and research collaboration, academic standards and quality, and research projects, are all related to academic rationales at the institutional level.

Second, it is also important to acknowledge that the economic rationale contributes to a more competitive mode of internationalization around the globe. Comparing the Anglo-Saxon countries such as Australia, the U.S., and the U. K. with the continental European countries, van der Wende (2001) posits that in response to globalization, the process of internationalization in the Anglo-Saxon countries is market-oriented driven coupled with a strong sense of competition and a commercial approach. In sharp contrast, continental European countries tend to engage in a much more cooperative approach by creating such programs as ERASMUS, SOCRATES, and the Lifelong Learning Programme which require the strong commitment of European nations and institutions to the cooperative spirit.<sup>19</sup> The response of European countries opting for a cooperative approach is not a surprise in that traditionally European culture tends to keep a certain

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<sup>19</sup> **The Erasmus Programme** started in 1987 with a view to enhancing the quality of higher education and strengthening the European dimension by the promotion of the mobility and exchange of students and teaching staff and the enhancement of transnational cooperation projects at higher education institutions in Europe. The Programme has several components such as exchanges of students and teachers, curriculum development, language courses, and a European credit transfer system. The Programme is incorporated into the two subsequent education programmes initiated by the European Commission.

In 1994 the European Commission launched **the Socrates Programme** in which now 31 countries (the 27 member countries of the European Union, and Iceland, Liechtenstein, Norway, and Turkey) take part. The goals of the Programme are the reinforcement of a European dimension of education at all levels, the improvement of knowledge of European languages, and the promotion of mobility and innovation. Its first phase was from 1994 to 1999 and the second phase was from 2000 to 2006. The Programme was replaced by the Lifelong Learning Programme that came into being on the 14<sup>th</sup> of December 2006.

Through lifelong learning, **the Lifelong Learning Programme** seeks to lead the European Community to an advanced knowledge society which cherishes sustainable economic development with better jobs and greater social cohesion. The Programme consists of four major pillars: Comenius (school education), Erasmus (higher education), Leonardo da Vinci (vocational training), and Grundtvig (adult education).

distance from the market perspective of higher education because free access to higher education is a matter of human rights rather than a commodity traded in the market. However, the ripple effect that the economic rationale creates has begun to affect European countries. As was mentioned previously, the Netherlands is already more drawn to market-oriented internationalization. In 1999 ministers of European countries promulgated the Bologna Declaration with a view toward making European higher education more competitive internationally by increasing its transparency and the compatibility of higher education degrees. However, from a more balanced point of view, van der Wende (2007) contends that nation states are still the primary decision-makers and actors for higher education systems. They, therefore, have the responsibility to arrive at the right combination of competitive and cooperative strategies for successful internationalization plans (p. 283). It is, however, to be seen whether this experiment of the paradigm change of European higher education from cooperation to competition will be more conducive to the ultimate aim of higher education.

Finally, according to Knight (2004), because of fierce competition at the national and international levels, institutions make significant efforts to establish a high international profile and to enhance the brand power of the institutions. An institution with esteemed international reputation has a comparative advantage over other institutions, which helps it to recruit the brightest students and high-profile researchers around the world and to have the opportunity to take part in a renowned research project or lead international projects.



### 3.5 Strategies

Higher education institutions, driven and motivated by a range of rationales that reflect the particular contexts in which their institutions are situated, try to realize their own rationales for internationalization by implementing a diversity of international and global programs. Interactive dialogues amongst those engaged in the process of formulating and incarnating the programs is largely based upon the fact that international spirit has permeated into the whole fabric of institutions and incorporated into the operations of internationalization of institutions. Knight and de Wit (1995) refer to these programs as strategies. They suggest a marked but complementary bifurcation of internationalization strategies: program strategies and organization strategies. Program strategies are “initiatives which are academic in nature or are related to the teaching, learning, training, research, advising or supporting activities of the institution both at home and abroad” (Knight, 1999, p. 23). Organization strategies are “policies, procedures, systems and supporting infrastructure which facilitate and sustain the international dimension of the university or college” (Knight, 1999, p. 23).

Activities and programs of internationalization can be divided into two dimensions or streams depending on whether they occur inside or outside a country: *internationalization at home* and *cross-border education* (Knight, 2004). Wächter (2003) introduces a new term “internationalization at home,” which has two fundamental elements: “an understanding of internationalisation that went beyond mobility and a strong emphasis on the

teaching and learning in a culturally diverse setting” of a home country (Wächter, 2003, p. 6). Therefore, internationalization at home means aspects of internationalization that happen within the border of a country. Knight (2004) states that the other stream, cross-border education, means internationalization abroad and is synonymous with internationalization and trade in education (p. 18). OECD (2004) provides an empirical study extensively covering cross-border higher education, “situations where the teacher, student, programme, institution/provider or course materials cross national jurisdictional borders” (p. 19). The study on cross-border education in the three OCED regions, North America, Europe, and Asia-Pacific, identifies four approaches to cross-border education: (a) the mutual understanding approach; (b) the skilled migration approach; (c) the revenue-generating approach; and (d) the capacity building approach.

The evolution of research on internationalization strategies continues by considering the new challenges and situations that higher education institutions face. Knight’s other works (1997a, 1999) are a more articulate and compact version of strategies that evolved from the 1995 co-work with de Wit. Reflecting new changes in the higher education arena, such as the commodification of education, the development of technology, and its increasing usage in education, de Wit (2002) suggests another picture of institutional level strategies. By paying attention to commercialization and technological development, de Wit’s response to the new phenomena of internationalization seems to be more appropriate in that it captures the more

**Table 3.3**

## Strategies of Program and Organization at the Institutional Level

	<b>Program Strategies</b>		<b>Organization Strategies</b>
<b><i>Academic Programs</i></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><i>Governance</i></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><i>Research and Scholar Collaboration</i></b>	Area and theme centres Joint research projects International conferences and seminars Published articles and papers International research agreements Research exchange programs	<b><i>Operations</i></b>	Integrated into institution-wide and department/college-level planning, budgeting, and quality review system 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><i>External relations</i></b>	<u>Domestic:</u> Community-based partnerships with NGO groups or public/private Community service and intercultural	<b><i>Services</i></b>	Support from institution-wide service units, i.e., student housing, registrariat, fund-raising, alumni, IT Involvement of academic support units, i.e., library, teaching and learning, curriculum development,

project work

Cross-border:

International development assistance projects

Cross-border delivery of education programs (commercial and noncommercial)

International linkages, partnerships, and networks

Contact-based training and research programs and services

Alumni-abroad programs

***Extracurricular***

Student clubs and associations

International and intercultural campus events

Liaison with community-based cultural and ethnic groups

Peer support groups and programs

***Human Resources***

faculty and staff training

Student support services for incoming and outgoing students, i.e., orientation programs, counseling, cross-cultural training, visa service

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

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Source: Knight (2004), pp.14-15.

up-to-date and real currents of program strategies. As the most comprehensive effort to capture the holistic picture of strategies that are adopted at the institutional/provider level, Table 3.3 lists program and organization strategies (Knight, 2004). These program strategies include four categories: (a) academic programs; (b) research and scholarly collaboration; (c) external relations (domestic and cross-border); and (d) extracurricular programs. Organization strategies deal with (a) governance, (b) operations, (c) services, and (d) human resources.

### **3.6 Models**

Higher education institutions need to create their organizational structures in order to implement programs driven by their motivations and particular education mission and influenced by particular situations. A body of literature on internationalization provides a number of models for internationalization which might be categorized into two major groups depending on the purpose of the models. The first model is concerned with the purpose of internationalization linked to the role of the university, which might be called the *direction model*. A second model focuses on the process or flow of internationalization strategies and thus can be termed the *process model*.

#### **3.6.1 Direction Model: Warner's Model**

From the Canadian context, Warner (1992) proposed three different models of internationalization that focus on the reasons that higher education institutions choose to devote their efforts to international and global activities. First, the *market or corporate model*, that is, mainly driven by global

competition regards the world as a global market place in which nations and institutions vie for “the power, status and influence of the state or institution initiating the activities” (p. 21). This model pays attention to international activities and programs that help to enhance the competitive position of a nation or an institution. Second, the focus of the *liberal model* shifts from global competition to global cooperation. This model emphasizes global consciousness so that international programs and ethos are expected to widen the perspectives of students, faculty and staff and enhance their intercultural understanding and international collaboration. Its priority is given to the development of global competence for effective communication between people from different cultural backgrounds. Finally, the *social transformation model* adds a dimension of critical social analysis to the global consciousness of the liberal model so that students, faculty and staff might be equipped with “a more sharpened awareness of the inequalities which exist both among and within nations” (p. 21). Internationalization for this model is a process that prioritizes activities that reduce the gap between the rich and the poor. It is noteworthy that these three models have wider implications not only for internationalization programs but also the role of the university.

### **3.6.2 Process Model: Knight’s Model**

Knight (1994) developed a model in which the internationalization process of an institution occurs in a cyclical mode rather than a linear or sequential way. Efforts of institutions to integrate the international dimension into their systems and cultures are manifested in six stages as shown in Figure 3.1. Knight contends

that even though a sequential aspect of the six stages is detected, it is of great importance to note the two-way flow that connects the stages (p. 12). This two-way flow supposes that the internationalization process is ongoing and dynamic and open to new developments in the middle of the process.

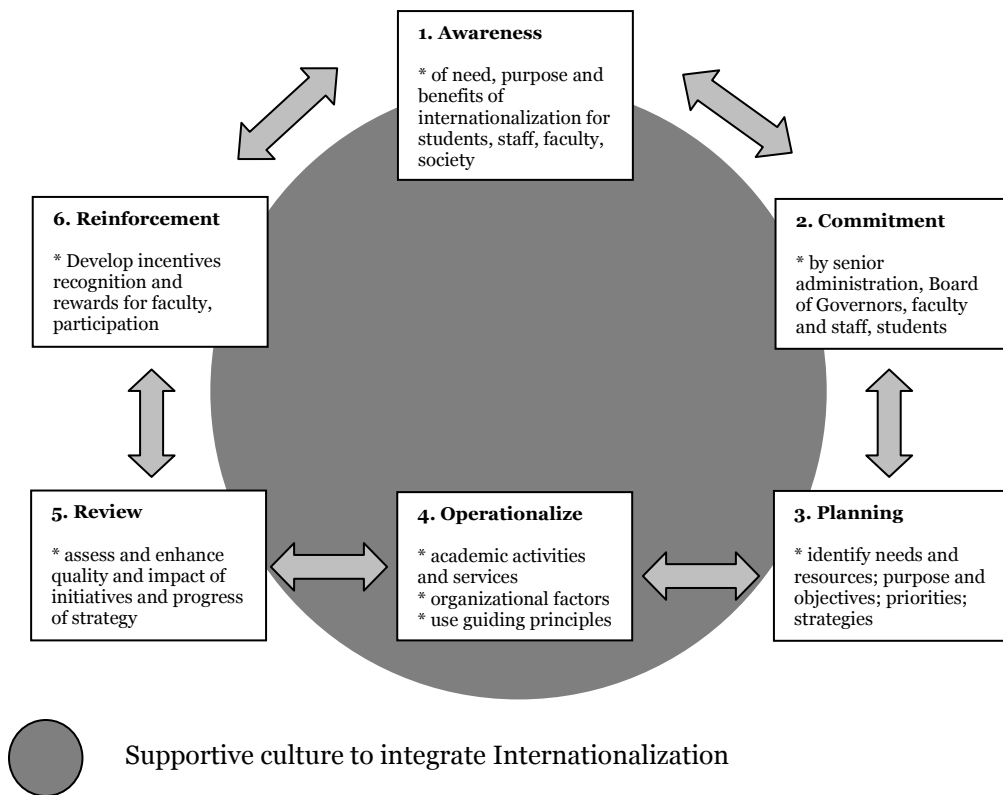
- *Awareness*: All those engaged in higher education such as senior administrators, faculty, staff, and students need to recognize the importance of internationalization and its positive outcomes for the institution and society so the process does not become a marginalized and restricted agenda.
- *Commitment*: All constituents of an institution need to commit themselves to the process whose leadership comes from senior administration. However, “the real engine of internationalization will be faculty and staff” (Knight, 1994, p. 12).
- *Planning*: Identification of needs and available resources and clarification of the why, what, and how the internationalization process are prerequisites to the successful and effective implementation of the process.
- *Operationalization*: A range of programs and activities are implemented at this phase in association with the realistic consideration of organizational factors, such as the creation of an office or post devoted to this operationalization.
- *Review*: Evaluation of activities at the micro level and systematic assessment by academic departments and administrative offices are

required.

- **Reinforcement:** Rewarding faculty and staff will be conducive to the sustainability and vitality of the internationalization process and even a renewal of the whole structure and process of internationalization in an institution.

**Figure 3.1**

Internationalization Cycle



Source: Knight (1994), p. 12

### 3.7 Issues and Challenges

The world has already moved into the knowledge society and universities are paying increasing attention to internationalization as the primary means of



creating knowledge for the knowledge society. The critical role of universities needs a deeper review because “the university always was and still is an international institution, and ... it has been a major force not only in the secularisation of modern societies but also in their internationalisation” (Enders & Fulton, 2000, p. 3). Sadlak (1998) points out that the role of the university “has shifted from being a *reflection* of social, cultural and economic relationships to being a *determinant* of such relationships” (p. 106). The exploration of the literature of internationalization helps to acknowledge that the internationalization of higher education is not merely an option but a requirement as the world has been going through a wave of globalization. It is not difficult to discern a range of benefits that internationalization and subsequent cross-border education can create, which in themselves can become rationales and motivations for internationalization (Knight, 2003a; Larsen & Vincent-Lancrin, 2002; OECD, 2004). However, it is clear that internationalization is a double-edged sword carrying carries risks and challenges. Two particular issues and challenges presented in the following section, not in the order of importance or priority, though not exhaustive, deserve our attention.

### **3.7.1 Marketization and Internationalization**

The first issue is to what extent the economically motivated internationalization is compatible with academic values and principles that higher education provides. The marketization of higher education is a fundamental offspring of neo-liberalism, which is a radical conception of capitalism that tends to absolutize the market and transform it into the means

and the end of all human behavior. This notion regards people's lives, the functioning of societies and the policy of governments as subordinate to market mechanisms. Senior administration at universities tends to adopt an entrepreneurial management and culture as a tool for operation of their institutions. This adherence to the market ethos has brought about a new type of supplier of university education. The for-profit higher education institutions such as University of Phoenix and DeVry Institute of Technology in the United States were established and are actively engaged in higher education. This new type of tertiary institution eschews the traditional role of higher education as a public good. Regarding internationalization, more detailed university actions that illustrate the market culture in universities include opening off-shore campuses and marketing strategies to attract more foreign students. Slaughter and Leslie (1997) suggested the concept of "academic capitalism" that epitomizes the commercialization and privatization of higher education. This profit-making motivation reveals the two sides of the dilemma that higher education institutions must face:

with one side facing toward twentieth century ideals of international cooperation, in the interests of a world order that supports peace and social justice, while the other side faces toward increasing integration of universities (and other public-sector institutions) into the world of deregulated global business, with its winner-take-all philosophy and antipathy to any restrictions upon so-called free trade. (Welch, 2002, p. 469)

In a global context, this revenue-oriented paradigm is intensified when international trade in education as a tradable commodity became one of the agendas of the General Agreement on Trade in Services (GATS), which is among

the World Trade Organization's (WTO) most crucial agreements. Altbach and Teichler (2001) point out that this tendency of commercialization based upon the "competition paradigm" has the following risks:

- lack of concern for equality of opportunity;
- neglect of features of learning that do not produce market result;
- exploitation, either financially or through poor-quality programs, of foreign students;
- overemphasis on easily marketable products (e.g., education in countries that use English or another "world language," MBA programs, English language courses);
- selling of knowledge products to foreigners rather than the efforts toward internationalization and comparative understanding; and
- the growth of for-profit enterprises delivering easily marketable educational programs, sometimes with little regard for standards or quality. (p. 21)

This inclination toward profit, based on a market paradigm or competition perception, reflects the financial gain motivation, a tendency which corresponds exactly to our finding that the economic rationale becomes the most important motivation for internationalization. When this tendency which is driven by marketization, competition, and commercialization dictates, then traditional virtues and rationales of internationalization such as education for mutual understanding, the virtues of reciprocity and cooperative advancement are in danger of obliteration. In a similar vein, Teichler (2004) points out that the focus on commercialization of education diminishes the importance of such terms as knowledge society and global dimension of learning and education. Klees (1999) also casts a serious doubt on a blind dependence on the "invisible hand," that is, the ideology of the market: "To survive well and equitably requires assuming collective responsibility for our future, not leaving it to some quasi-religious

pursuit of the ‘free market’” (p. 23). With a similar tone, Sullivan (2000) fulminates against the market-oriented proclivity of American universities which favors *laissez-faire*: “the consequence of this embrace of the totems of the marketplace is that the American academy is losing public mandate” (p. 25). Therefore, it is imperative that higher education institutions seriously consider whether or not they need to make efforts to create an international educational environment for students and faculty members when profit-driven internationalization strategies subject to mercantilism continue to dominate the direction of internationalization process as the primary driving locomotive. The economic rationale needs to be curbed by the social dimension of higher education dedicated to the pursuit of wisdom and knowledge so that “international higher education benefits the public and not simply be a profit center” (Altbach & Knight, 2007, p. 304).

However, against this criticism and these concerns about the strong proclivity towards commercialization, there are also a number of arguments which contend that it is premature to criticize commercialization in higher education because international trade in education services has mixed effects (Larsen & Vincent-Lancrin, 2006). One of such proponents’ arguments is that the market mechanism, which revolves around the dynamic between supply and demand, benefits students from countries where the demand for higher education is far bigger than the supply, by helping them to study elsewhere. The countries that do not have sufficient higher education capacity also will benefit from this marketization. The establishment of overseas branches or campuses

can serve national interests of the host countries because overseas branches are regarded “as an alternative means of responding to unmet student demand in other countries ..., thereby assisting in building educational capacity where the demand exists” (Ziguras, 2005, p. 100).

### **3.7.2 Brain Drain**

The second issue is the brain drain which is the most frequently mentioned risk by respondents of the 2003 IAU survey report (Knight, 2003a) while in the 2005 IAU survey, it dropped to the third biggest risk after such risks as commercialization and more foreign degree mills.<sup>20</sup> It is obvious that internationalization enhances student and faculty mobility, which is a very powerful tool for capacity building for the countries whose students and faculty go overseas to study. However, the sending countries, especially the developing countries, suffer from brain drain, “another way in which developing countries wind up subsidizing the developed” (Stiglitz, 2007, p. 51), while the receiving countries reap the benefits of highly skilled labor. Statistics shows that only a third of about 500,000 foreign students studying in the United States return to their countries of origin (Breton, 2003). The problem lies in the fact that brain drain or human capital exodus in the form of emigration to industrialized countries severely undermines and depletes the possibility of economic, cultural, and social development and deepens the world inequality of the sending

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<sup>20</sup> IAU, the International Association of Universities, is an organization based in UNESCO founded in 1950. Its fundamental principles are twofold: (a) the right to pursue knowledge for its own sake and to follow wherever the search for truth may lead and (b) the tolerance of divergent opinion and freedom from political interference

countries. Thus, “stemming the brain drain is a pre-requisite for sustainable impacts from any development projects” (UNESCO, 2003, p. 18). The repercussion of brain drain is also felt at the worldwide level because “a free market in academics, by creating an oligarchic and unbalanced world education system, is inimical to a global diffusion of ideas and education” (Halliday, 1999, p. 112). van der Wende (2007), therefore, states that the issue of brain drain compels us to consider new models of internationalization that “will help to come from unilateral brain drain to mutually beneficial brain circulation and that will enable cross-border education to be really effective for capacity building (combine trade and aid strategies)” (p. 285).

### **3.8 Conclusion**

In this chapter I have tried to illustrate a conceptual framework for internationalization indebted mainly to de Wit (2002) and Knight (2004). As the primary response of higher education to globalization, internationalization is, by and large, regarded as a modern Magna Carta for higher education institutions around the world. The fact that there are a variety of different definitions of internationalization shows that it is an ongoing and blossoming agenda for discussion and analysis. A myriad of definitions is accompanied by an evolutionary development of rationales, strategies, and models. I have found that over the past decade, the definition of internationalization has become more process-oriented than linear. A for-profit rationale driven by neo-liberal economics has expanded its influence, especially in the higher education arena of the Anglo-Saxon countries. The fabric of societies and universities is being

swamped by market forces. Economic rationale in the names of marketization, commodification, and privatization has been expanding its influence into the higher education system. Higher education institutions employ a range of program and organization strategies in order to incorporate international and global dimensions into their institutions so that their stakeholders might benefit from internationalization policies and contribute to the globalizing world.

Internationalization will continue to evolve into a central part of higher education institutions and reshape the face of the institutions. New challenges and urgent issues will present a daunting task to stakeholders, especially policy makers and practitioners of higher education, who will struggle to untangle their complexities. Given the modern globalizing world, the responsibility of universities as centers of knowledge and resources becomes clearer.

Internationalization will remain one of the key realities of higher education institutions, committing them to respond to the challenges that the world is facing by educating students to become critically conscious of the global issues and to actively engage in them.

## **CHAPTER FOUR**

### **DESIGN OF THE RESEARCH**

This research provides an in-depth analysis of the internationalization policies that have been put into place at the two Jesuit universities. It employs a qualitative case study from a comparative perspective. However, it is important to call attention to the fact that this study is not rigorously comparative because the differences between the institutions make it implausible to control interview respondents and on-site materials. This chapter devotes itself to presenting a comprehensive picture of the research methodology. First of all I shall discuss why a qualitative case study fits the logistics of the research. In the following sections, the rationale for site selection, data collection methods, data analysis methodology, issues of research validity, ethical issues, and research methodology limitations will be presented.

#### **4.1 Research Rationale**

The nature of the collected data can be categorized into two different types of research: quantitative and qualitative. The difference is that “qualitative research is best used to discover themes and relationships at the case level, while quantitative research is best used to validate those themes and relationships in samples and populations” (Gall, Gall, & Borg, 2003, p. 24). Several efforts have been made to define what qualitative research is and one of them is worth our attention:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. ... Qualitative researchers study things in their natural settings,



attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2005, p. 3)

This brief explication identifies several fundamental characteristics of qualitative research: *“the goal of eliciting understanding and meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to study, and findings that are richly descriptive”* (Merriam, 1998, p. 11).

These particular characteristics support my decision to employ a qualitative case study method. I conducted the field research by visiting the two Jesuit universities in order to collect data primarily in the form of on-site documents and interviews. I brought into play an inductive approach in that I did not impose any predetermined categories on the study but allowed “the categories of analysis to emerge from the data as the study progresses” (Mertens, 2005, p. 230). For the sake of breadth within a case, I identified categories or patterns that cut across the collected data from the two universities. This identification without predetermined categories contributes to the potential breadth of the research. Finally, the findings and their analyses were processed, conveyed and described richly with words, tables, figures, and direct citations from the documents and the interviews.

Multiple types or strategies of qualitative research have been suggested and usually four strategies are most commonly adopted: ethnography, phenomenology, grounded theory, and case study (Creswell, 1998; Merriam, 1998; Mertens, 2005). This study follows the philosophy of the case study as “an

exploration of a 'bounded system' or a case (or multiple cases) over time through detailed, in-depth data collection involving multiple sources of information rich in context" (Creswell, 1998, p. 61). Yin (2003) posits that the case study has a particular benefit "when 'how' or 'why' questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context" (p. 1). In addition to these common features of the case study, Merriam (1998) states some advantageous elements of the case study: "the interest is in process rather than outcomes ... in discovery rather than confirmation. Insights gleaned from case studies can directly influence policy, practice, and future research" (p. 19).

These definitional characteristics and a number of accompanying advantages of the case study buttress my intention to employ the case study for this research. First, as the second primary research question states, *How do the policies of internationalization of the two universities resonate with the particular contexts surrounding them?*, this research focuses on how the process of internationalization is implemented and aims at having a thorough understanding of the process at the two Jesuit universities. Second, as regards boundedness, the single most defining attribute of case studies (Merriam, 1998), the research is conducted at an institutional level by concentrating on the two universities. The research draws attention to the two universities' internationalization policies implemented from the year 2004 to December 2008 when the field research came to a close. Finally, the objectives and significances of this research are compatible with several advantages of the case study in that

this research contains the potential to contribute to theory, policy, and practice of internationalization.

## **4.2 Research Sites**

The formulation of the research purposes and questions led me to make a decision about where to conduct the research and whom to include as participants. Stake (2005) emphasizes the importance of the good selection of a case because the better the researcher chooses a case, the greater the understanding of the decisive phenomenon is. Maxwell (2005) suggests “purposeful selection” of samples as the archetypal method which selects samples purposefully. In a similar vein, a couple of ways of choosing samples are suggested: “purposeful sampling” for the selection of cases replete with information (Patton, 2002) and “criterion-based selection” which helps to locate cases that match a list of criteria crucial to the research (LeCompte & Preissle, 1993).

Following the recommendation of LeCompte and Preissle (1993), I created a list of three criteria which guided the process of selecting the two research sites: (a) sites with rich information; (b) sites with contrasting contexts; and (c) sites with accessibility. Against these criteria, I weighed the alternatives amongst several Jesuit universities in the United States and Asia and deliberately selected the following two Jesuit universities: Sophia in Japan and Georgetown in the United States. First, I paid specific attention to locating Jesuit universities that might have rich and in-depth information and broader relevance. Patton (2002) underscores the importance of selecting information-rich cases, which are “those

from which one can learn a great deal about matters of importance and therefore worthy of in-depth study” (p. 242). In the early stage of the research design, I had several opportunities to discuss this research with an American Jesuit who is a faculty member and is deeply involved in the internationalization policy at Georgetown. His information about internationalization at Georgetown informed me that amongst the 28 American Jesuit universities Georgetown has adopted and implemented internationalization policy more actively and substantively than any other American Jesuit university. Georgetown was, therefore, a natural choice as the first case that fit the three criteria used for selecting the research sites with ample resources available for the research.

Second, Stake (1995) posits that “balance and variety are important; opportunity to learn is of primary importance” (p. 6). In order to deepen the understanding of internationalization from a comparative perspective, three Jesuit universities in Asia were on the table as initial counterpart candidates: Sogang University in Korea, Ateneo de Manila University in the Philippines, and Sophia University in Japan. A series of email exchanges with local people for relevant information synchronized with a more hands-on investigation of internationalization profiles of the three universities presented on their websites. The emails and the websites helped me to have a more comprehensive picture of internationalization policies at the three Asian Jesuit universities. The criterion of an information-rich case played the primary role and led me to choose Sophia since I found that Sophia had the richest and broadest programs of internationalization amongst the three universities.

It is important to have ready access to the research sites. I selected Georgetown as the first choice not only because it has a wide range of international programs but also because I had the advantage of having congenial access to university personnel and resources. As the comparative counterpart with Georgetown, I initially considered Sogang University in Korea as the most obvious site because of my close relationship with several faculty members and administrative staff members. Ateneo de Manila University was also considered since in terms of language, it provides me with a more convenient chance to conduct the research there. English is widely used at Ateneo de Manila as one of the two main languages on the campus. These initial ideas of selecting Sogang or Ateneo de Manila, however, based upon the issues of easier accessibility and language, were superseded by the information-rich case criterion. Patton (2002) reminds us that “while convenience and cost are real considerations, they should be the last factors to be taken into account” (p. 242). Even if Sophia has more complications regarding accessibility and language issue than Sogang and Ateneo de Manila, Sophia was an obvious choice for the sake of the information-rich criterion.

#### **4.3 Data Sources and Collection**

A case study is “the most complex strategy” (Marshall & Rossman, 1999, p. 61) because a number of methods of collecting data need to be employed. Information for this study relies mainly on four primary data sources: the literatures about both Jesuit education and internationalization, site-related documents, interviews, and field notes. In preparation for the site visits for the

data collection and the description of the two universities' profiles, I gathered and read available background resources such as information from on-line data garnered from the websites of the universities, the university student newspapers, and the university faculty and staff newspapers.

The contents and scope of the site-related documents were guided by a literature review and the research questions. The documents include formal documents for internationalization policy such as proposals and progress reports, mission statements, university newspaper clippings appearing in the university newspapers both for students and faculty and staff, brochures featuring the policy, the president's annual reports, on-line documents from their websites, assorted brochures, and official speeches by high-ranking administrators.

Inductive flexibility was cautiously exercised in order to be sensitive to emerging document resources in the middle of data collection. The procedure for collecting significant documents was augmented with field notes which I took during the process of the data collection by noting comments, to-do lists, and information for subsequent analysis.

Another source for data was gleaned from person-to-person interviews using semi-structured interview protocols. Interviewing is "the main road to multiple realities," (Stake, 1995, p. 64) and is "most consistent with people's ability to make meaning through language" (Seidman, 1998, p. 7). Before the actual field interview, I conducted pilot interviews with a small sample similar to my target interviewees and the pilot interviews helped me to hone the interview questions and to structure interview plans.

I recognized the importance of the role of a gatekeeper or an informant “who is a member of or has insider status” (Creswell, 1998, p. 117). I have known a Jesuit at Georgetown who is a faculty member with a wide knowledge about East Asia and has been involved in the internationalization policy as the special assistant to the Provost for the China project. He introduced several participants and as the interviews went on, snowball effects came into play, which expanded the interviewee profiles. An American Jesuit who has been teaching at Sophia for more than three decades orchestrated the field research strategies at Sophia. The discussion through emails about my research purposes and questions in turn helped him to identify relevant and information-rich people at Sophia. Purposive sampling was employed in order to select and meet interviewees who were knowledgeable and able to provide sufficient and appropriate information (Patton, 1990). I obtained the public domain job descriptions of potential referred interviewees through the information available both from the gatekeepers and from two universities’ websites, in order to choose the most relevant participants. Four categories of participants represent multiple levels and broad sections of the research sites: (a) senior administrators such as chancellor, president, provost, and vice presidents; (b) deans; (c) mid-level administrators such as directors of offices for internationalization; and (d) faculty.

In the beginning I planned to interview about 8 to 10 participants from each site. An increase of additional participants was expected as the need to find more data and information surfaced and the “snowball effect” came into play as

several interviewees suggested strongly more interviews with those whom they considered important to be included. This expansion in the number of interviewees clearly shows the primary characteristic of a case study, that is, flexibility, “the hallmark of qualitative methods” (Marshall & Rossman, 1999, p. 38). The length of each interview was modified by the interview contexts and interviewees’ situations and typically lasted between 29 and 128 minutes. I met 14 interviewees at Sophia between May and June, 2008: the chancellor, the president, two vice presidents, three deans, six faculty members, and an administrative staff member. The interviewees are composed of seven Japanese, one Belgian, one Indian, and five Americans. Two Japanese interviewees preferred to be interviewed in Japanese assisted by an American and an Indian Jesuit as translators. The rest of the interviews were conducted in English.

The study at Georgetown began in April and stretched into December, 2008. The length of time of the study at Georgetown was far longer than I had hoped but gave rise to several positive points. It provided me with a deeper perspective on internationalization and allowed me to collect more relevant data. 14 participants were also took part in the research at Georgetown: the president, the provost, two vice presidents, four deans, two faculty members, and four members of the administrative staff. The interview process was supplemented by several follow-up interviews either because of a time limit imposed on the first interview or the necessity for clarification and further information. At Sophia I interviewed two faculty members three times each and a senior administrator twice while at Georgetown I met an administrative staff and a dean twice.



I used a semi-structured interview format with a standard set of questions. However, the interviews were conducted in such a manner that “all of the questions are more flexibly worded, or the interview is a mix of more or less structured questions,” which helps “the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic” (Merriam, 1998, p. 74). I tried to accommodate the specific university contexts and interviewees by slightly varying the interview questions accordingly.

Before the actual visits to the research sites to conduct interviews, I was in touch with the interviewees by an email as the initial contact in order (a) to introduce myself to them, (b) to give them a brief overview of my research, and (c) to give them some points that I wanted them to address. The actual interviews were arranged either by an initial visit with the exercise of the principle of equity by accommodating the interviewees’ desire for times and places for the interviews (Seidman, 1998) or by an email contact without an initial visit. Upon arriving at the interview sites, I obtained an informed consent from all interviewees approved by the Institutional Review Board of the University of Maryland. Regarding their confidentiality and anonymity, they were notified of their rights to pull out from the study at any time. All participants agreed to have the interviews digitally recorded (SONY ICD-MX 20) in order to catch the exact words, indispensable to understanding their key points. While the interview was being conducted, I also took field notes in order to highlight the contents of the interviews that needed to be focused upon.

Two important points related to the interviews are worth mentioning. First, a written facsimile of each interview with key ideas and contexts was made within a few hours of each interview. I processed and analyzed the collected data simultaneously with data collection so that the collected data would not be “unfocused, repetitious, and overwhelming” (Merriam, 1998, p. 162). This simultaneous data analysis made in the middle of collecting data had a particular advantage in the case of Sophia because of a time limit imposed on my sojourn in Tokyo. Second, I do not have any command of Japanese except for a limited understanding of written materials. The preliminary research on the website and conversations with an American Jesuit teaching at Sophia revealed that no serious difficulty in conducting interviews in English was expected because interview candidates had a good command of English as their primary means of communication. However, two Japanese interviewees, the chancellor and the president, requested to be interviewed in Japanese. They asked for translators for the sake of accurate information. When I interviewed them, an American and an Indian Jesuit who are exceptional bilinguals took part in the interviews as translators. Before the interviews, the two translators signed the confidentiality consent form for interpreter/translator that described their responsibilities and rights. I asked two Jesuits to participate in these interview as interpreter and translator was to make the interviewees feel that the issue of confidentiality would be considered seriously.

#### **4.4 Data Analysis**

Marshall and Rossman (1999) define data analysis as “the process of bringing order, structure, and interpretation to the mass of collected data. It is a messy, ambiguous, time-consuming, creative, and fascinating process. ...

Qualitative data analysis is a search for general statements about relationships among categories of data” (p. 150). In other words, data analysis is a procedure that mines and transforms the raw materials collected in the forms of documents and interviews into a new form of information more appropriate for reporting a study.

This study analyzed the collected data from three different sources: site-related documents, in-depth interviews, and field notes. The first stage was to conduct a single case analysis or the within-case analysis at each University, whereby “each case is first treated as a comprehensive case in and of itself” (Merriam, 1998, p. 194). The second stage was for a cross-case analysis. The subsequent section will describe these two stages in more detail.

All digitally recorded voice files of interviews were transcribed. A Japanese student at Sophia participated in the study as an interpreter/translator and a transcriber in order to handle the two interviews conducted in Japanese. He is a perfect Japanese-English bilingual and was introduced by a Jesuit who highly recommended him. I explained the research topic and the importance of confidentiality issue to the student before I turned over to him interview data and on-site materials in Japanese. He signed the confidentiality consent forms for the interpreter/translator and the transcriber that describe his responsibilities and

rights. He transcribed two voice files conducted in Japanese into Japanese first and then translated the Japanese transcription into English.

#### **4.4.1 Single Case Analysis**

##### **1. Data Organization**

Analysis of documents is “an unobtrusive method, rich in portraying the values and beliefs of participants in the setting” (Marshall & Rossman, 1999, p. 116). I embarked on reading all on-site documents and all interview transcriptions carefully and began to sort them by labeling them using abbreviations and color codes for a quick reference according to key themes and categories that reflected literature reviews and the research questions.

##### **2. Constructing Categories**

Merriam (1998) presents several guidelines to augment the effectiveness of categories: (a) capturing the purpose of the research; (b) reflecting all relevant data and information; (c) mutually exclusive; (d) named with sensible description; and (e) “conceptually congruent”, i.e., “the same level of abstraction should characterize all categories at the same level” (pp. 183-184).

Acknowledging recurring patterns and themes emerging across the collected data, I attempted to construct categories which are “buckets or baskets into which segments of text are placed” (Marshall & Rossman, 1999, p. 154) by constantly referring to the literature reviews and the research questions. The process of recognizing recurring patterns and common themes from the field and interview notes and documents from each case site requires two steps. I wrote comments in the margins while reading the field notes, the interview transcripts and the

collected documents. Then, I clustered those marginal comments and recurring themes from the collected data and merged them into a single master list of patterns.

Prior to the analysis of the collected data, I developed a list of provisional categories and sub-categories derived from the research questions and literature reviews. Three key categories, that is, motivation, program strategies, and organization strategies, had several sub-categories. A review of the collected data, however, produced a list of new sub-categories that did not exactly correspond with the provisional sub-categories that I had projected. Reading the transcriptions and on-site materials revealed new information that the literature reviews did not deal with.

### **3. Coding the Data**

Codes purport to “quickly find, pull out, and cluster the segments relating to a particular research question, hypothesis, construct, or theme” (Miles & Huberman, 1994, p. 57). The three key categories mentioned above and the newly constructed sub-categories were given codes which are “tags or labels for assigning units of meaning to the descriptive or inferential information compiled during the study” (Miles & Huberman, 1994, p. 56).

#### **4.4.2 Cross-Case Analysis**

One of the purposes of studying multiple cases in a research project is to augment generalizability (Merriam, 1998; Miles & Huberman, 1994; Yin, 2003). Other purposes of studying multiple cases are “to see processes and outcomes across many cases, to understand how they are qualified by local conditions, and

thus develop more sophisticated descriptions and more powerful explanations” (Miles & Huberman, 1994, p. 172). It has to be noted, however, that comparing the two research sites in this study does not aim at enhancing generalizability *per se* but, rather, at better understanding the process of internationalization implemented in different cross-cultural contexts.

Cross-case analysis applies to the analysis of a case study which involves at least two cases (Yin, 2003). With the above mentioned processes of sorting out data, constructing and coding categories completed at the first stage, cross-case analysis as the second stage of data analysis was made in order to synthesize the findings from the two universities. Despite several rationales for cross-case analysis, however, this study paid attention to the warning against blind reliance on cross-case analysis:

Cross-case analysis is tricky. Simply summarizing superficially across some themes or main variables by itself tells us little. We have to look carefully at the complex configuration of processes within each case, understand the local dynamics, before we can begin to see patterning of variables that transcends particular cases. (Miles & Huberman, 1994, pp. 205-206)

By juxtaposing the refined data of the two research sites, which was condensed at the first stage of data analysis, the purpose of the cross-case analysis in this study is to investigate whether the two research sites share some similarities and differences across cases from a comparative perspective. Miles and Huberman (1994) developed several ways of dealing with data from multiple cases. Following their methods for the cross-case analysis, the first step for cross-case analysis is to create “the partially ordered meta-matrix” (Miles & Huberman, 1994) or “word tables” (Yin, 2003) that show the refined data garnered from the

analysis of both documents and interviews of each research site revolving around the research questions. The second step for cross-case analysis is to combine the two meta-matrices of Georgetown and Sophia into a “case-ordered meta-matrix” (Miles & Huberman, 1994). The third step for cross-case analysis is to contrast and compare the two cases by looking at the sub-categories column by column. This case-ordered meta-matrix played a crucial role as a reference package from which I was able to reap relevant data for further analysis and reporting. Finally, in order to conduct more articulate analysis of data, when there are needs to have “streamlined, boiled-down, sometimes regrouped versions” (Miles & Huberman, 1994, p. 190), I tried to make more case-ordered meta-matrices tailored to meet the newly emerging needs.

#### **4.5 Validity of the Research**

Maxwell (2005) refers to validity as “the correctness or credibility of a description, conclusion, explanation, interpretation, or other sort of account” (p. 106). In order to answer the fundamental question of the validity and reliability of the research, “how do we know that the qualitative study is believable, accurate, and ‘right’?” (Creswell, 1998, p. 193), researchers suggest several strategies (Creswell, 1998; Gall, Gall, & Borg, 2003; Merriam, 1998; Miles & Huberman, 1994; Patton, 2002; Yin, 2003). These diverse voices and concerns about validity of research precisely correspond to the argument that “qualitative inquiry, because the human being is the instrument of data collection, requires the investigator carefully to reflect on, deal with, and report potential sources of bias and error” (Patton, 2002, p. 51).

In the following, after the discussion of the two major sources of validity threats (Maxwell, 2005), two prevalent issues of validity, particularly in relation to this qualitative case study, will be covered and pertinent strategies for tackling the validity issues will be presented.

#### **4.5.1 Validity Threats**

##### **1. Researcher Bias**

Maxwell (2005) argues that the validity of research conclusions will be threatened by two sources: “the selection of data that fit the researcher’s existing theory or preconceptions and the selection of data that ‘stand out’ to the researcher” (p. 108). I acknowledged that the collection of data might be influenced by my own personal bias. For instance, I majored in finance and economics, which might well draw me more to an investigation into those areas related to the economic dimensions of an internationalization policy. Considering this possible bias, I continued to employ “inductive logic” so that I was able to establish new categories and patterns that emerged as I conducted the research, as well as utilizing categories suggested in a literature review, rather than just relying on my own preconceptions

##### **2. Reactivity**

Reactivity is “the influence of the researcher on the setting or individuals studied” (Maxwell, 2005, p. 108). It is the environmental force that might risk contaminating the data. I am well aware of an inseparable source of reactivity threat in this research stemming from the fact that I, as a Jesuit, conducted this study on two Jesuit universities’ internationalization policies. My status as a



Jesuit might influence the milieu of the interviews both negatively and positively. As Maxwell (2005) suggests that the researcher should “understand it [the influence] and ... use it productively” (p. 109), I told the participants clearly that I was a researcher who happened to be a Jesuit. They were notified that my research concentrates on the description and explanation of their institutions’ internationalization policy rather than an evaluation of their individual achievement carrying out the policy.

#### **4.5.2 Validity Issues**

##### **1. Internal Validity**

Internal validity deals with the crucial question of how authentically the findings of the study capture reality (Merriam, 1998; Miles & Huberman, 1994). In this light, internal validity has several alternative vocabularies such as credibility and authenticity.

##### **(1) Triangulation**

Researchers use triangulation by collecting data from multiple data sources, investigators, methods, and theories (Creswell, 1998; Maxwell, 2005; Merriam, 1998; Miles & Huberman 1994; Stake, 1995). In this study I paid attention to triangulation of data sources in order to compare and cross-check the consistency of information derived from different sources. I collected data from interviews and on-site information sources and evaluated whether there were discrepancies between the interviewees’ comments and the documents. It was my hope that this process of seeing whether any gap existed between documents and the interviews on specific information would diminish “the risk of chance

associations and of systematic biases due to a specific method,” and create a more balanced and “a better assessment of generality of the explanations” that the study produces (Maxwell, 2005, p. 112).

### **(2) Member Checking**

Member checking gives a chance to participants to play an active role in qualitative research by giving their point of views on the authenticity of the data, accuracy of the findings, and relevance of interpretations (Creswell, 1998; Merriam, 1998; Miles & Huberman, 1994; Stake, 1995). In this research, the interviewees received the transcripts of their interviews and they were asked to review them for accuracy and authenticity. Their feedback and new findings were incorporated into the further analysis of the already transcribed data.

### **(3) Researcher Bias**

As I mentioned in the section on researcher bias, before the actual field research took place, I was aware of my probable bias and my worldview as a researcher because a good investigator should “*be unbiased by preconceived notions*” (Yin, 2003, p. 59). That is why I clarified my possible skewed orientation and attention to economics-related data. This clarification of my assumptions and worldview would increase the degree of internal validity (Merriam, 1998).

## **2. External Validity**

In general, external validity means whether the findings of a study can be “transferable to other contexts” (Miles & Huberman, 1994, p. 279) or “generalizable beyond the immediate case study” (Yin, 2003, p. 37). As was mentioned above, the decision to compare the two research sites which have

contrasting traits despite their commonality as Jesuit universities did not aim at establishing the relevance of the findings from one research site to the other research site in terms of transferability. The decision to have two case sites did not rely on the two logics that underscore the use of multi-case studies: a literal replication and a theoretical replication (Yin, 2003, p. 47). This means that this study focuses on “analytical generalization” whereby I try to “generalize a particular set of results to some broader theory” (Yin, 2003, p. 37). Patton (1990) supports this aforementioned argument that no substantive connection exists between Yin’s two logics for multi-case studies and my decision to research the two universities. He argues that qualitative researchers “provide perspective rather than truth, empirical assessment of local decision makers’ theories of action rather than generation and verification of universal theories, and context-bound extrapolations rather than generalizations” (p. 491).

However, three strategies were employed to enhance the external validity or transferability of this study. First, according to Gall, Gall, and Borg (2003), in the case of multi-case design like this study, a cross-case study itself enhances the generalizability of the findings (p. 466). As was described above, cross-case analysis was conducted at the second stage of the data analysis. Second, I used the prearranged interview questions and aforementioned procedures of coding categories. Finally, I tried to provide readers with a rich description of the study and the findings. This thick description aims at helping the readers to “determine how closely their situations match the research situation, and hence, whether findings can be transferred” (Merriam, 1998, p. 211).

#### **4.6 Ethical Issues**

Miles and Huberman (1994) point out that the quality of the research in terms of knowledge should not be the only consideration. Researchers have to also pay attention to “the rightness and wrongness” of their actions as regards a range of people in the research (p. 288) because “the value of the best research is not likely to outweigh injury to a person exposed” (Stake, 2005, p. 459). At a personal level, when I collected documents and interviewed participants, I tried not to intrude into the personal space of the participants. Patton (2002) sounds an advance warning to researchers, saying that “the purpose of a research interview is first and foremost to gather data, not change people” (p. 405). I assured participants of confidentiality in accord with the procedures of the Institutional Review Board of the University of Maryland. Before the interviews, I made sure from the outset that their interviews would be kept anonymous. All participants with different functions as interviewees, interpreters/translators, or transcribers were given an informed consent form clarifying and demonstrating their voluntariness to take part in the research. They were also notified that they have the right to pull themselves out of the study at any time in the midst of the research. I kept all collected documents and all notes in a safe and locked place in my home to which no one else had access. I maintained data, voice files, transcriptions and email correspondence with participants in a password-protected computer file to which no one else had access.

At an institutional level, dissemination of the findings of my study might also bring up certain ethical concerns. It is inevitable that an analysis and

interpretation of the findings might have evaluative implications. Hence, participants especially those accountable for specific results and directions linked to internationalization policy were assured of the designated use of the findings in accordance with the purpose of the study rather than for evaluating the effectiveness of their job performances or the validity of the direction the internationalization policies.

#### **4.7 Methodological Limitations of the Study**

First, the gatekeepers who are Jesuits at both universities introduced referred informants who hold different official status. Referred informants are regarded as being more important and relevant information resources. These informants might be a double-edged sword in that they provide me with more crucial information while I might be subject to *elite bias* which gives more weight to “data from articulate, well-informed, usually high-status informants” but under-represents those from “less articulate, lower-status ones” (Miles & Huberman, 1994, p. 263).

Second, all interviewees at Sophia had a good command of English either as native English speakers or as Japanese people fluent in English, and I did not encounter any occasions of difficulty in understanding them. They had a keen sense of the research questions and answered them with appropriate information. However, there are six non-native English speakers: five Japanese and one Belgian. Since I have no command of spoken Japanese, interviews with these six non-native English speakers conducted in English might contain a linguistic block that could prevent them from participating in the research with

great confidence and expressing as much as they would like to. This language issue is embedded in any kind of a similar research where the researchers do not have command of the mother tongue of the participants.

## CHAPTER FIVE

### PORTRAITS OF RESEARCH SITES

The primary sampling criterion which I used was whether research sites had rich information so that the sites could provide good opportunities to better understand critical issues of internationalization. This criterion led me to choose Sophia University and Georgetown University out of a number of possible research site candidates. In this chapter I describe the profiles of the two universities. This description is an effort to paint the readers a picture of the two universities because it is crucial to develop vicarious experiences for the readers and to create the feeling of “being there” (Stake, 1995, p. 63). Resources for the description are mainly from the universities’ websites, booklets, brochures, and newspapers. The descriptions of the profiles focus on history, mission, organizational structure for internationalization, current statistics, and a snapshot of internationalization policies.

#### 5.1 SOPHIA UNIVERSITY

From its inception in 1913, Sophia University, the first Catholic university in Japan known as *Jochi Daigaku* (上智大學), was replete with the culture of internationality. Its establishment was the result of collaboration amongst three Jesuits’ collaboration from the United Kingdom, France, and Germany. Sophia (ΣΟΦΙΑ) is a Greek word for wisdom. The educational aims of the university reflect the common fundamentals of the Jesuit educational endeavor. Its mission is “to prepare men and women from different countries to recognize in the

different cultural traditions of the world the fundamental unity of the human race and to work for the concrete achievement of that unity” (Sophia University, n.d.a, admission info section). The fundamental principle which permeates the university is Christian Humanism, which urges students, faculty, and staff to try to model themselves on the life of Christ in order to serve rather than to be served, that is, to become altruistic persons who live lives of service to others, especially the underprivileged and the marginalized. The philosophy of the three founding Jesuits continues to serve as an important source which defines Sophia’s culture and education today. The philosophy invites students to excel in the service of others, to understand passionately different cultures, and to develop their unique individual gifts and character ardently.

Although Sophia has been a pacemaker in developing and implementing internationalization in Japan since its birth, as the world is becoming interconnected and in turn facing unprecedented challenges, Sophia feels the need and the imperative to meet the challenges. According to the Chancellor of the university, Sophia makes an effort to keep pace with the changing world, focusing on the following five pillars in the hope of becoming a new university in the globalizing world: “life-long education, human welfare, the global environment, international exchanges, and cultivation of men and women who are adequately trained to meet the challenges of the twenty-first century” (Sophia University, n.d.a, university info section). Sophia is regarded as one of Japan’s top comprehensive private universities (Kurimoto, 1997; Yonezawa, 2007). It has eight Faculties for undergraduate students with 30 departments, 10 graduate



schools, 12 affiliated institutes, and 11 centers. All of these academic entities are located on the Yotsuya campus, the main campus in Tokyo. The number of faculty, as of 2007, was 1,184 for 10,596 undergraduate students and 1,405 graduate students including the law school.

Regarding tuition and fees for undergraduate students, there is no one set fee because tuition and fees vary for different undergraduate departments. Tuition and fees for 2009 school year are divided among specific sources such as entrance fee (270,000 yen), which only first-year students should pay, tuition for courses (692,000 - 1,017,000 yen), building fees (180,000 – 260,000 yen), laboratory and seminar fees(19,500 - 64,500 yen), and other fees (12,300 yen) (Sophia University, October 16, 2009). For the school year 2008, the main source of revenue is student tuition and fees (68.8%). The university also receives money from the government, though not as high a percentage as it used to receive (15.8%). The other sources are transaction fees (5.5%), various incomes (4%), donations (2.2%), operational revenues (2.1%), and asset-related revenues (1.6%) (Sophia University, July 27, 2009). It should be noted that according to an interviewee who is a faculty member, donations trickle in, but they are usually concentrated on specific fund-raising projects rather than annual costs.

Sophia claims that the long tradition of international character lies in the core of the university from its foundation. It also posits with pride that it is the forerunner in the movement of internationalization amongst Japanese higher education institutions “by providing study and educational opportunities that take the increasingly complex international situation into full account” (Sophia

University, n.d.a, university info section). The motivation for intercultural understanding sets the tone of internationalization at Sophia. As of 2007, Sophia had 811 international students constituting about 8% of the entire student body with 632 in undergraduate programs and 179 in graduate programs. The foreign student body was composed mainly of students from Asia especially China and Korea. 93 foreign faculty members from 19 different countries, about 17% of the 541 full-time faculty members, teach and conduct research at Sophia. They are mainly from the United States, Germany, the United Kingdom, and France.

In terms of supportive roles, the Overseas Liaison Center plays a major role as a clearing house for planning and governing actual international programs not only for Sophia students who would like to study abroad through a variety of study abroad programs that take place in mainly one of the 129 partner international institutions, but also for international students and faculty members who come to Sophia. The Faculty of Liberal Arts has been spearheading Sophia's internationalization programs as the frontier runner throughout the university. The mission of the Faculty of Liberal Arts is to convey "to the next generation through their scholarship and teaching both mankind's cultural and intellectual heritage and a concern for the problems facing the world today" (Sophia University, n.d.a, admission info section). The Faculty of Liberal Arts was founded in 1949 as the International Division in order to respond to the needs of foreigners in Japan. The Division was the first academic pioneering program in Japan where all courses were taught only in English. The Division began to undergo a series of evolutions in order to meet a

series of emerging needs of the times. In 1987 its name was changed to the Faculty of Comparative Culture. The Faculty of Comparative Culture became the Faculty of Liberal Arts in the spring of 2006 when the Faculty moved to the Yotsuya main campus at the center of Tokyo. This relocation of the Faculty makes an immensely positive impact on the main campus in that the main campus has more deeply cherished internationalization at home with the vibrant presence of foreign students on the campus. The language of instruction is English, except for the language courses, and about 20% of 800 students of the Faculty are international students.

In addition to this current implementation of internationalization at the University, Sophia took a further step in order to meet the challenges of the globalizing world. In preparation for its centennial anniversary in 2013, in 2001 the Board of Trustees issued a document, the Grand Layout, in order to make Sophia become a university that can vie with highly recognized universities around the world. The Layout captures the Board's firm intention to enhance and deepen the international character of Sophia as an internationally recognized university.

## **5.2 GEORGETOWN UNIVERSITY**

John Carroll, the first bishop of the Catholic Church in the United States, established Georgetown University in Washington, D.C. in 1789 in order to educate students from every religious tradition. The character of Georgetown has been largely molded by John Carroll's revolutionary and international vision of education and grounded in the spirit and legacy of the Jesuit education

philosophy. As a Catholic and Jesuit institution, Georgetown emphasizes the importance of religious and cultural pluralism, openness in the pursuit of truth, commitment to civic responsibility and the common good, and creation of men and women for service. Its mission statement encapsulates these elements:

The University was founded on the principle that serious and sustained discourse among people of different faiths, cultures, and beliefs promotes intellectual, ethical, and spiritual understanding. We embody this principle in the diversity of our students, faculty, and staff, our commitment to justice and the common good, our intellectual openness, and our international character. ... Georgetown educates women and men to be reflective lifelong learners, to be responsible and active participants in civic life, and to live generously in service to others (Georgetown University, n.d.a, Office of the President section).

Drawing upon the spirit of the Jesuits who are sent to the remotest corners of the world as frontrunners standing on the cultural frontiers, Georgetown also tries to educate “students to respect cultural values and practices other than their own and to look beyond the comfortable confines of its campus to the wider world” (Georgetown University, n.d.s). A draft paper in 1992 formulated by a group of faculty and administrators at Georgetown captures a particular dimension compared to other universities by highlighting that Jesuit education seeks knowledge in order to serve others and this spirit of service to others is visible in many global programs:

Georgetown seeks to be a place where understanding is joined to commitment; where the search for truth is informed by a sense of responsibility for the life of society; where academic excellence in teaching and research is joined with the cultivation of virtue; and where a community is formed which sustains men and women in their education and their conviction that life is only lived well when it is lived generously in the service of others. (as cited in Bryon, 2006, p. 284)

An administrative staff points out that the international spirit was embedded from the inception of Georgetown and commitment to the international dimension on its campuses has been evident from the beginning of the university: “The important thing to know at Georgetown is that internationalization has been inherent in the university’s existence since the very beginning” (interview with a staff member at Georgetown). Georgetown’s fervor to internationalize its institution is well illustrated in a study that investigates the international dimension of top research universities in the United States. The research places Georgetown third after only Columbia University and the University of California at Berkeley (Horn, Hendel, & Fry, 2007)

Georgetown is a major international university that is composed of four undergraduate schools: Georgetown College, the Edmund A. Walsh School of Foreign Service, the McDonough School of Business, and the School of Nursing and Health Studies. Georgetown also has three graduate and professional schools in three different campuses in Washington, DC.: the Law Center, the School of Medicine, and the Graduate School. Its international programs at the Law Center, the School of Medicine, and the School of Business enjoy a high national and international reputation. In 2005, Georgetown moved into a new stage of internationalization by opening a campus in the new education city in Doha, Qatar and began to offer an undergraduate program for liberal arts and international affairs. As of 2008, students came from all 50 states and more than 120 foreign countries. Student enrollment was 14,148 and the faculty number was 1,810. There were 6,853 undergraduate students and 7,295 graduate students.

About 8% of undergraduate students were international students from more than 120 countries. When graduate students are included, international students make up about 12% of Georgetown student body.

In the fiscal year 2008-2009, Georgetown undergraduate students paid about \$37,500 for their tuition and fees. As of June 30, 2008, the financial statements of Georgetown show that there is a range of the sources of operating revenues (Georgetown University, n.d.t). As Eckel and King (2006) point out, like other U.S. higher education institutions, net tuition and fees turn out to be the most important source of operating revenues for Georgetown University, which constitutes about 46.8% of the whole revenues. The other sources are grants and contracts (24.9%), sales and services of auxiliary enterprises such as residence halls and food service (10.6%), investment return designated for current operations (6.9%), contributions (4.6%), sales and services of educational departments (1.6%), other investment income (0.9%), interest income on unexpected bond proceeds (0.3%), and other sources (3.4%) (Georgetown University, n.d.t).

The international and global programs and projects of Georgetown are developed and supported by two main administrative organizations: the Office of International Programs (OIP) and International Initiatives. Under the Office of the Provost, these two main pillars plan, develop and implement internationalization programs in collaboration with on-campus and off-campus organizations. The mission of the OIP is “to foster the international character of the University by promoting, supporting, and developing a wide range of

international and intercultural educational opportunities for members of the Georgetown community” (Georgetown University, n.d.f, Office of International Programs section). The OIP has two divisions offering supports for both students and faculty members studying and researching overseas and those from overseas studying and researching at Georgetown. The Division of International Student and Scholar Services provides a range of supports linked to immigration, cultural and educational segments to international students and researchers. In 2008, the Division of International Student and Scholar Services rendered services to 1,804 international students from 124 countries and 657 international scholars. Each year, Georgetown houses more than 300 international undergraduate students. The international student body is mainly composed of students from Korea, China, India, Canada, and Japan while the major countries that send international scholars to Georgetown are China, Korea, India, Germany, and Taiwan. The Division of Overseas Studies develops and administers international educational opportunities for Georgetown undergraduate and graduate students in collaboration with other organizations across the university. More than 50% of Georgetown undergraduate students take advantage of the chance to study abroad. It is hoped that programs designed and administered by the Division of Overseas Studies give opportunities for participating students to “reflect on the values that form their own identities, and encourage them to assume their roles as responsible world citizens” (Georgetown University, n.d.f, Office of International Programs section). Georgetown’s commitment to internationalization is driven mainly by motivation for human development,

especially in developing countries. Thus, it should not be surprising that Georgetown has been adopting and implementing programs and projects that have more global perspectives.

There are several organizational structures which aim at helping to implement internationalization policies at Georgetown. Georgetown's internationalization policies are implemented and coordinated by a highly decentralized organizational culture. First, given the crucial role of the wide and deep support from the faculty, the Faculty Committee for International Initiatives was set up under the Office of the Provost so that the voices of all academic units might be included in the internationalization policies. The objective of the Committee is "to enhance the University's International signature by promoting, sustaining, and creating faculty development opportunities within a global and international context" (Georgetown University, n.d.b, Office of the Provost section). The Committee is also engaged in "establishing links with peer institutions abroad, supporting short and long term faculty exchanges, encouraging and facilitating collaborative teaching and research initiatives between Georgetown faculty and colleagues at institutions around the world, creating new international initiatives, and advising on international distance education" (Georgetown University, n.d.b, Office of the Provost section). Second, the International Initiatives was created in 2000 as a clearing house of the information about internationalization at Georgetown and it purports "to coordinate, initiate and sustain international initiatives across the University, including the Law Center and the Medical Center" (Georgetown University, n.d.b,



Office of the Provost section). The International Initiatives Team is composed of five members operates within the Office of the Provost for the development, implementation, and evaluation of international programs. In order to enhance Georgetown's international activities, it functions as a clearinghouse or a reference point regarding international activities of faculty members by promoting and coordinating their international engagement around the world. Given the decentralized organizational structure throughout Georgetown's three campuses, the Team plays a crucial role in creating several supportive frameworks that help its stakeholders to share a range of information about internationalization programs.

## CHAPTER SIX

### THE ANALYSIS OF SOPHIA

Given the worldwide trend towards making tertiary institutions international, it is not surprising that internationalization has also been a buzzword in the Japanese higher education system. However, the history of internationalization (*kokusaika*: 国際化) at Sophia University can trace its earliest roots to the international spirit and composition of its three founders from Germany, France, and the United Kingdom in the early 20<sup>th</sup> century. Sophia has been playing a pioneering role as the pacesetter in the internationalization adventure in the higher education arena in Japan and a number of programs offered at the university are recognized as “firsts.” Even if these days its status as the frontrunner in the internationalization race seems to be shaky because of the competitive and active engagement of other peer institutions, Sophia is still regarded as the acme of internationalized higher education institutions in Japan.

This chapter examines how Sophia University implemented internationalization policies in response to intensifying global challenges. The principal foci of the chapter will be on the motivation, program strategies, and organization strategies. This chapter begins with a brief description of the Japanese higher education system and a number of issues related to internationalization. The specific status of Sophia in the Japanese higher education system requires a look into its history. Then the motivations and strategies of internationalization at the university will be investigated.

## **6.1 Japanese Higher Education**

Higher education in Japan is provided by a range of players such as universities, graduate schools, junior colleges, colleges of technology, and specialized training colleges. As of 2007, there were 87 national, 86 local public and 553 private institutions. Historically, the underlying leitmotif running through the Japanese higher education system has two elements: first, the system adopted selectively few Western models, chiefly the German model; second, the unstable relationship between the market and the government is a constant factor (Kaneko, 2004). The history of the system has several salient features: first, it has a high enrollment rate with 49 % of high school graduates moving on to tertiary institutions in 2003; second, the private sector is the major provider with about 75% of students at universities and junior colleges enrolled in 2003; third, for many years, the system has been under criticism due to a lack of high quality and international competitiveness in research; finally, despite its small number, several national universities, especially seven former imperial universities, are in general referred to as the most prestigious and research-oriented universities. In terms of course offerings, national universities focus on the graduate level while private universities, save several prestigious universities, pay more attention to the undergraduate level programs and programs of shorter duration (Huang, 2006).

The most prominent characteristic of internationalization in Japanese higher education is the government's initiative to galvanize internationalization (Horie, 2002; Umakoshi, 1997). The role of the government in internationalizing

the tertiary institutions is geared towards promoting the nation's global status. Historically, the Japanese higher education system has been known to be highly centralized. However, since the 1990s, the relationship between the government and the system has been shaped by the bifurcating issues of "financial stringency and increased emphasis on accountability and evaluation of performance" (Meek, 2000, p. 25). The market-oriented ethos of globalization engendered the transformation of the role of national governments as the governments, fuelled by neo-liberal economics, have adopted "the roles of regulator, enabler, and facilitator instead of being heavily engaged in the roles of provider and funder in order to reduce the state burden" (Mok, 2005, pp. 11-12). Hence, as in other countries in general, the focus and role of the Japanese government has shifted from control to supervision. This shift brought about an increase in the extent of the reliance of higher education institutions on market mechanisms and the introduction of an evaluation system, whereby an audit society became a reality for higher education (Power, 1997). This shift tends to make a university a heteronomous university (Schugurensky, 2006). The heteronomous university is subject to the external pressures and imperatives both from the market and from nation states, which subjects the university to two contradictory forces: *laissez-faire* and interventionism.

The meaning of internationalization generally perceived in the Japanese higher education system implies that there is a gap between international standards and needs and the insufficient capability of the system to better cater

to the global challenges (Horie, 2002). Thus, in Japan internationalization is generally looked upon as:

a process of change for the better from an imperfect state that does not meet international needs. Special attention is given to both “the improved quality and efficiency of university education including instruction and administration in global perspective, and the openness to students from any background and country. (Horie, 2002, pp. 65-66)

In the Japanese context, there exist three indicators that measure the degree of internationalization in an institution and generate stronger recognition of an institutional status that feeds into a virtuous circle: (a) the number of international students; (b) student exchange programs; and (c) the English language as a medium of instruction.

In the early 1980s when the government’s internationalization policy was beginning, it decided to foster internationalization of higher education in order to meet the challenges of globalization. So, in 1983, the Ministry of Education issued a plan to have 100,000 international students by the year 2000. This plan eventually became the primary catalyst to the ensuing reforms of internationalization. The 100,000 by 2000 plan was regarded as one of the most prominent efforts to internationalize Japanese higher education that the Japanese government endorsed (Lassegard, 2006). However, not until 2003 did the plan attain its goal not only because of the economic recession in the 1990’s but also because of the adjustment difficulties that international students encountered (Horie, 2002). Another indicator of internationalization is the knowledge and use of English, therefore, there is a strong belief in Japan that to communicate in English equals being international, which inevitably makes

Japanese people believe that to be international is a synonym for becoming Western, regarding the West as the standard.

A fundamental issue of concern in the Japanese university lies in financial constraints. The most striking difference between American universities and Japanese universities is that the latter “essentially live a hand-to-mouth existence covering current operating expenses and capital expenditures primarily from student fees” (Kinmonth, 2005, p. 108). The financial issue is more telling in that with only around 10 % of institutional expenses covered by public subsidies, private universities struggle to keep their institutions afloat since they are mainly dependent upon tuition fees (Yonezawa, 2006).

## **6. 2 International Origin**

An investigation into the history of Sophia holds the key to understanding how the current features of internationalization at Sophia have been formulated with its varied flavors. This section begins with a brief look at the history as to how Sophia began its long journey as one of the most prominent private universities in Japan.

From its inception in 1913, Sophia began her journey replete with a culture of internationality. Like other well known and older Japanese private universities founded by foreign Christian missionaries or Japanese believers (Kinmonth, 2005), three international Jesuit missionaries from England, Germany, and France laid the foundation of Sophia. A top-level administrator at Sophia states that with the result of the calculated selection of the three Jesuits, “there was a significant air of internationality to the beginning of Sophia

University. This is our origin and we still consider the basic ideas from which it was born as extremely important” (interview with a senior administrator). However, the idea of the establishment of a Catholic university in Japan has much deeper roots originating with a Jesuit missionary, Francis Xavier,<sup>21</sup> who arrived in Japan in 1549. As a graduate of the University of Paris, he planned to found a Catholic university through which the East and the West would be able to meet so that different cultures would be able to learn from each other. However, not until more than 360 years had passed was his dream of founding such a university realized. Xavier’s dream of making the cultures of the East and the West intersect at a university is now incarnated in the mission of Sophia, which is “to build bridges between Japan and the world”, according to another top-level administrator (interview with a senior administrator). Immersed in this spirit of cultural interchanges, Sophia pursues intercultural exchange which is not unilateral, but a true exchange of ideas in which each culture interacts with and learns from the others on an equal basis. Thus, Sophia “emphasizes respect for the history and culture of different peoples, and encourages efforts toward understanding across national and cultural divides” (Sophia University, n.d.d).

A former dean offers a similar reflection: “For the people of Sophia, internationalization is a very natural and ordinary thing” (interview with a dean). These comments are worth our attention in that they point out the specific place that Sophia has had in the history of internationalization of the Japanese higher

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<sup>21</sup> He was born in Javier, Spain, in 1506. He met Ignatius of Loyola when both were students at the University of Paris and was one of the first founding members of the Society of Jesus.

education system. Internationalization has been innate at Sophia well before the system began to feel the influence of globalization and to respond to it by restructuring its institutions. The international origin of Sophia illustrates an important point that the generally accepted argument that globalization is the catalyst to internationalization does not apply in the case of Sophia. This point is poignantly captured in the interview with a top-level administrator:

Internationalization has been *a culture* and has been *in the university's blood* so it is not a kind of an internationalization policy that comes as a result of globalization in the last few years. It is there in the very essence of what we do. (interview with a senior administrator)

### **6.3 Motivation**

Information from the interviews and on-site materials shed light on the why of Sophia's endeavor to make the educational environment international. A variety of rationales are found as the guiding principles of internationalization programs and they turn out sometimes to be interconnected rather than mutually exclusive.

#### **6.3.1 Intercultural Understanding**

As the world becomes smaller and more interdependent, universities have a fundamental mandate to provide students and their constituents with chances to become more familiar with cultural diversity and the complex global environment. This situation makes Sophia pay greater attention to the purpose of developing intercultural understanding and awareness for students' and other constituents' active participation in the globalizing economy and society. The desire of Sophia to continue to play a role as the connector between the world and



Japan so as to promote the awareness of intercultural understanding and provide appropriate programs stems from its foundational spirit which aims at fostering the mutual understanding and exchanges based upon an equal basis. A senior administrator speaks of this spirit:

When implementing internationalization, it is important not to be biased towards one culture or one country but to attempt to connect with as many different countries as possible and to form a relationship with each culture on equal grounds. Also, it is important to have a multi-directional cultural exchange where Japan both transmits and receives culture to and from different parts of the world. (interview with a senior administrator)

This motivation for intercultural understanding is also found in a brochure introducing prospective students to the university:

It is also essential to possess the capacity to understand other people and to sympathize with their situation. ... [It is also important] to cultivate people who possess such qualities and who are therefore capable of creating a new culture while viewing people everywhere as members of a single family. (Sophia University, n.d.d.)

A dean of one of the eight Faculties at Sophia proposed a range of necessary components of education for the future generation facing the challenges posed by a multicultural environment so that they can grapple with global challenges creatively:

We need ... to be educating a new generation that can function in more than one language, feels comfortable in a multicultural environment, can analyze and relate different fields of knowledge, has a solid grounding in a discipline but can draw on the perspectives of other disciplines, and can engage in critical moral reflection on the state of the world. (Gardner, 2008, p. 2)

Sophia's push for educating students and its constituents who are able and willing to see the world from a different cultural perspective has made it possible for Sophia to develop a wide range of student exchange programs. The exchange

programs can be one of the most useful tools to help students to expand their horizons so that they can respect other ideas and cultures in a more interconnected world.

### **6.3.2 Global Citizenship**

The imperative of the production of global citizens who are aware of global issues and eager to participate in the alleviation of the issues is another key motivation of Sophia's internationalization. Students are expected to become agents for change and transformation in society and active participants in the globalizing economy and world by equipping themselves with the requisite knowledge and understanding of their academic fields, by embracing diversity and differences in modes of knowledge and cultures, and by building respect and tolerance. Falk (2002) contends that:

Being a global citizen is not merely a matter of accepting a global ethical framework; it is belonging to and participating in a wider community which finds expression in a variety of institutions within global civil society which already exist but which a global citizen is committed to develop and strengthen. (p. 40)

A senior administrator argues that Sophia is different from other Japanese universities, especially national universities, which tend to focus on producing individuals that help the state's policies. This implies that internationalization programs and the agenda of national universities are more driven by political motivation in order to serve the interests of the nation. However, Sophia resists a natural tendency to stay within the national boundary:

Our objective is to make a contribution to the well-being of the entire global population through acts of goodwill based on Christian ethics. We believe this is our mission and in that sense, we have a broader and more outreaching

mission [than other Japanese universities]. (interview with a senior administrator)

Another senior administrator also notes in a similar vein that “I look upon internationalization as creating global citizens who are not limited by a nation, state or ethnicity” (interview with a senior administrator). This civic dimension is a vivifying appropriation of the Jesuit education goal that fosters civic or social responsibility which is a clear reflection of Christian humanism.

Closely related is Sophia’s desire to make students aware of global issues especially environmental problems. The telling reality is that environmental issues cannot be confined to a single nation nor be handled by a single discipline because major environmental problems are complex and borderless.

Acknowledging environmental challenges, Sophia in 1999 founded the Institute for the Study of the Global Environment whose membership constitutes the Faculties of Law, Economics, and Science and Technology. The Ministry of Education, Culture, Sports, and Technology (MEXT) entrusted a program called “Education in Environmental Literacy to serve Global Society” to the Institute which encourages students “to take part in discourse on a global level and to nurture a deep understanding of environmental issues” (Sophia University, 2008, p. 32). In addition, Sophia’s desire to commit itself to environmental issues around the globe made possible the establishment of the Graduate School of Global Environmental Studies in 2005. A range of environmental issues are more seriously looked into by the Graduate School which offers courses to the whole university. In order to create environmentally acute persons or individuals with

global environmental literacy, Sophia utilizes its international resources as a tool in tackling the environmental issue:

We feel it is our duty to apply our unique international character and Christian Humanism for the collective welfare and creative progress of mankind by doing our part in tackling problems such as environmental issues and poverty. With this objective in mind, we aim to nurture unique and intelligent individuals imbued with a universal sense of respect for all living things. (Sophia University, n.d.g, p. 32)

### **6.3.3 International Branding**

A new phenomenon indicating a globalizing era is the advent of world rankings of universities. According to Marginson and van der Wende (2007), worldwide rankings of higher education institutions “have given a powerful impetus to intranational and international competitive pressures and have the potential to change policy objectives and institutional behaviours” (p. 55). A recent document called “the Grand Layout for Renewal of Education, Research, and the Campus Facilities” captures Sophia’s aim of developing into a world-class university in the 21<sup>st</sup> century:

We will consolidate a basic plan that allows us to maintain that international recognition. ... We will further promote and improve our education and research capabilities as well as our centers for high-level graduate studies appropriate to a world-ranked institution. (Sophia University, 2001, p. 2) <sup>22</sup>

In a similar vein, a top-level administrator highlights the requisite establishment of a world-class university through internationalization: “I cannot imagine any

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<sup>22</sup> The Board of Trustees of Sophia in 2001 made public “the Grand Layout for Renewal of Education, Research and the Campus Facilities.” In commemoration of the centenary of Sophia University in 2013, the Grand Layout focuses on four areas: (a) academic planning for undergraduate and graduate education; (b) planning for the physical infrastructure and administrative system; (c) personal planning for faculty and staff; and (d) financial management.

university in the world today that doesn't have any intention of being a first class university without pursuing internationalization" (interview with a senior administrator).

The establishment of the Graduate School of Global Studies in 2006 exemplifies Sophia's stated motivation for the enhancement of international reputation. The establishment of the School made it possible for it to become internationally known and, in turn, its widespread and high reputation for offering courses on area studies helped to broaden academic collaboration at an international level. Sophia has expressed its strong desire to function as an internationally recognized university by committing to the improvement and expansion of its renowned international academic exchange programs by the year 2013 in commemoration of the centenary anniversary of the institution.

#### **6.3.4 Local Competitiveness**

A dramatic change in demographic structure has become one of the major factors that is shaping the future face of the Japanese higher education system (Kaneko, 2004). The plummeted birth rate in the 1980s has struck higher education institutions in such a way that they have to compete for students with other institutions, which makes higher education in Japan become a buyer's market rather than a seller's market. Stakeholders precisely acknowledge that the reality and programs of internationalization become increasingly important factors that can attract prospective students and eventually lead them to matriculate at a certain university. It should be noted that even if the fierce competition for best students amongst universities in Japan is a serious reality,

Sophia has not made any particular changes in admission procedure in order to attract more applicants. It is surprising that Sophia enjoyed a slight increase in applicants by 2% in 2009 (Sophia University, n.d.i). Given the current internationalization fever in Japan, Sophia must have the advantage of a great level of internationalization, which might take the credit for the increase of applicants.

The ever intensifying competition among higher education institutions for overseas students and funds tends to leave top-level administrators of Sophia in constant fear of losing their already developed gains in the race of internationalization. This fear is well reflected in the words of the vice president for academic exchange:

While Sophia University has a solid international base, other universities in Japan are now internationalizing at a very rapid pace. We cannot rest on our past record, or we will find that we have lost our position as Japan's most international university. (Sophia University, n.d.e)

Another top-level administrator express a similar reflection: "The choice we have to make is to become more international and survive. If not, we fall" (interview with a senior administrator). Callan (2000) refers to this fear of being left behind in the internationalization race as "negative rationale" (p. 17). Echoing the increasing competition, a former dean observes that "as the size of the pie is shrinking, the competition is very tough to attract students. Thus, the image of the internationalization is very important" (interview with a dean). Despite this increasing competition, a dean expresses a concern about a tendency on campus not to seek change but to keep the status quo. The dean points out that there is a

lack of critical awareness of reality that the university is facing because of the mentality that Sophia has been always on the top in terms of internationalization:

Because we have been at the top for so long, there might not be as much interest and a critical awareness among the faculty in changing the system in order to meet the competition. We tend to feel as though nothing is going to topple us. (interview with a dean)

Even if teaching courses in English does not necessarily imply the automatic acquisition of internationality in the courses (de Jong & Teekens, 2003), to have courses taught in English is an important indicator of the quality of internationalization of an institution in Japan. Sophia has offered more English-taught classes than any other Japanese higher education institutions, whereby Sophia has had a competitive advantage over its peer institutions. Given the importance of international learning opportunities, competitive advantage in attracting future students is to be dependent upon whether other institutions can offer diverse and robust international programs (Hayward & Siaya, 2001). For instance, in 2005, the Faculty of Science and Technology launched a program, “Systematic education in English needed by scientists and engineers for survival in today’s global society.” It turned out that this program has had an unexpected by-product that has enhanced Sophia’s local competing power for new students. A faculty member mentioned that some freshmen from the Faculty of Science and Technology decided to matriculate at Sophia because of the program, which shows that course offerings in English are a major source of attraction for Japanese students.

The investigation into the motivations for internationalization at Sophia produces three important points. First, the four motivations at Sophia, that is, intercultural understanding, global citizenship, international reputation, and local competitiveness, tend to have a tie with socio-cultural and academic motivations. Second, against the current trend towards the for-profit motivation, interview data and on-site materials indicate that Sophia has been largely implementing internationalization outside the influences of the for-profit rationale. The importance of financial stability is recognized by Sophia's stakeholders, however, the for-profit rationale carries lighter weight in comparison to intercultural understanding and global citizenship. It seems that Sophia can find room for its commitment to creating a culture of knowledge that "can transcend mere economic considerations and incorporate deeper dimensions of morality and spirituality" (Bernheim & Chau, 2003, p. 9). Finally, the most important rationale that is making inroads into the purpose of the internationalization efforts at Sophia seems to be intercultural understanding. This primary rationale, with its direct link to the philosophy of Jesuit education, is deeply entrenched in the culture, planning, and programs of internationalization and at Sophia.

#### **6.4 Program Strategies**

As was clearly mentioned in the educational principles of Sophia university, Christian humanism is the fundamental philosophy of education at Sophia. This philosophy of Christian humanism as expressed in the philosophy of Jesuit education delineates not only the overall tone of the operation of the



university but also the visage of its international programs. The following section focuses on five major programs into which Sophia has tried to incorporate the specific motivations of internationalization mentioned above: study abroad programs, international students and faculty, regional network, English programs, and international mission in Cambodia.

#### **6.4.1 Study Abroad Programs**

There are a number of salient benefits from study abroad conducive both to individuals and to nations: foreign language competence, intellectual growth and learning, cultural competence, growth of international competitiveness at professional knowledge, and individual growth as citizens (Commission on the Abraham Lincoln Study Abroad Fellowship Program, 2005). It is noteworthy that the number of foreign students and of the countries of their origins is an obvious indicator of the degree of internationalization in Japan. This point can be better understood by the fact that student and faculty mobility has been the primary tool for internationalization. Echoing this general perception of the degree of internationalization measured by the number of international students in Japan, Sophia's internationalization agenda has an inseparable connection to its program for student mobility. Many interviewees pointed out that the most significant plank of the internationalization programs at Sophia is the Study Abroad Programs. Five different types of study abroad programs are evolving so that a variety of needs of students might be better met.

## **1. Exchange Program**

### **(1) Exchange Partners**

The first major pillar of the Study Abroad Programs is the Exchange Program for students, through which Sophia sent its first students to Georgetown University in 1935. According to Knight (2004), strategic alliances with other international institutions are not established so much as an end but a means to achieve academic, economic, or cultural objectives. A number of specific purposes are “academic mobility, benchmarking, joint curriculum or program development, seminars and conferences, and joint research initiatives” (p. 27). Umakoshi (1997) points out that for Japanese private universities the establishment of exchange programs is regarded as a crucial measure that shows the universities’ commitment to internationalization. Sophia has developed institutional agreements with overseas institutions mainly for academic mobility.

As of 2008, Sophia has entered into mutual agreements with 129 higher education institutions in 29 countries and academic cooperation agreements with 8 institutions in 7 countries. These strategic alliances have made it possible for about 150 to 200 Sophia students each year to take part in a variety of exchange programs. Table 6-1 illustrates the number of exchange partner institutions by languages. As the table demonstrates, 89 institutions offer courses in English, which makes up about 68% of the exchanges programs. This dominance of English programs shows the global trend of the increasing role of English in the academic arena. It is noteworthy also that the rest of the partner institutions offer programs mainly in other European languages. Table 6-2 shows the numbers of

**Table 6-1**

## Exchange Partner Institutions by Languages

Language	No.	Language	No.	Language	No.
English	89	German	10	French	10
Spanish	8	Korean	5	Portuguese	5
Russian	2	Chinese	2	Italian	1

Source: Overseas Liaison Office (2008a), pp. 44-57.

Exchange Partner institutions by countries. Given the importance of English, Sophia has established networks of academia mainly with three English-speaking countries: the U.S.A., the U.K., and Australia, which constitute about half of the institutions (68 out of 137 institutions). By continent, 58 institutions in North America and 46 institutions in Europe have exchange agreements with Sophia, which composes about 76% of the exchange partner institutions.

**(2) Sophia's Exchange Students Abroad**

It is noteworthy that the increase in the number of Sophia's students studying abroad does not stem from the direct influence of globalization. The

**Table 6-2**

## Exchange Partner Institutions

Country	Institutions	Country	Institutions
	<b>AISA</b>	8	12 (3)
Cambodia	(1)	China	3
Philippine	1	Korea	5
Taiwan	1	Thailand	2
Vietnam	(1)	Lebanon	(1)

<b>Europe</b>		16	44 (2)
Austria	1	Belgium	2
Denmark	1	Finland	2
France	9(1)	Germany	8
Ireland	1	Italy	2
Netherland	2	Portugal	1
Sweden	1	Switzerland	2
U.K.	6(1)	Norway	1
Spain	3	Russia	2
<b>N. America</b>		2	58
U.S.A.	55	Canada	3
<b>L. America</b>		5	8(3)
Mexico	2(2)	Chile	1
Columbia	(1)	Brazil	3
Argentina	2		
<b>Oceania</b>		2	7
New Zealand	1	Australia	6
<b>Total</b>		33	129 (8)

Source: Sophia University (n.d.g), p. 22

Note: The number in brackets illustrates that of the institutions with academic cooperation agreements.

main reason is the change of the structure of human resources at Sophia.

According to a former dean, from the beginning the heavy presence of foreign

Jesuits made people say that “to study at Sophia was to study in a foreign country”

(interview with a dean). However, as the number of foreign Jesuits has been

dwindling and it has become more difficult to recruit new foreign Jesuit faculty,

Sophia students began to have fewer chances to learn from foreign teachers on

campus. Thus, to remedy the situation, Sophia began to send students to foreign countries. An invitation of foreign teachers to Sophia has also been in play in order to supply students on campus with chances to have more classes taught by foreign faculty. Exchange programs operated with exchange partner institutions make it possible for about 150-200 Sophia students every year to study at partner institutions for one semester or one year. The Exchange Program, with reciprocal agreements concerning credits and school expenses, allows students to be registered at Sophia and so to pay tuition and other fees only to Sophia. Table 6-3 shows the statistics of 185 students who were studying abroad at exchange partner institutions in 2007.

Four notable features of the Exchange Program are worth further explanation. First, as shown in Table 6-3, the most telling feature is that there is a strong asymmetrical relationship between Sophia and Asian universities. It is surprising to find that no students opt to go to Asian institutions despite Sophia's location in Asia but all students chose to study in the Western world. About 53% of the participants chose North American institutions while 39% of students went to Europe. Second, a deeper look at the statistics reveals challenging realities related to the distribution of gender and Faculties (Sophia University, n.d.e). The dominance of female students is prevalent. About 90% of those who studied abroad were female students. Amongst eight undergraduate Faculties, Faculties of Foreign Studies, Humanities, and Liberal Arts are the three major suppliers that sent students to overseas partner institutions. This picture illustrates that at Sophia, internationalization does not appear to be “the *process* of integrating an

**Table 6-3**

## Sophia's Students at Exchange Partner Institutions

Continent	Country	Students	Total
<b>Oceania</b>	Australia	5	5 (3%)
<b>Europe</b>	Belgium	2	72 (39%)
	France	21	
	Germany	21	
	Ireland	2	
	Italy	1	
	Portugal	2	
	Russia	2	
	U.K.	12	
	Spain	7	
<b>N. America</b>	Canada	8	99 (53%)
	U.S.A.	91	
<b>L. America</b>	Argentina	1	9 (5%)
	Brazil	3	
	Mexico	4	
	Chile	1	
<b>Total</b>		185	185

Source: Sophia University (n.d.g), p. 23.

international perspective into a college or university system” (Ellingboe, 1998, p. 199). In other words, internationalization does not seem to have a foothold in the

whole spectrum of the institution. Third, the importance of English is also detected in that 118 students out of 185 (about 64%) chose to study abroad at partner institutions located in the five English speaking countries: Australia, Ireland, the U.K., the U.S.A., and Canada. Finally, the wide geographical and linguistic spread of outgoing Sophia students is obviously rooted in Sophia's long academic tradition that places a great emphasis on language education. A top-level administrator remarks that the main strength of Sophia is its capability to produce students who can function abroad just as effectively as they can in Japan. This is possible because they have the confidence that comes from proficiency in another language. Sophia established the Center for the Teaching of Foreign Languages in General Education in 1999 in order to provide students with systematic and substantial language education so that they can function effectively in an increasingly globalizing and multicultural world. The language courses offered at the Center are comprised of English, German, French, Spanish, Italian, Russian, Portuguese, Chinese, Korean and Japanese.

## **2. The General Study Abroad Program**

As in the Exchange Program, the General Study Abroad Program allows students to study abroad for one year without taking a leave of absence. However, students who would like to enroll in this Program need to make an independent application to approved institutions while they must pay tuition and fees to both Sophia and the foreign institution and arrange their own accommodation. About 20 students opt for this program every year. In 2007, 21 students went abroad to study by way of the General Study Abroad Program. Even though students are

allowed to transfer credits acquired from foreign institutions, the low number of participants in the study abroad programs has something to do with the financial issue because of the dual tuition payment to both Sophia and the host institution.

### 3. The Short-term Language Programs

Students can participate in a number of language programs available at designated foreign institutions during the summer and spring vacations for three to five weeks. This Language Program, which started in 2001, helps about 200 students every year to earn language credits in order to meet the graduation requirements. As of 2007, Sophia sent 162 students to the United States, Canada, the United Kingdom, New Zealand, Australia, France, Germany, Korea and China for the language programs. Table 6-4 illustrates the statistics of students who took language courses. As shown in the table, the majority of students, 128 out of 162 (about 79%), chose to study English and only 16 students participated in Asian language programs for Korean and Chinese. This tendency towards English illustrates again the dominance of English as an international language.

**Table 6-4**

Number of Students on Language Programs

<b><u>Summer Vacation</u></b>			
Country	Students	Institutions	Language
U.S.A.	17	1	English
Canada	15	1	English
U.K.	13	1	English
Germany	12	1	German
France	6	1	French



Korea	5	1	Korean
<b><u>Spring Vacation</u></b>			
Australia	27	2	English
New Zealand	23	1	English
U.S.A.	16	1	English
Canada	17	1	English
China	11	1	Chinese
<b>Total</b>	<b>162</b>	<b>12</b>	

Source: Sophia University (n.d.g), p. 23.

#### **4. Short-term Study Abroad Program**

Since 2005, during summer and spring vacations, students who would like to take specialized subjects in a more intensive way offered at foreign institutions may enroll for three to six weeks. They can delve into subjects such as EU politics, culture and economy. In addition students can also take part in the summer school at UCLA and in 2007 six students took courses. Participating students are allowed to transfer credits to Sophia. In 2007, 27 students took part in short term courses offered at four institutions. Six students went to the U.S.A., 14 students chose two different institutions in France and seven took courses in an institution in England. In terms of the number of the students and the diversity of the places, these programs demonstrate a low level of interest on the part of students. It might be not only because of limited availability of places, but also because of the intensity of the programs for such a short period of time.

## **5. Intensive English Education Program**

In 2008 Sophia's evolving program strategies introduced a new one semester-long language program whereby students might participate in an intensive language program at foreign partnering institutions. The first group of participants took ESL (English as a Second Language Program) courses at the University of Mississippi during the fall semester.

## **6. Future Projection**

The year 2013 marks the centenary anniversary of the establishment of Sophia. Sophia has a plan to provide students with more opportunities to study abroad. It would like to send 1,000 students abroad by 2013, about 10% of the whole student body. A variety of scholarships are being established in order to promote students' more active participation. The Exchange Program aims at increasing the number of exchange partners by five institutions and sending 300 students every year. While the new goals are quantitative, they are also expressed in qualitative terms. More attention is to be given to wider participation from such Faculties which traditionally have had low participation as law, economics, and science and technology. Because students under the General Study Abroad Programs must pay tuitions both to Sophia and a host university, the General Programs will also be revamped to send 100 students abroad through an attempt to reduce students' financial responsibilities. A wider availability of the Short-term Language Programs is also under serious consideration. Due to the increasing need for English, an effort to expand the Language Programs will be made for 400 students to go abroad by increasing the number of overseas

institutions which may be able to offer English-taught courses. Finally, Short Term Study Abroad Programs is aiming to send 200 students to programs offered in non-English speaking countries and in Asia.

A final word about Study Abroad Programs is in order. An illusion or an assumption is widespread in the higher education arena: study abroad is a magic formula which produces automatic learning outcomes. Students and policymakers have to take heed of an argument against the myth that understanding others will automatically come about by being exposed to other cultures: “intercultural contact does *not* automatically breed mutual understanding” (Hofstede, 2001, p. 424). To have a genuinely deeper understanding of other cultures requires participating students to stay in host countries for a longer rather than for a shorter period. A brief look at the study abroad programs reveals that Sophia is sending an almost equal number of students both to long term programs which require more than one semester and to short term programs which last three to six weeks. In 2007 Sophia sent a total of 437 students with 207 students on a long term basis and with 230 students on a short term basis.

#### **6.4.2 International Students and Faculty**

Academic mobility for students in Japan implies a one-way flow of international students into Japan and is regarded as a litmus test of the degree and quality of internationalization at an institution. International students become precious education resources that create a new campus environment of multicultural diversity and a global space or a global microcosm where a variety

of different cultures are interacting with one another and students are exposed to new values and ways of learning on campus while remaining in Japan. As of 2007, Sophia had 811 international students which constitute about 8% of the whole student body with 632 in undergraduate programs and 179 in graduate programs. Table 6-5 shows the composition of foreign students studying at Sophia by countries and continents.

Sophia receives foreign students from 51 countries with the U.S.A., China and Korea as the three main countries of origin. Foreign students are mainly from Asia (48%) and North America (37%). The breakdown of the current intake of international students is in marked contrast to the situation of Sophia students studying abroad. It is shown that about 36 % of international students studying at Sophia come from two East Asian countries, China (152) and Korea (138) while no single student chose to go to any Asian countries with the Exchange Program as shown in Table 6-3. The dominance of international students from Asia is reminiscent of the general trend in Japanese universities called “Asianization.”

**Table 6-5**

Foreign Students

Continent	Country	Countries	Under.	Grad.	Total
<b>Asia</b>	China	1	116	36	152
	Korea	1	104	34	138
	Others	20	60	43	103
	<b>Total</b>	<b>22</b>	<b>280</b>	<b>113</b>	<b>393 (48%)</b>
<b>Oceania</b>	Others	2	5	2	7
	<b>Total</b>	<b>2</b>	<b>5</b>	<b>2</b>	<b>7 (1%)</b>

<b>N. America</b>	U.S.A.	1	253	23	276
	Canada	1	17	3	20
<b>Total</b>		<b>2</b>	<b>270</b>	<b>26</b>	<b>296 (37%)</b>
<b>L. America</b>	Mexico	1	7	0	7
	Others	6	12	9	21
<b>Total</b>		<b>7</b>	<b>19</b>	<b>9</b>	<b>28 (3%)</b>
<b>Europe</b>	Germany	1	14	12	26
	U.K.	1	13	13	26
	France	1	8	3	11
	Others	15	26	11	37
<b>Total</b>		<b>18</b>	<b>58</b>	<b>29</b>	<b>87 (11%)</b>
<b>Total</b>		<b>51</b>	<b>632</b>	<b>179</b>	<b>811</b>

Source: Sophia University (n.d.g), p. 24.

The single country that sends the largest number of students is the United States with 276 students, which is about 34% of the whole foreign student population. This asymmetrical skewedness of the spread of donor students and nations toward China, Korea and the United States illustrates that the reality of the practices of internationalization in Sophia reflects the specific situation that the Japanese higher education systems encounter. A couple of reasons explain why these three countries occupy the larger part of the mosaic of the foreign student body. First of all, the cultural affinity and homogenization of China and Korea with which Japan shares, that is, the Confucian cultural system, lowers the psychological barrier to student mobility from these two countries more easily than for students from the West. Second, the occupation by the United States after World War II brought a new international dynamism to Japan, whereby the

political and economic tie with the United States became the most crucial strategic concern for Japan. In addition to these political and economic contexts, the importance of English as a means of delivery and the highest number of exchange partner institutions located in the U.S.A. (55 institutions) might account for the highest number of students from the United States studying at Sophia.

The number of Western countries that send their students to Sophia should not be overlooked. There are several reasons which might explain why Sophia attracts such a variety of students from different countries. First, Sophia has a long tradition of providing English-taught courses for foreign students. This tradition plays an important part in lessening the difficulty that especially Western students might encounter in achieving a certain level of Japanese proficiency in order to follow the rhythm of the classes in Japanese. In 1949 Sophia began to offer the first program in Japan taught wholly in English. Today Sophia offers a variety of courses taught in English from diverse disciplines for both undergraduate students from the Faculty of Liberal Arts and graduate students from the Graduate School of Global Studies.

It should be noted that contracts with exchange partners mention cooperation in teaching, research, student exchanges, and faculty exchanges. However, in comparison with student mobility programs based upon the contracts, mobility programs for faculty members and researchers has never been realized. At the time of the field research, the importance of faculty exchange programs was on the table for discussion and its implementation was in the

making. In 2009, Sophia is planning to launch a faculty exchange program for the first time. However, Sophia has various programs to help faculty and researchers to go abroad. It has a sabbatical system, which is relatively rare in Japan, and during the sabbatical it pays full salary.

Unlike other Japanese universities where the proportion of foreign faculty members is still small and their areas of teaching are mainly languages (Umakoshi, 1997), Sophia takes pride in its much higher proportion of foreign faculty members engaged in a wide spectrum of disciplines. A former dean states that “Sophia has a reputation for hiring foreign teachers where many other universities have been very reluctant in doing that and that has only started to change in the last 10 years or so” (interview with a dean). As of 2007, 93 (about 17%) of the 541 full-time faculty, one out of six faculty members, is from one of 19 countries. This ratio shows that Sophia is one of the Japanese universities with the highest ratios of foreign staff. For instance, Tokyo University has less than 5% and Waseda University has about 8% (Sophia University, n.d.e). The breakdown of the number and origins of foreign faculty is shown in Table 6-6.

### **6.4.3 Regional Network**

In addition to the above mentioned Short-term Language and Study Abroad Programs provided during summer and winter vacations, the summer vacation period in 2008 witnessed the birth of another international program. Sophia hosted a program in August, 2008 which provided an open discussion forum with 8 students from each of the four Jesuit universities in East Asia: Sogang University from Korea, Fu Jen Catholic

University from Taiwan, Ateneo de Manila University from the Philippines, and Sophia University. This special program called “Global Leadership Program for the Four Jesuit Universities in East Asia” chose as its first theme the problem of inequality, which is a common denominator that each country is facing. The

**Table 6-6**

Foreign Full-Time Faculty

Country	No. of Faculty	Country	No. of Faculty
U.S.A.	29	Italy	1
Canada	5	Australia	3
Germany	11	India	4
U.K.	10	Korea	2
France	8	China	2
Spain	5	Singapore	1
Austria	2	Argentina	1
Ireland	2	Mexico	1
Luxemburg	1	Brazil	3
Russia	2		
<b>Total</b>		19	93

Source: Sophia University (n.d.g), p. 24.

theme, *How should students cope with inequality?*, was expected to foster participants’ understanding of inequality based upon students’ own experiences in their own countries through discussion, lectures, and fieldworks. An administrative staff member in charge of the Overseas Liaison Center initiated the idea of the program and points out that this program is a good example which shows Sophia is willing to shift its gears from the West to Asia: “I want the



student to put their eyes on Asia because Japan is located in Asia” (interview with a staff member). He adds that this shift of attention to Asia has also led to reconciliatory developments, important because these three countries were occupied by Japan in the early 20<sup>th</sup> century. He hopes that the program will provide a great chance for participants and participating institutions to become more faithful to their commitment to the common Jesuit education goal, Men and Women for others, With Others. A top-level administrator also expresses his desire to strengthen the ties with Jesuit higher education institutions in Asia. He mentions:

I would like to start now a discussion with the Jesuit universities in Asia to establish a much stronger network and exchange programs at the academic level not only to work together but also to have common projects in the third world countries. (interview with a senior administrator)

Sophia’s recent emerging shift of focus from the Western world towards Asia is related to the conviction that:

regional conflicts, poverty, environmental issues and tensions should be subject to regional understanding of the issues because the regional issues cannot be easily resolved with the benefits of Western scholarship alone as they are deeply rooted in each region’s politics, economy, culture, and history. There is a need for new theories and methods for addressing these problems based on an all-encompassing understanding of the contributing factors. ... By living and working with people from different parts of Asia, we may find new solutions to problems that we face as a whole. (Sophia University, 2008, p. 30)

As was mentioned, internationalization at Sophia has been student-centered. A high-ranking administrator, however, expresses his desire to further explore the possibilities that the Jesuit network around the world may be able to offer so that faculty and administrative staff can benefit from the network:

Before, such interactions between our universities have been mainly student oriented but we should expand this so that it will involve professors from different universities engaging in academic exchange. In addition, I would like to see people outside of the Society included in this as well, such as laymen and administrative staff. We should not limit this network to pertain to just Jesuit universities and extend it to universities that are interested in working with us. (interview with a senior administrator)

#### **6.4.4 English Programs**

The higher education arena in Japan tends to admit that teaching or studying in English as the *lingua franca* is “a necessary evil in order to be a player in the global educational market” (de Wit, 2002, p. 187). As the world economy is becoming more interconnected globally, lack of a good command of English and knowledge of international environments “creates a glass ceiling in employment”, which implies the need to offer more English-taught courses (Santiago, Tremblay, Basri & Arnal, 2008, p. 257). The expansion of English as a language for instruction is largely indebted to a number of demands as Sophia tried to respond to the needs of the times. Sophia did not ignore this demand because, from the beginning of its history, it has recognized understanding other cultures entails mutual engagement and understanding through communication. The more the world feels the power of globalization, the stronger the importance of English becomes not only for trade but also for academia. Sophia’s astute response to the strong demand for English led it to offer more English-taught classes than any other Japanese higher education institution. According to a faculty member engaged in internationalization since the 1980’s, the respect for English as an academic language at Sophia helps Sophia to have a competitive edge over other national and private Japanese universities which think that

“English is something that translators do and buy their English skills when they need it” (interview with a faculty member).

Sophia offers two types of programs to foreign and Japanese students in terms of the language: English-taught and Japanese-taught programs. English-taught programs constitute the increasingly fundamental pillar of the internationalization of the university curricula and they are the major source which attracts foreign students seeking to study in Japan as well as Japanese students. Amongst eight undergraduate Faculties at Sophia, seven Faculties provide courses taught in Japanese while the Faculty of Liberal Arts offers all courses only in English. Graduate programs have 10 divisions with 23 programs. English-taught programs are available only in the Graduate School of Global Studies. Considering this global reality that emphasizes the importance of English in both academia and in the business sector, senior administrators began to implement two key agendas which were expected to foster the usage of English throughout the campus. One is a set of new guidelines and terms for hiring new faculty. One of these terms stipulates that new faculty members should be able to teach and publish research in English. The other is an attempt to expand the participation of Faculties in offering English-taught courses. The senior administrators would like to have other Faculties and Graduate Schools other than the Faculty of Liberal Arts and the Graduate School of Global Studies increase the number of English-taught courses. They believe that to have more courses taught in English throughout the whole university will make the

university more international which in turn will enhance its institutional competitiveness.

However, these strategies focusing on English run into some critics in the social contexts of Japan. These critics urge those involved in internationalization to become more sensitized to local contexts rather than blindly jumping on the bandwagon of internationalization. The strong push for course offerings taught in English from the top-level administration engenders a subtle repercussion throughout the campus. Interview data indicates that there is a palpable degree of resistance from Japanese faculty members. A top-level administrator encapsulates the general milieu amongst Japanese faculty members in the following way: “we are proud to be Japanese” (interview with a senior administrator). A Japanese dean also states:

Sophia is basically a Japanese university and my understanding is that we should continue teaching things in Japanese as long as the majority of the class is Japanese students. It would be stupid of me to teach Japanese students in English. (interview with a dean)

From a similar perspective, a couple of non-Japanese faculty member interviewees mention that one of the widespread perceptions in Japan about offering courses taught in English is that the course offerings taught in English are deemed to pose a serious threat to the Japanese cultural identity of the students. Another barrier that prevents Sophia from increasing the number of classes in English is the small pool of professors that have competence in teaching in English. The unwillingness of professors to use the English language as a medium of class communication might be a factor that slows the

internationalization process at Sophia. This resistance to the top-down pressure of the highest administrators on faculty members to teach courses in English illustrates not only that internationalization has not yet fully permeated the whole fabric of Sophia, but also that the success of internationalization is largely dependent upon the culture of the organization and the support of faculty members.

Despite the general resistance to offering courses taught in English throughout the campus, the Faculty of Science and Technology launched a pioneering program called “Systematic education in English needed by scientists and engineers for survival in today’s global society” in 2005 with the support from the MEXT. The faculty member who took the initiative in creating the program recognized the dire need of a program which could help students of science and technology to learn the terminology of technology:

I always felt some needs for our students to learn the technical terms as well as technical listening because the vocabularies we use are completely different from those we use in normal conversations and for the academic or technical listening we need to be very precise. (interview with a faculty member)

The purpose of the program is to inculcate in students English terminologies in science and technology so that they can read and publish articles in journals in English, take part in international conferences and comfortably communicate with international scholars.

However, this increased focus on English brings another concern with it. Since the largest number of exchange partner institutions is located in the United States and the largest number of students goes to the exchange partner

institutions in the United States, internationalization at Sophia might be in danger of being regarded as Americanization, as a top-level administrator posits. He argues that internationalization at Sophia should expand its horizon beyond the United States and strengthen its ties with Europe and especially with Asia. A dean also shares a very similar opinion:

In many cases in my eyes internationalization is a sort of “Americanization.” The United States is the model to imitate. ... We can learn a lot from their experiences but that is not only the university system. ... Some people in the government are just trying to copy the American model, which is a catastrophe. (interview with a dean)

How can Sophia expand its internationalizing programs beyond the United States and Europe? How can Sophia make internationalization permeate the whole fabric of students and faculty rather than leaving internationalization in several pockets on the campus? These are the questions that senior leadership at Sophia faces.

#### **6.4.5 International Mission in Cambodia**

Sophia’s activities at Angkor Wat in Cambodia, a complex of temples which were mainly Hindu but some Buddhist, represent its internationality being put into actual practice in Asia. Sophia has been actively dedicating a number of resources to the preservation of Angkor Wat and to the training of Cambodian staff since 1980. A top-level administrator who has been directing the Mission states that the purpose of the Cambodia Mission is to provide Cambodian archeologists and technicians with technical assistance so that “they will be able to use that know-how to think about ways to preserve their monuments independently. That is a part of our ideal for internationalization” (interview with

a senior administrator). The Sophia University Cultural and Training Center was founded in Siem Reap city, Cambodia, in 1996 and was transformed into the Sophia Asia Center for Research and Human Development. The Sophia Asia Center has been playing a key role in fostering international academic exchanges related to the Cambodia Mission. It is now trying to help researchers to cope with such global issues as “the protection of cultural properties and dangers presented by tourism, as well as problems related to ethnicity, population, food supply, and environment” (Ishizawa, 2006, p. 100). The efforts of the Sophia Asia Center driven by the principle of “Preservation and restoration of Cambodian heritages, by the Cambodian people, for the Cambodian people” have produced a substantial result. Closely related is the academic programs for Cambodians that brought Cambodian students to Sophia for postgraduate degrees. Since 1991, five PhD’s and 13 masters have been conferred on Cambodians, all of whom went back to Cambodia and are now working at the Sophia Asia Center.

Since 2006, the Angkor Wat project has begun to serve as a medium for a deeper level of internationalization focusing on international cooperation to aid cultural heritage education. Within the purview of the Sophia Asia Center, the Program for the Promotion of Strategic International Cooperation was launched with the hope that it would enhance the internationalization of the Sophia University graduate school. Four foci of the Program are the following:

- (1) To build an education system modeled around the theme of cultural heritage.
- (2) To train human resources to engage in environmental conservation and regional planning.
- (3) To raise the profile of cultural heritage education as a universally acceptable and meritorious basis for international cooperation and ethnic pride in the region.
- (4) To have young researchers

from both Japan and Cambodia undertake forefront research at monumental sites. (Y. Ishizawa, personal communication, June 15, 2008)

The Program for the Promotion of Strategic International Cooperation seems to a single internationalization program at Sophia which operates at a global level in collaboration with international researchers and teaching staff from Japan, Cambodia, and France. In 2006 a new course on cultural heritage was offered for Cambodian and Japanese students comprising of on-site lectures and training. The Program is expected to expand its scope of engagement in the cultural heritage education as a means for human resource training to the wider parts of Asia and ultimately to all around the globe (Y. Ishizawa, personal communication, June 15, 2008).

In addition to the research function at regional and international levels, the Angkor Wat Mission also plays another important role as the site which provides Sophia students with a variety of immersion and in-service programs which help participating students to internalize what it means to live for and with others, which is closely intertwined with the promotion of justice. In 2007, Sophia started the Cambodia Exposure Tour program in order to give more opportunities to students for direct exposure to the local way of life and to see first-hand the restoration work being undertaken at Angkor Wat. The Tour is composed of three different programs. Students can do volunteer work in a pre-school learning center located in one of the poorest neighborhoods in Siem Reap city, close to Angkor Wat. They help young children by offering education in literacy and hygiene. Students can also experience the reality of poverty by



visiting the largest trash dump in Cambodia as well as an occupational training center. This exposure to the economic situation in Cambodia leads students to be more aware of the economic disparities around the world. Finally, discussions with students from the Royal University of Phnom Penh aim at cultivating a sense of empathy and understanding towards other cultures.

Before these new programs, it seems that Sophia's internationalization programs were mainly aimed at serving academic purposes. However, the introduction of these programs appears to expand the internationalization horizon at Sophia by adding social dimensions to it. Students are given the opportunities to become whole persons characterized by a true sense of solidarity with the poor and the underserved.

## **6.5 Organization Strategies**

This section is concerned with organization strategies as another key element of internationalization activities that Sophia has adopted. Organization strategies are the major tools and initiatives that help to foster the thorough permeation of the international dimension and culture into an institution by means of developing policies and administrative systems apposite to the educational philosophy of an institution and the context surrounding it. The lack of underpinning by a strong organizational commitment and structure might give rise to the demise of internationalization, which implies the importance of a well-established and entrenched organizational commitment and structure (de Wit, 2002). As was illustrated in the third chapter on internationalization, organizational initiatives at an institutional level are categorized into four areas:

governance, operations, services, and human resources (Knight, 2004). In the following section, however, due to the scope of this study, only the components of governance and operations will be examined.

### **6.5.1 Governance**

Diverse elements of internationalization require effective coordination and support by administrative structures at the center. There are two principle groups who spearheaded the drive for internationalization at Sophia. The first group is the Board of Trustees. A Japanese Jesuit priest retains the highest position as Chancellor, the chair of the board. The board meets once a week to discuss a range of issues related to internationalization. A senior administrator confirms that the board is a very active group in support of internationalization. The second group is composed of the president and three vice presidents who also hold weekly meetings. Interview data with top-level administrators such as the chancellor, the president, the vice president for academic exchange, and the vice president for student and general affairs demonstrate that they acknowledge the crucial role of internationalization in the era of globalization and the imperative of the institution's continuous efforts to consolidate its rich history as the front runner in Japan of internationalization. They also unanimously express their complete support for internationalization throughout the university and are well aware of the reasons why Sophia has to offer ongoing international activities and programs rather than remaining nostalgic for the institution's historic achievement.

The composition of the top-level administrators, who are the most important catalysts acting as agents for change, has a strong air of internationality, which is very rare in Japanese universities, says a faculty member. This faculty member who has been heavily involved in internationalization highlights this unique international characteristic of the senior leadership at Sophia which includes two foreign vice presidents, an American and a Belgian, in contrast to other Japanese universities. He states that “I think one of the big differences between our peer institutions and Sophia is that these other institutions would die rather than have a foreigner anywhere near them in their administration” (interview with a faculty member). The president is a non-Catholic Japanese, and since the 1980’s as a faculty member, he has been always at the heart of the project for the preservation of Angkor Wat in Cambodia. He has been also engaged in creating the international network and system that trains and supports local people so that they are equipped with the ability to sustain the World Heritage site. The vice president for academic exchanges, a non-Catholic American, was appointed in 2005 with the creation of the post. She had been teaching Chinese history in the Faculties of Comparative Cultures and Liberal Arts. Several interviewees mentioned that internationalization at Sophia is expected to gather greater momentum because these two top administrators have “a very deep sense of internationalization” (interview with a faculty member).

The function of the top-level administration is not deemed to be beyond reproach by faculty members. Their criticism leveled at the senior leadership

centers on a set of telling issues. Their critics do not fully endorse the direction in which the top-level administrators are leading Sophia because they perceive that the horizon of the internationalization of the top-level administrators is parochially confined to Japan and Asia even if they would like to make Sophia an internationally competitive institution. A dean argues that “if the top-level administrators want to make Sophia University a world ranking university, they have to imitate world ranking universities” (interview with a dean). A former dean has a harsher view of the senior leadership. He says that “There is no policy of internationalization. Even the president or vice president has no clear vision for the near future. They are very busy with the every day job and they have no time for thinking about the future” (interview with a dean).

To design and create a plan is relatively easy but to put it into play is not simple. Universities are aptly looked on as “loosely-coupled systems” (Weick, 1976) or “organized anarchies” (Cohen & March, 1986). Despite the centralized administrative structure for internationalization at Sophia, a senior administrator finds it very difficult to change a system or organizational culture because of the innate conservatism of faculty members who would not like to embrace change or pressure from the above with the hope of preserving their existing turf. For instance, even if the top-level administrators would desperately like to foster internationalization by increasing courses taught in English offered by Faculties other than the Faculty of Liberal Arts and the Graduate School of Global Studies, a high level of resistance causes the plan to be very sluggish.

Nationalism and the lack of competency in teaching classes in English on the part of faculty members prevents Sophia from achieving its goal with ease. From faculty members' point of views, there is a broad consensus that they regard the top-level administrators as too bureaucratic and perceive that the administrators' decision-making process and speed is far too slow. However, the bureaucracy at Sophia subject to the faculty members' criticism is not limited to Sophia. Interviewees who expressed their disappointment at the senior administration admitted that this characteristic of bureaucracy is not particular to Sophia but is a prevalent culture in Japanese higher education institutions. Organizational culture can be a powerful medium when it permeates all stakeholders of a university. It is likely that failure to address a widespread perception about the bureaucracy will compound the top-level administrators' efforts to make the institution international. When I interviewed several faculty members, they grumbled about the lack of clear direction and the definition of internationalization at Sophia. A dean states flatly that "there is no basic policy aside from the student exchange programs" (interview with a dean). A number of interviewees point out that some faculty members find it hard to resonate with the reasons for internationalization. This grumbling seems to reflect the reality that Sophia's internationalization efforts have not substantially permeated the whole university community because "the consciousness of internationalization is not strong among some faculty members" (interview with a faculty member). Given the fact that helping faculty to engage in internationalization policy is a critical point for fruitful realization of the mission of an institution (Brustein,

2007; Green & Olson, 2003), senior leadership at Sophia is facing a difficult challenge.

Non-Japanese faculty members draw attention to widespread nationalism in Japanese society and Sophia as a significant barrier to internationalization. An American faculty member mentions:

The nationalism is a kind of a patriotic pride or a kind of a misunderstanding of their history. Even now there is a kind of an allergy towards foreigners and internationalization is regarded as a denial of Japanese uniqueness. The Japanese do not like that [the movement for internationalization] a lot but inside the university it is more subtle. (interview with a faculty member)

Another aspect of governance is the extent to which the international dimension is acknowledged in institutional mission statements and policy documents. As was referred to in the section on motivation, the importance of internationalization is well recognized in institutional documents, such as the Grand Layout, that contain information about Sophia's desire for renewal of education, research and the campus facilities for its centenary anniversary in 2013. However, it was no small wonder to see that there is no comprehensive policy document such as a manual for internationalization. A top-level administrator admits that a document containing a grand policy design for internationalization does not exist at Sophia. The administrator says:

It would be nice if there were a document for the grand scheme for internationalization. We have been trying to persuade the university to make one for internationalization. We still have not succeeded in setting the body to make international strategy. (interview with a senior administrator)

The lack of a grand strategy design seems to let faculty members submit basic ideas of internationalization programs on an *ad hoc* basis. A number of proposals

were made without a specific plan at the inception stage, but they have since been transformed into a number of programs.

### **6.5.2 Operations**

Facing the immense challenges of globalization and the local competition engendered by the change of the Japanese government's education policy, Sophia recognized the need to bolster its international strategies and programs on the campus. This gave rise to the organizational restructuring of administrative and academic units with the hope that the restructuring would solidify the institution's already well established internationalization programs.

#### **1. Overseas Liaison Center**

Student mobility at Sophia is the principle internationalization dimension for students and it is the policy with the longest history. The Overseas Liaison Center at Sophia functions as the major umbrella office for communication, liaison, and coordination. The Center provides students, both incoming and outgoing, with key academic information and administrative support for individual mobility. The information and support includes information on how to apply for Exchange Programs and other study abroad programs and on scholarships for study abroad. The Center also provides materials that mediate and support the demands put forward by students: course catalogs of exchange partner institutions and reference books on institutions around the world. The director of the Center is working under the supervision of the vice president for academic exchange and also in close collaboration with the vice president.

## **2. Vice President for Academic Exchange**

Higher education institutions which aim at making themselves international give great weight to the creation and revision of administrative structures that support international activities and produce new international programs. Centralizing internationalization policy at Sophia under a single umbrella is necessary in order to strengthen the already flourishing international programs, develop new programs, coordinate the growing number of international activities, and make more visible the institution's international profile. The apotheosis of this structural amendment at Sophia is shown by the creation of a vice president for academic exchange in 2005 as the chief internationalization officer at Sophia. Though there were many excellent international programs at Sophia, no substantial institutional structure that provided advocacy and leadership for international activities was clearly present. The creation of the vice president seems to be a pronounced sign of Sophia's more serious commitment to enhancing the international educational environment and creating new programs within and outside the university.

The establishment of this vice presidency underlines the importance that senior leadership places on internationalization. The vice president is charged with implementing and coordinating effectively the flow of information, strengthening the collaboration amongst personnel and units, and overseeing the whole spectrum of its efforts to become a more international institution. On the one hand it may seem that the establishment of the vice president for academic exchange created another layer of bureaucracy, however, it signals a more sober



message to the university-wide constituency that the creation of the vice presidency is to make internationalization a university-wide initiative which not only enhances the support for students and faculty but also plans and implements internationalization strategies in a more organized way. A faculty member mentioned a positive aspect which was brought about by the establishment of the vice presidency. The process and speed of internationalization has got faster and more responsible: “the vice president has sped the whole thing up. What used to take six months now can be done in six weeks. We used to waste a lot of time doing nothing except waiting for the next meeting” (interview with a faculty member). In a nutshell, the creation of the vice presidency is a major step in the direction of integrating the international milieu into the fabric of the institution across the university.

However, a word of caution should be mentioned. Academic exchange is only a small piece of a whole picture of internationalization policies. The title of “vice president for academic exchange” itself seems to show more or less the current picture of Sophia’s prevailing understanding of internationalization, which gives greatest focus to student mobility.

### **3. Restructuring Academic Units**

One of the most prominent restructuring plans of the academic units of the university is the creation of the Faculty of Liberal Arts with its relocation from the Ichigaya campus to the Yotsuya campus, the main campus located in the center of Tokyo, in April 2006. A senior administrator explained why the decision for the relocation was made:

One of the main reasons why this was implemented is that in general, the Japanese tend to withdraw from interaction with foreigners either because they feel uncomfortable or because they think that other cultures exist in a different world from them. We wanted them [Sophia students] to understand through experience that it is very natural to interact with people of other cultures and that the world is, and always has been made up of a multitude of different people. Looking at the campus now, I believe that our attempt has been successful. (interview with a senior administrator)

The history of the Faculty of Liberal Arts, which underwent many vicissitudes in terms of names, aims and location, shows Sophia's efforts to keep pace with emerging needs and issues so that students and faculty can cherish the particular educational benefits related to the internationalizing of the educational contexts. Since its inception about six decades ago, the Faculty has evolved and undergone several metamorphoses of its names into its current name. These name changes are a useful example of an illustration of the shifting focus on international studies and the efforts to continue to respond to the needs of the day. The previous name of the Faculty of Liberal Arts was the Faculty of Comparative Culture, but its provenance can be traced back to the International Division founded in 1949 in order to meet the needs of foreigners, especially Americans. The Division was the first program taught entirely in English in Japan. A subsequent face of the Division emerged with the independent Faculty of Comparative Culture in 1987. The year of 2006 eventually saw the Faculty move onto the main campus and its name changed to the Faculty of Liberal Arts. The evolution of the Faculty is "a product of the Jesuit vision of Christian Humanism that seeks not so much to convert the world as to work together with the peoples of the world to make this a better world" (Gardner, 2008, p. 3).

The transfer of the Faculty of Liberal Arts makes possible a number of positive aspects with the resulting increased presence of international students on the main campus. According to a top-level administrator, due to the transfer, “the Yotsuya campus is something like a microcosm. The whole Earth is represented here and students are able to interact with people of different cultures on a very normal daily basis” (interview with a senior administrator). This relocation of the Faculty has resulted in the increase of the extent of internationalization at home (Knight, 2004; Wächter, 2003) in that it helps Sophia students who cannot participate in study abroad programs to be exposed to a diverse intercultural environment on the campus and foreign students to have more chances to interact with Japanese students and other foreign students outside the Faculty of Liberal Arts. Through the cross-listing system, students from different Faculties are allowed to enroll in English-taught courses in the Faculty of Liberal Arts and international students or exchange students to take classes in other Faculties and participate in extracurricular activities. This relocation plays an important role “as an educational resource which enriches education beyond the actual academic contents that the universities offer” (Horie, 2002, p. 75).

The other restructuring plan of the academic units is the creation of the Graduate School of Global Studies in 2006 so that the School is able to redirect “Sophia’s traditional strengths in area studies towards issues of globalization. It emphasizes inquiry into the contemporary world and its historical antecedents” (Sophia University, n.d.f, p. 2). The former graduate school used to have four

different graduate programs: internationalization, area studies, comparative studies, and linguistics. According to a dean, it is noteworthy that the creation of the School was the only project in the university that was initiated not from above but from below at the faculty level. Recognizing the need to become competitive at least in Japan against other peer institutions, some faculty members began to feel the need of creating a comprehensive unit under which a number of strewn programs would be assembled because they believed that the creation of the unit would make the already existing programs stronger and more visible. The School was awarded a grant through the 21<sup>st</sup> Century Center of Excellence Program of the MEXT from 2002 to 2007, during which the Graduate School was able to make itself an internationally known graduate program for area studies and to establish several international networks with foreign institutions. A dean says that the School is now recognized by major international organizations as the center of global studies in Japan. The Graduate School is offering three major programs: global studies, international business and development studies, and Japanese studies.<sup>23</sup> A deeper look at the direction of the School reveals that it is geared towards the humanitarian contribution to the underprivileged. The dean mentions:

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<sup>23</sup> In 2001 the MEXT declared that it would create 30 world-class research universities in Japan which would receive focused financial support from the MEXT. However, this scheme became subject to public debate and the MEXT ended up creating an alternative program called the 21<sup>st</sup> century Center of Excellence Program, whose purpose is to promote world-class research units. This Program illustrates the Japanese government policy that distributes research funds based on competitiveness and also demonstrates that the Japanese higher education sector has become more accountable, the emergence of “audit culture” (Shore & Wright, 1999).

Our global studies should focus more on people that are voiceless and left out of the benefits from economic development. Many of my colleagues are more concerned with people with fewer opportunities in Japan and outside. Even if we are talking about global studies, we would pay attention to those with fewer opportunities. (interview with a dean)

Even though the efforts to restructure the academic units by relocating or recreating the units brought several positive effects onto the campus, these effects are not immune from criticism amongst the constituency. A dean argues that the restructuring was not an effective vehicle for the full-scale expansion and implementation of internationalization and there is much room to be desired for internationalization at Sophia to become more active and relevant. The dean points out that a more careful organizational restructuring effort is needed for Sophia to become a better internationalizing institution: “they [senior administrators] want to become more international but they don’t want to change the structure of the university. They don’t want to change the department structure or the administrative structure and if they don’t do that, it is impossible” (interview with a dean).

## **6.6 Conclusion**

Sophia University has been the pioneering university for internationalization in Japan from its inception in 1913. Responding to the local and international environmental factors that influence its operation, Sophia has continued to develop and implement internationalization programs when higher education institutions around the world have faced new challenges and opportunities that globalization has brought about.

Investigation into Sophia's internationalization brings to light several noteworthy findings. First, concerning motivation, international programs at Sophia are geared mainly towards the purposes of intercultural understanding and global citizenship. However, it is noteworthy that the for-profit rationale for internationalization does not play any noticeable role as a motivation although almost all interviewees designate financial stringency as the greatest obstacle that Sophia is facing. Second, international programs at Sophia are dominantly student-focused and the Study Abroad Programs have been the most important part of internationalization. Third, a look at the implementation of programs indicates that the traditional convention common in Japan of waving aside Asia but embracing Europe and the U.S. seems to be giving ground to greater attention being paid to Asia incrementally even if outbound student mobility is still in the direction of English and Western countries. This shows that true internationalization cannot be achieved if the general trend and assumption persists that internationalization is equal to the ability to use English or any European languages and to be familiar with American and European cultures. Fourth, in Japanese contexts, a strong preference for English is caught in programs strategies in terms of foreign partner institutions, partner institutions that Sophia students choose to study abroad, and the number of courses taught in English at Sophia. However, this overemphasis on particular regions and languages might limit the relevance of internationalization policies. Finally, Sophia has centralized the management of its thrust towards internationalization with the vice president for academic exchange in charge. The creation of the vice

president has brought positive impacts on the campus in that it demonstrates the serious commitment of the university senior leadership to internationalization and also promotes a more organized collaboration and support across the campus.

## **CHAPTER SEVEN**

### **THE ANALYSIS OF GEORGETOWN**

As one of the most prominent higher education institutions in the United States, Georgetown has undergone an evolutionary transformation from a national university to a global university. Between the late 1960s and the end of the 1980s Georgetown was described as a national university which had students from every state of the nation. However, according to the president of the university, Georgetown is now regarded as “a global institution, responding to the challenges of globalization in ways that are unique to our time” (Georgetown University, n.d.d). This chapter aims to illustrate the university-wide efforts to make Georgetown international and global and to provide opportunities for its stakeholders, especially students, to broaden their understanding of different cultures and to help them to engage in the world responsibly. This chapter begins with a brief overview of the context of the higher education system of the United States, and then describes motivation, program strategies, and organization strategies of internationalization policies.

#### **7.1 U.S. Higher Education**

It is important to identify and understand the local contexts in which an institution operates. This chapter on internationalization policies at Georgetown requires the understanding of the U.S. higher education system which is the most diverse and complex system in the world. The current structure of U.S. higher education is heavily indebted to the British undergraduate college and the German research university models. According to Eckel and King (2006), the



contour of U.S. higher education has been shaped by three major philosophical beliefs. First, limited power of governments and “freedom of expression,” ideals that Thomas Jefferson upheld, made it possible for a variety of tertiary institutions to be founded in affiliation with a range of different entities such as states, religious organizations, and individuals. The second key philosophical influence is the belief in the market mechanism. This belief has led higher education institutions in the United States to be severely competitive for students, funds, and faculty “under the assumption that diversity and high quality are best achieved through competition rather than centralized planning” (Eckel & King, 2006, p. 1035). Finally, a commitment to equal and open access for all individuals has influenced U.S. higher education. This commitment established the community colleges, “the one uniquely American type of institution” in the 20<sup>th</sup> century (Eckel & King, 2006, p. 1035).

Unlike most countries which control and supervise their higher education systems through the ministries of education, higher education in the United States has no national system. However, some institutions receive federal funding for research and specific projects and most institutions receive indirect help through federal programs of financial aid to students. The 50 states support and operate a system of public universities and colleges. Each state has the supervision of a single governing board, which selects the head of the system, that is, chancellor or president, and decides the direction of the system. Members of the board are either appointed by the state governor or elected by state residents.

Diversity and size are another distinguishable characteristic of U.S. higher

education. The primary source of funding divides U.S. institutions into three categories: public, private, and private for-profit. There are two revenue sources which are particularly important to U.S. higher education institutions: “state appropriations, particularly for public institutions, and tuition and fees” (Eckel & King, 2006, p. 1040). In addition to the two key financial sources, private donations from individuals, organizations, and corporations contribute to higher education institutions, which is rare outside the U.S. (Eckel & King, 2006, p. 1040). The American Council on Education (2007) shows that as of the fall of 2005 there were 4,352 institutions in which about 17.5 million students were enrolled. It is noteworthy that 1,763 (41%) public institutions receive about 75% of the total enrollment (about 13 million students) and nearly half of the enrollment at public institutions was students at two-year community colleges.<sup>24</sup> According to the Carnegie Foundation for the Advancement of Teaching (n.d.), there are six institutional categories: associate’s colleges (community colleges), doctorate-granting universities, master’s colleges and universities, baccalaureate colleges, special focus institutions, and tribal colleges.<sup>25</sup> 1,504 (35%) institutions

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<sup>24</sup> It is noteworthy that in contrast to the U.S., an exactly opposite phenomenon happened in Japan in that about 75% of students at tertiary level in 2003 were enrolled at private universities and junior colleges.

<sup>25</sup> **Associate’s Colleges:** Includes institutions where all degrees are at the associate's level, or where bachelor's degrees account for less than 10 percent of all undergraduate degrees; **Doctorate-granting Universities:** Includes institutions that award at least 20 doctoral degrees per year; **Master’s Colleges and Universities:** Generally includes institutions that award at least 50 master's degrees and fewer than 20 doctoral degrees per year; **Baccalaureate Colleges:** Includes institutions where baccalaureate degrees represent at least 10 percent of all undergraduate degrees and that award fewer than 50 master's degrees or 20 doctoral degrees per year; **Special Focus Institutions:** Institutions awarding baccalaureate or higher-level degrees where a high concentration

belong to associate's colleges and 1,397 (32%) special focus institutions received about 1.3 million students (American Council on Education, 2007).

When it comes to internationalization in American higher education institutions, American tertiary institutions have experienced two different waves of internationalization which posed different challenges and in turn suggested different administrative implications. The first wave was a direct offspring of the experiences brought about by World War II while the second wave took place in the last two decades of the last century as a result of the globalizing world (Merckx, 2003). Traditionally internationalization policies have focused on foreign language and area studies (Eckel & Kezar, 2003, p. 13). The annual report of OECD illustrates the trend in student mobility (OECD, 2008). In 2006, about 2.9 million students in tertiary institutions were enrolled in universities outside of their country of citizenship, with more than 1 million in 2000. The United States received about 20 % of those foreign students worldwide, making it the top education provider for foreign students. According to the Open Doors report (the Institute of International Education, 2007), the number of international students studying in colleges and universities in the United States increased by 3% to a total of 582,984 in the 2006-07 academic year. The top five countries sending students to the U.S. were all in Asia: India, China, Korea, Japan, and Taiwan. Asia was sending the largest number of students composing about 59% of students studying abroad. However, a strong discrepancy is detected in the

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of degrees is in a single field or set of related fields; **Tribal Colleges:** Colleges and universities that are members of the American Indian Higher Education Consortium. (The Carnegie Foundation for the Advancement of Teaching, n.d.)

statistics about American students studying abroad. The number of American students studying abroad hit a record high with an increase of 8.5% with a total of 223,534 in the academic 2005-06 academic year. The leading destination region was Europe with about 58% of students choosing to study there and the United Kingdom, Italy, Spain, and France were the most popular countries. Only 8% of U.S. students chose to study in Asia and China was the leading host country. However, China was seven of the top 20 leading destinations of U.S. study abroad students.

## **7.2 Motivations**

Georgetown has been implementing internationalization strategies driven by a range of motivations to become a leading institution in the United States. According to a senior administrator, understanding three criteria is helpful in having a comprehensive perspective on Georgetown's developing global operations, which are conducive to making Georgetown a global institution. These three criteria turn out to be the nodal points around which a matrix of motivations spring, therefore, it is important to have a better understanding of these three criteria prior to a more detailed description of motivations at Georgetown.

The first criterion is *how a specific project relates to Georgetown's basic business model*, which is linked to the motivation for profit. The senior administrator admits that living in the current economic context, if Georgetown does not seize opportunities that create revenue, peer institutions will enjoy a comparative advantage in financial resources to invest in their international

engagement. His concern is that this will in turn make Georgetown less viable to recruit the best students and faculty nationally and internationally. However, even though the senior administrator admits the importance of a revenue-generating criterion at Georgetown, he is not sure of the actual validity of this criterion for internationalization policies at Georgetown. He states:

We have not figured out the first model yet. We were able to generate some revenues but there is no consistent pattern yet that has emerged. We still don't know whether globalization will be a new source of revenue to help to us to invest in the core of our institution. (interview with a senior administrator)

The second criterion is *whether the projects can create new opportunities for students and faculty to deepen their academic study*. The senior administrator deems it relatively easy to find ways of strengthening academic opportunities for faculty and students through a range of new global opportunities. The third criterion is *whether the projects help Georgetown to be responsive to the needs of those who have been marginalized by the forces of globalization*. The senior administrator emphasizes that this third criterion is inextricably related to and inspired by Georgetown's identity as a Catholic and Jesuit institution. He states that an enormous number of external requests are pouring in for Georgetown to become engaged in works that address the needs of those marginalized by globalization at a global level.

### **7.2.1 Human Development**

According to the United Nations Development Programme (UNDP) (1990), human development is "both the *process* of widening people's choices and the *level* of their achieved well-being" (p. 10). Two dimensions are necessary

conditions for human development. One is the need to *strengthen* human capabilities and the other is the need to *use* the gained capabilities in the activities of daily life. Many countries are devoid of social and economic infrastructures and capabilities, which makes almost impossible for them to battle against such pressing issues as poverty and global pandemics independently. The president of Georgetown calls attention to the argument that provision of a range of programs at the global dimension is a mere necessary condition rather than a sufficient condition for a global university. A true global university emphasizes the global responsibility of universities linked to human development:

A global university has a responsibility to do more than build bridges in the global community. ... How do we develop human potential nationally and globally? ... We cannot forget our responsibilities ... of developing human potential abroad. ... Helping to promote human development is one of the most important functions for universities in this new century. (Georgetown University, n.d.d, Speeches section)

Corroborating this view, a senior administrator states that the core of the contents and direction of global projects and programs at Georgetown are geared towards the human development of emerging and developing countries. He underlines that Georgetown's commitment to human development is not a question of choice but of global responsibility:

I would say some of the works that we are doing seem to fit into a logic that would be best described as human development. ... I believe that there is a fundamental paradigm shift in our understanding in the nature of our responsibility to more than three billion people who live on less than two dollars a day. ... As a Catholic and Jesuit institution, it is so central to the very character of our institution. We don't have any alternative but to ensure that we address that question. This is the sweet spot or the core of what universities

do and it is what we are being asked to do. (interview with a senior administrator)

The recognition of human development as an indispensable moral responsibility of Georgetown leads Georgetown to be engaged in global issues, such as the battle against epidemic diseases. This emphasis on an institution's global responsibility gives rise to a need for the further discussion of an emerging role of higher education institutions and a re-visioning of internationalization.

### **7.2.2 Embodiment of the University Mission**

Georgetown, underpinned by the core values of the Jesuit philosophy of education, has invested its resources in the direction of becoming a global university in order to create an academic environment which can help students and faculty to meet the challenges and needs of the increasingly interdependent planet. Georgetown has tried to make the most of its historically international character and incorporate it into its mission by having moved international perspectives and its agenda of becoming a global university from the periphery to the center of its institutional commitment. For instance, a dean of Georgetown emphasizes the extent to which the mission of Georgetown as a Catholic and Jesuit institution influences Georgetown's decision to open an overseas campus in Qatar. He points out that "we are doing this because it is quintessentially an enterprise that is in the interest of and consistent with the values of Georgetown and particularly as a Catholic and Jesuit university" (interview with a dean).

The University mission statement encapsulates a number of points

that are deemed to be indispensable to the core mission of Georgetown as a Catholic and Jesuit institution: promotion of dialogue transcending religious and cultural boundaries, commitment to justice and the common good, intellectual openness, international character, and education of women and men “to be responsible and active participants in civic life, and to live generously in service to others” (Georgetown University, n.d.a, Governance section). Planning and implementation of the programs have been driven by Georgetown’s senior leadership which would like to make concrete the mission of the university. Referring to Georgetown’s extensive engagement in China as an example, a senior administrator points out that the mission-centered motivation of Georgetown as a global university and its engagement in China is closely linked to the Jesuits’ historical involvement in China:

China in particular is a place where there have been Jesuits. Therefore, to be there again, to be in contact with government leaders and leaders in society, and to think how to represent in China authentically the traditions and commitments of Georgetown that we stand for is exciting. (interview with a senior administrator)

Along the same line, the executive director of the Office of International Programs (OIP) also emphasizes that international programs at Georgetown are instrumental to the accomplishment of its educational mission. The director states:

International and intercultural education and exchange are critical to fulfilling Georgetown’s mission. Upholding the Jesuit philosophy of education and service, Georgetown prides itself on a strong commitment to fostering intercultural dialogue and understanding through promotion and support of international education opportunities for students and scholars. (Georgetown University, n.d.q, International Collaboration section)



### **7.2.3 Global Competence**

The need to educate students to become globally literate, mobile and adept at moving around the globe in this era of global competition is being more and more recognized. As the world is getting metaphorically smaller and more interconnected, universities feel more responsibility to prepare students to be globally competent and aware of the current issues of the world. An American higher education organization defines global competence as “the ability of faculty, staff and students not only to contribute to knowledge, but also to comprehend, analyze, and evaluate its meaning in the context of an increasingly globalized world” (NASULGC, 2004, p. 2). This definition implies that internationalization is a fundamental tool for equipping students and faculty with the ability to operate in a world setting with effective communication crossing cultural and linguistic boundaries, to understand the diversity of cultures and values, and to keep pace with the current movements and issues of the world. The president of Georgetown draws attention to this motivation for global competence: “We need to ensure that our students have the skills to find their place in this new interconnected world, that they are fully prepared to engage the opportunities and embrace the challenges inherent in globalization” (Georgetown University, n.d.a, Office of the President section).

A number of international and transnational programs show that Georgetown tries to bridge the gap of rhetoric and practice in building global competence for students. Examples of internationalization programs which aim at enhancing students’ global competence are mainly found in professions

schools. For instance, the Georgetown Law Center as well as the School of Business both provide several programs for their students to learn about law and business environment in other countries so that they can become competent lawyers and business leaders.

#### **7.2.4 Global Citizenship**

The president of Georgetown highlights a global university's responsibility for creating global citizens who should be made aware of their duty for the world in a global context:

And as global citizens, we need to recognize those challenges that cannot be addressed by any single nation; challenges to the sustainability of our planet—our air and water; challenges to protecting the inherent dignity of all women and men, girls and boys; challenges to assisting the marginalized, and challenges to ensuring global justice and equality. These challenges transcend our identities as American citizens, and place us in a new role as global citizens. As global citizens, recognizing and addressing these challenges is our moral responsibility. (Georgetown University, n.d.a, Office of the President section)

The increasing interdependence of the world requires policymakers and senior leadership to make much play of the fundamental role that higher education institutions play in educating students as global citizens. Education for global citizenship introduces “students to the ideas and people who can instill habits of thought and practice that embrace larger vistas, worldwide challenges, and opportunities to serve the global family” (NASULGC, 2004, p. 22). This is about creating professionals who provide solutions to many world problems vis-à-vis international business, culture, and foreign settings and who are able to bridge the gap between the U.S. and other countries. Acknowledging the importance of global citizenship, a range of immersion programs at an

international level are provided for students at Georgetown to be equipped to tackle vexing issues around the world. Global Summers Immersion Programs and the Latin American Indigenous Culture Summer Immersion Program are a few of examples of the immersion programs. More detailed information about the immersion programs will be described later.

### **7.2.5 International Reputation**

As Knight (2004) points out, one of the emerging rationales which carries great weight is that institutions would like to become internationally renowned high-profile academic entities through internationalization. The desire to establish and enhance an international reputation has led institutions to establish international and interdisciplinary collaboration agreements with foreign institutions. The need and desire to address global issues and problems in collaboration with other foreign institutions also increases so that institutions conduct cooperative academic activities across different disciplines. Georgetown has been making efforts to bolster the university's international profile and reputation which helps it to attract more academically competent students and faculty members from around the world. A dean points out:

There is a sense in which we must be constantly showing our vitality and creativity. There is a sense in which we need to keep up with the times. I think that the motivation is that the health of our institution depends on us identifying the indicators of a global institution and demonstrating that we hit the mark. (interview with a dean)

Georgetown's motivation for becoming an internationally competitive and renowned institution was demonstrated more vividly in 2007, when Georgetown established a partnership with Fudan University in Shanghai. According to the

director of International Initiatives at Georgetown, the collaboration between the two institutions is expected to enhance the opportunity “to advertise and bolster Georgetown’s science reputation overseas. ... An improving science and research reputation in China will contribute to Georgetown’s overall image by boosting the university’s rankings and attracting the best scholars and students to Georgetown” (Brienza, 2007, p. 1).

The probe into the motivation for internationalization policies at Georgetown indicates that the motivations for human development and embodiment of the university mission which have a link to a socio-cultural rationale have the biggest impact on Georgetown’s internationalization policies. However, in contrast to a growing trend towards internationalization policies driven by the for-profit motivation, Georgetown has been planning and carrying out internationalization policies without letting the for-profit motivation play the most crucial role. It should be noted, however, that many interviewees mentioned financial insufficiency of Georgetown as one of the obstacles that hampers the university’s internationalization policies. An administrative staff states:

On the one hand, our biggest need in the areas that we are working tends to be financial resources. On the other hand, because of those limitations in financial resources we have some system issues that can be barriers also. This financial issue is something to keep in mind of planning time on. (interview with a staff member)

The administrative staff’s statement indicates that Georgetown is aware of the importance of financial viability and deals with the for-profit motivation carefully. A number of interviewees emphasize that when Georgetown encounters

or seeks a new opportunity in terms of internationalization programs, it takes the opportunity in a way that Georgetown does not lose money nor generate revenue.

### **7.3 Program Strategies**

The aforementioned five particular motivations that have driven the internationalization policies at Georgetown have also influenced the development and implementation of program strategies. Many interviewees admitted that a paradigm shift in the understanding and scope of internationalization policy at Georgetown is already underway. A new term *global* has begun to circulate throughout the university as an alternative to the conventional and widely used term *international*. This paradigm shift encapsulates the change of the geographical and perceptual scope of international operations at Georgetown. Wider dimensions of programs such as a virtual academic journal, “Journal of Globalization, Competitiveness and Governability,” and a new global network, “the Center for Transnational Legal Studies,” were introduced as Georgetown proactively responds to the challenges of globalization and the needs of the world.

#### **7.3.1 Student Mobility**

Widening students’ perspectives of the world can perhaps be achieved most effectively through study abroad programs. Hence efforts are directed towards international academic mobility “as a means to advance knowledge and knowledge-sharing in order to bring about and promote solidarity as a main element of the global knowledge society of tomorrow” (UNESCO, 1998, Framework for Priority Action, #10 section). The Office of International

Programs (OIP) at Georgetown is the major point of reference for student mobility both for incoming foreign students and outgoing undergraduate students.

### **1. Study Abroad Programs**

In order to whet students' appetites for experience on foreign soil, Georgetown provides students with on-site interaction with peoples of different cultures, through which students can increase their interest in global issues. Study abroad programs for undergraduate students are developed and promoted by the Division of Overseas Studies within the OIP. This Division provides students with the opportunity to study abroad coupled with cultural immersion and rigorous academics in collaboration with a range of organizations: (a) foreign partner institutions; (b) American universities such as Duke university and University of Florida; and (c) non-governmental organizations (NGOs) such as the Council on International Educational Exchange (CIEE), the American Council of Teachers of Russian (ACTR), and the Center for University Programs Abroad (CUPA). Georgetown maintains partnership agreements with 32 foreign institutions from 16 countries in Asia, Africa, Europe, Oceania, Latin America, and the Middle East/North Africa. Table 7-1 shows detailed information about the partner institutions with which Georgetown can exchange students. The dominance of European institutions is clearly visible, however, it is noteworthy that Japan produces the largest number of partner institutions with 6 institutions and France follows with 5 institutions.

**Table 7-1**

## Partner Institutions

Regions	No. of Countries	No. of Institutions
Africa	1	1
Asia	2	7
Oceania	1	4
Middle East/North Africa	1	1
Latin America	2	3
Europe	8	16
<b>TOTAL</b>	<b>16</b>	<b>32</b>

Source: Georgetown University, n.d.f, Office of International Programs section.

The development and evaluation of study abroad programs aim to ensure that these programs are “academically rigorous, linguistically appropriate, and complementary to the Georgetown curriculum” (Georgetown University, n.d.e, Office of Communications section). A number of study abroad program options make students select programs that might accommodate best their personal desires and academic needs. Given the fact that only 3 % of U.S. college or university students in four-year programs (Stohl, 2007) and 8 % of the undergraduate students of the Ivy league have a chance to study abroad prior to graduation (R. Levin, 2006), it is significant that Georgetown provides a variety of opportunities so that about 50% of undergraduate students participate in study abroad programs during their tenure through a full-year, semester or summer programs. According to the director of overseas studies and technology for the OIP, Georgetown has been consistently within the top 10 universities in terms of

the percentage of students who study abroad. The total number of students in study abroad programs for the 2007-2008 academic year was 646, an increase by about 2.5 % from the 630 students for the 2006-2007 academic year. The vast majority of student participants were juniors and over the last few years the United Kingdom, Spain and France were the most popular countries for them to choose. However, the Middle East, sub-Saharan Africa and Latin America are emerging as regions that are attracting students' recent interest (Hind, 2008, April 25, pp. A1, A6).

The OIP provides 132 study abroad programs in 39 countries spanning Africa, Asia, Oceania, Europe, Latin America, North America, and Middle East & Northern Africa. Table 7-2 illustrates the number of programs, host countries, and regions. Higher education institutions in 15 European countries collaborate with Georgetown by offering 74 programs, comprising about 56% of the study abroad programs. The United Kingdom (21), France (14), China (10) and Italy (10) are the top four countries that offer study abroad programs for Georgetown students.

Five different types of study abroad programs approved by Georgetown are available. First, the *direct enrollment* model allows students to study in a foreign institution and students are under the rules and procedures of the foreign institution. Seventy two programs are available under this model. Second, the *language and area studies* model is a different approach from the direct enrollment. The language program model has 47 programs and the area studies



**Table 7-2**

## Study Abroad Programs

Regions	Countries	No. of Programs
<b><i>Africa</i></b>	Senegal	1
	Tanzania	2
	South Africa	3
<b>Total</b>	<b>3</b>	<b>6</b>
<b><i>Asia</i></b>	China/Hong Kong	10
	Taiwan	1
	Japan	6
	Korea	1
	Thailand	1
	Vietnam	1
	India	1
	<b>Total</b>	<b>7</b>
<b><i>Oceania</i></b>	Australia	5
	New Zealand	1
<b>Total</b>	<b>2</b>	<b>6</b>
<b><i>N. &amp; S. America</i></b>	Canada	1
	Mexico	3
	Argentina	3
	Brazil	2
	Chile	4
	Costa Rica	1
	Dominican Republic	1
	Ecuador	2
<b>Total</b>	<b>8</b>	<b>17</b>
<b><i>Middle East/N. Africa</i></b>	Egypt	2

	Jordan	2
	Morocco	2
	Qatar	2
<b>Total</b>	4	8
<b>Europe</b>	Austria	1
	Belgium	2
	Czech Republic	1
	Denmark	1
	France	14
	Germany	4
	Hungary	1
	Ireland	4
	Italy	10
	Poland	1
	Russia	3
	Spain	8
	Switzerland	1
	Turkey	1
	United Kingdom	21
<b>Total</b>	15	74
<b>TOTAL</b>	39	132

Source: Georgetown University, n.d.f, Office of International Programs section model has 56 programs. <sup>26</sup> Third, the *summer programs* model is composed of faculty-led programs and transfer credit programs. I will describe the summer programs in more detail below. Fourth, the *villa program* model has four programs that take place at two villas, one in Italy and one in Turkey. Finally, for

<sup>26</sup> The language and area studies model combines language and areas studies courses, therefore, many programs using this model overlap.

those who are unable to find any program in the four aforementioned models, the *independent consortial status programs* model is an option. Students can study abroad through these programs for a semester or year.

For those who prefer study abroad programs with a shorter duration, the summer study abroad programs provide students with a variety of opportunities in terms of duration, language, and countries. Duration of these programs varies from two to eight weeks and students can transfer three to twelve semester credits. As of 2008, Georgetown offered 27 summer study abroad programs in 18 countries across Europe, Asia, Africa, the Middle East/North Africa, Latin America, and Oceania. Every year the OIP helps more than 350 students to study abroad through summer programs. Two types of programs are available. One type is faculty-led programs and 25 out of 27 summer programs are faculty-led. Georgetown faculty members usually design and direct the summer programs and teach students at host institutions in foreign countries. Faculty members also arrange cultural exposure experiences for students in order to enhance their intercultural understanding and awareness of global issues. The other type of the program is the transfer credit programs. These are non-faculty-led programs arranged and operated by overseas institutions and organizations.

The summer study abroad programs have two various modules in terms of language. Fifteen programs are administered in English and 12 programs are delivered in different foreign languages so that student participants may benefit from linguistic and cultural exposure. Foreign languages for the latter module include Arabic, Chinese, French, Italian, German, Kiswahili (Tanzania, Africa),

Spanish, and Russian. Table 7-3 illustrates the overseas summer programs for Georgetown undergraduate and graduate students. It is noteworthy that every continent is represented in Georgetown's summer programs and eight European countries host 14 programs and three Latin American countries provide four programs. The vast majority of the programs, 24 programs, are for undergraduate students while three programs are available for graduate students.

**Table 7-3**

Summer Study Abroad Programs

Regions	Countries	No. of Programs
<b><i>Africa</i></b>	Tanzania	1
Total	1	1
<b><i>Asia</i></b>	China/Hong Kong	3
	India	1
Total	2	4
<b><i>Oceania</i></b>	Australia	1
Total	1	1
<b><i>Latin America</i></b>	Argentina	2
	Chile	1
	Ecuador	1
Total	3	4
<b><i>Middle East/N. Africa</i></b>	Egypt	1
	Morocco	1
	Qatar	1
Total	3	3
<b>Europe</b>	Belgium	1
	England	3(1)

	France	2
	Germany	1
	Italy	4(1)
	Russian	1
	Spain	1
	Switzerland	1(1)
<hr/>		
Total	8	14
<hr/>		
<b>TOTAL</b>	18	27 (3)
<hr/>		

Source: Georgetown University, n.d.p.

Note: The number in brackets illustrates programs for graduate students.

## **2. Foreign Students**

The other sub-section within the OIP for foreign students, researchers and faculty is the Division of International Student and Scholar Services. As its mission statement articulates, Georgetown's belief that openness to different faiths, cultures and beliefs bolsters intellectual, ethical and spiritual understanding and its commitment to its international character is well represented in the diversity of the foreign student body. At the undergraduate level, about 8% of the student body comes from other parts of the world and when the graduate students are also included, about 12% of the entire student body is from foreign countries. For the last three academic years, the top three fields of study that have attracted the highest number of international students are the legal professions and studies, the social sciences, and the Business, Management, Marketing and related areas. Given the fact that during the academic year 2008-2009, about 3.5% of the total higher education enrollments in the United States were from foreign countries (Institute of International

Education, 2008), Georgetown has attracted a larger number of international students than the average. Table 7-4 illustrates the total number of international students for the academic years between 2006 and 2009. The total number of international students is on the increase every year.

**Table 7-4**

Total International Students

Year	Undergraduate	Graduate	OPT *	Other *	Total
06-07	245	936	295	200	1,676
07-08	273	960	301	211	1,745
08-09	295	1001	297	211	1,804

Sources: Institute of International Education (2006, 2007, 2008)

Note: 1) OPT indicates students working in the U.S. doing optional practical training. 2) Other comprises international students in non-degree programs and English as a foreign language.

Table 7-5 shows the top five countries which make up the international student body. It is noteworthy that four of the five top countries which send the most students to the U.S. are Asian countries and the only non-Asian country is Canada. The table shows that Korea provides the highest number of students but China and India are sending an increasing number of students each year.

The presence of overseas students and faculty is an important factor that gauges the depth and width of internationalization of an institution. This is called “internationalization at home” (Knight, 2004; Wächter, 2003). It is obvious that foreign students provide host institutions with financial revenues, thus, driven by

the for-profit rationale, many higher education institutions join the rush to recruit foreign students from around the world.

**Table 7-5**

Place of Origin

Academic Year	Country	No. of Students
2006-2007	Korea	206
	China	107
	Japan	106
	Canada	82
	India	77
2007-2008	Korea	201
	China	131
	India	111
	Japan	99
	Canada	85
2008-2009	Korea	199
	China	161
	India	142
	Canada	91
	Japan	76

Sources: Sources: Institute of International Education (2006, 2007, 2008)

Equally important is the fact that overseas students and faculty would be a great asset for the international campus culture of the host university in order “to break down institutional parochialism, to challenge orthodox thinking, and to bring another worldview to the classroom and faculty. This will certainly give a universality to academic institutions” (Spaulding, Mauch, & Lin, 2001, p. 208).

### **7.3.2 Faculty Mobility**

In the academic year 2007-2008 more than 300 faculty members traveled abroad to conduct international and global projects. Their international projects were supported by a number of internal funding sources: graduate school travel grants, international collaborative research grants, and the Office of sponsored programs. A number of scholars conducting international projects are also supported by external funding sources. For instance, several faculty members are able to receive funds from Fulbright scholar awards and UNESCO Chair award.

Many international scholars also established a connection with Georgetown in various forms. For the academic years 2006-2007 and 2007-2008, the top three fields of specialization for faculty mobility were biological and biomedical sciences, law and legal studies, and social sciences. The top countries that sent their scholars most to Georgetown for the academic year 2006-2007 were China (124), Korea (76), India (47), Germany and Japan (25). For the academic year 2007-2008, the top five countries were China (132), Korea (65), India (54), Germany (31), and Taiwan (29). Table 7-6 illustrates the number of international scholars by function for the academic years 2006-2007 and 2007-2008.

### **7.3.3 The School of Business**

In general, business schools around the world are deemed to be on the frontline of the internationalization endeavor in higher education (van der Wende, 1997c). In order to educate students for a changing global business world, the McDonough School of Business at Georgetown emphasizes the international



character in its curriculum and programs. The School offers more than 30 study abroad programs in collaboration with the OIP so that undergraduate students, mainly juniors, can have the opportunity to acquire academic, linguistic, and cultural experiences in countries spanning Europe, Asia, Africa, Oceania, and North and South America.

**Table 7-6**

International Scholars

Academic year	Teaching	Research	Other *	Total
2006-2007	51	346	177	574
2007-2008	64	450	143	657

Sources: Institute of International Education (2006, 2007).

Note: Other is for short-term activities such as conferences, colloquia, observations, and consultations.

The School provides graduate students for the Master of Business Administration degree (MBA) with the Globalization Residency Program, through which students deepen their understanding of how the global business world operates and of the importance of being aware of cultural differences in the fiercely competitive global market. Every MBA student is required to attend at least one of the four residency programs: fundamentals of global business, innovation, leadership, or globalization. The Program requires each group of students to investigate a specific problem in a particular firm operating in a foreign country. Working with professors and executives of the target company, students travel abroad to the target companies at the end of the course and make

a report to senior leadership of the company and provide recommendations for the solutions to the problem that the company faces. This Program is regarded as the signature MBA program at Georgetown and turns out to be beneficial to both students and faculty members. According to the Dean of the School, the Program is a superb teaching device for students because cultural issues tend to arise during the Program and students can become more acutely aware of cultural differences. The Program internationalizes faculty members as they develop a familiarity with international contexts. The selection of the locations and the companies involved in the Programs particularly focuses on such emerging markets as the Czech Republic, China, Brazil, the United Arab Emirates, Vietnam, South Africa, and India. The Dean of the School mentions that a survey result illustrates that the Program plays a primary role in helping students to decide on their enrolment at the School and they cite the Program as the most valuable experience during their tenure at the School.

The Business School enhanced the global commitment by launching a new global program for business people at the executive level. The School, in collaboration with ESADE Business School in Barcelona, Spain and Georgetown's School of Foreign Service, launched in 2008 the Georgetown-ESADE Global Executive MBA Program. This Program requires students to take part in six residency modules for 11-12 days respectively which immerse students in the complex contexts of global business world. The Executive MBA Program lasts about 16 months and includes residencies located in seven cities of six countries spanning four continents: New York and Washington (the U.S.), Barcelona

(Spain), Bangalore (India), Buenos Aires (Argentina), São Paulo (Brazil), and Moscow (Russia).

The Globalization Residency Program and the Georgetown-ESADE Global Executive MBA Program have several notable characteristics in common. First, these two Programs demonstrate a sense of responsibility and a desire of the School to meet the needs of its constituencies such as students and prospective employers in the interconnected business world. The establishment of the Programs, therefore, seems to have a close tie with Georgetown's motivation for educating students with deeper global competence. Second, even if the School makes it clear that it educates students "in the Jesuit tradition, with an emphasis on the skills necessary for distinguished professional performance with a commitment to service to others" (Georgetown University, n.d.h, McDonough School of Business section), it is difficult to agree that the contents and direction of the Programs have a direct relationship with the Jesuit philosophy of education which is service for others. The aforementioned programs seem to be geared towards practical purposes, that is, to serve the interconnected global business market better by emphasizing intercultural and multicultural exposure and understanding rather than serving others in the spirit of social justice.

#### **7.3.4 The Law Center**

The mission of the Georgetown University Law Center, according to the dean of the Center, is closely related to the Jesuit philosophy of promotion of justice, service for others, and development of the whole person. The dean states:

Georgetown's long-term goal is to educate students to be superb lawyers who will promote justice and serve others in their legal practices and in their lives. That mission is fulfilled by offering students a welcoming, vibrant community, an accessible and talented faculty, and an educational experience geared to the whole person. (Georgetown University, n.d.m, p. 1)

As the world is becoming increasingly interconnected, these days a better understanding of multiple legal cultures around the world becomes an essential prerequisite. Therefore, collaboration with foreign institutions involves bringing people in from different countries to a home campus, and also sending faculty and students out to other countries where they learn and understand how local legal systems work. In the face of this new situation, the Law Center also implements an array of academic programs drawing attention to the areas of international, transnational and comparative law.

The Law Center attracts foreign students to a number of programs. About 200 foreign students from more than 50 countries who have already received their legal training outside the United States enroll in Master of Law (LL. M.) degree programs. According to a senior administrator, these Masters of Law programs are an important financial source for the Law Center. About 3 % of the 459 full time and 130 part-time J.D. (Juris Doctor) of the 2006 entering class were international students from 11 countries. The Center provides students with a number of different study abroad programs. First, students may take the London summer program which is about a month long, taught by professors from Georgetown University, University College London, and King's College London. The London summer program is the first study abroad program of the Law Center established in 1988. Second, the semester abroad program provides

students with the opportunity to study at one of nine different institutions in nine countries spanning Asia, Latin America, Europe and the Middle East: Singapore, China, India, Argentina, the United Kingdom, Germany, the Netherlands, Spain, and Israel. There is also a year-long program at two different institutions in Paris. Third, in 2008, the Law Center opened the Center for Transnational Legal Studies (CTLS) in London in partnership with nine different foreign institutions in nine countries. Fourth, in collaboration with Tsinghua University Law School in Beijing, the Law Center will offer the chance for up to five students to study there for a semester in the fall of 2009. Finally, students can have the opportunity to have international internships through the International Internship Program typically during their first year summer. In 2005, 99 students took internships in 31 countries on six continents.

Influenced by the Jesuit philosophy of education, since 1993 the Leadership and Advocacy for Women in Africa Fellowship Program has been training more than 50 women lawyers from Africa in order that, with the completion of the Program, they might return to their countries to commit themselves to the promotion of the rights of women and girls. The Center for Applied Legal Studies helps refugees to seek asylum in the U.S. and the International Women's Human Rights Clinic tries to advance women's human rights. The Law Center also offers major academic and practical forums for international and regional symposia and conferences on law and policy in the areas of Asia and Latin America through the Asian Law and Policy Studies and the Center for the Advancement of the Rule of Law in the Americas. As the world

economy is increasingly interconnected, the need for legal understanding in international business, finance, and trade is also on the increase.

### **7.3.5 The Medical Center**

The Medical Center is comprised of the School of Medicine and the School of Nursing and Health Studies. It is the collaboration between the OIP and the School of Medicine that makes it possible for students of the School of Medicine to study abroad in the first and fourth year. Inspired by the Jesuit ideal of service to others, students learn to serve the underprivileged in some developing countries, especially Latin America, by utilizing their medical skills and knowledge under the supervision of a local director appointed by the associate dean for international programs at the School. For instance, upon completion of the first year, students have the chance to go the Dominican Republic, El Salvador, Ecuador, or Nicaragua and live in very poor and underserved rural towns for four weeks. Students set up a small clinic and provide the village people with very basic health care.

The study abroad programs were initiated and organized by the associate dean for international programs and are a part of the international electives that usually last four to eight weeks. As of 2008, 22 different programs were available in more than 20 countries across five continents. In comparison with other peer institutions which send about 15 to 20 percent of students abroad, Georgetown sends about 40% of the Medical School students to study overseas. In keeping with the fundamental nature of the Jesuit tradition of respect for learning and a life of service, the associate deans points out: “The experience changes

participating students' views on the world dramatically. The experience that they have is unique because it is a part of the Jesuit philosophy, which is academic excellence and service to others" (interview with a dean).

These programs help students not only to understand how the medical system is working in other countries but to learn to develop a strong sense of responsibility towards the underprivileged. Corroborating this view, a faculty member who helps students as a chaplain also states that "the major goal of this international program is serving the underserved. ... It is important to note that all international programs at the Medical School focus on the underserved. That is the goal" (interview with a faculty member). The dean for medical education at the School also regards Jesuit tradition as the main driver that sets the unique tone of the education at the School in that it accommodates and respects the local contexts rather than imposing Western medical knowledge and practices on local people:

Georgetown medicine is based on *cura personalis*, both here and abroad. This is care of the whole person in their world – not ours. ... We focus on culturally competent medicine and connection. ... Contrary to most medical schools that send Western physicians as faculty to precept, our programs teach immersion medicine. (Georgetown University, n.d.e, Office of Communications section)

There are two other major programs that help students to study and serve in foreign countries. One is the international health practice experience. This four-month program provides senior students with full-immersion experiences in such countries as Uganda, Mexico, Australia, Brazil, Ghana, Bukina Faso, and Mali. They develop projects in partnership with non-governmental organizations (NGOs), universities, and local health ministries. The other is the transnational

health science internship at the INFANT Foundation in Buenos Aires, Argentina. This six-week program provides students with the opportunity to conduct basic research projects on a range of illnesses.

### **7.3.6 Immersion Programs**

The service of faith and the promotion of justice comprise one of the core values of Jesuit education and subsist as a consistent and inspiring part of education for students, staff and faculty members. Jesuit education stresses the social dimension of its aim because of its conviction that if the education system fails to help students to develop a justice-oriented worldview, that is, if students are not committed to changing a society that condones unjust and inhumane structures, it is flawed because it ignores the fundamental responsibility of education. This social dimension gains increasing relevance as human development is not blossoming fully despite economic development. The Society of Jesus, hence, aims at producing men and women who pay attention to the mundane affairs of the society in which they live. They are prepared to serve society by becoming in turn the advancers, transformers, and re-shapers of that society. The Jesuit educational work also takes into full account the increasingly complex domestic and international contexts with the hope of producing visionary leaders who might be able to make a difference.

As participatory approaches to learning and reflection, Georgetown offers a range of immersion programs abroad that encourage the active participation of students, staff and faculty members. The programs aim to foster social justice beyond national boundaries by exposing them to the dire realities of the



underserved. At the heart of the rationale is the development of students who operate in an international environment and become critical agents of change. The promotion of international social justice and solidarity propelled by critical self-reflection echoes the mandate of the former General of the Society of Jesus:

We must therefore raise our Jesuit educational standard to “educate the whole person of solidarity for the real world.” Solidarity is learned through “contact” rather than through “concepts”. ... Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection. Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively. (Kolvenbach, 2001a, p. 24)

Georgetown students are encouraged to incorporate into their class work the compelling realities and issues of the world via “a holistic approach to understanding the theory and practice behind social change and social justice process” (Georgetown University, n.d.e, Office of Communications section). The Social Justice Analysis Practicum is the fruit of the collaboration of three entities at Georgetown: the OIP, the Center for Social Justice, Research, Teaching and Service, and the department of sociology and anthropology. Students in the Practicum take courses at a host university and work in community-based learning places in collaboration with local NGOs focusing on an investigation into social inequality and relevant measures taken to tackle inequality. Five programs are available: Santo Domingo, the Dominican Republic; Dakar, Senegal; Alanya, Turkey; Quito, Ecuador; and Santiago, Chile. According to the director of overseas studies and technology under the OIP, by partnering students with NGOs to understand the needs of the poor and marginalized, “this work

contributes to the public good and provides students with a sense of empowerment and agency, enabling them to understand how the practical application of their academic skills can contribute to positive social change” (Georgetown University, n.d.e, Office of Communications section). As was mentioned above, the School of Medicine and the School of Nursing and Health Studies also provide students with a number of immersion programs.

Some immersion programs that are not credit-granting are also available. These non-credit programs are sponsored by national and international organizations. Georgetown’s Center for Social Justice, Research, Teaching and Service offers several Global Summer Immersion Programs. Along with Project Concern International (PCI), the Center for Social Justice sponsors one or two students to work as interns for eight weeks at the PCI center for orphans and vulnerable children in Zambia, Africa. Another immersion program offered by the Center for Social Justice is the Latin American Indigenous Culture Summer Immersion program in Mexico, Peru, and Bolivia. In collaboration with Community Links International, the Center for Social Justice sponsors the opportunity for 24 Georgetown undergraduate students to stay in the homes of indigenous people. Students practice their Spanish and also learn about a variety of issues, cultural, economic, and environmental, affecting indigenous people. Georgetown’s Campus Ministry also provides students with the Magis International Immersion and Justice Program in partnership with on-site partner communities in El Salvador, Bolivia, Kenya, and Tanzania. The Program is expected to help students to become aware of global social justice concerns by

building up a relationship with local people and in turn experiencing solidarity with the underprivileged.

It is noteworthy that a new program for internationalization has been developed for administrative staff. A senior administrator has stated the origin of the program which has a direct link to a key Jesuit value: service of faith that promotes justice:

Our students are involved in a lot of programs. They go to international sites, sometimes service-focused or education-focused. And we felt that if we are talking the language of the service of faith and the promotion of justice as one of our characteristics, how do we get our faculty members and administrative staff who haven't had experiences like this to have experiences that help them to open that lens to them? (interview with a senior administrator)

Each summer Georgetown's Center for Social Justice Research, Teaching and Service and the Office of Mission and Ministry co-sponsor a fortnight immersion program in Kenya that provides 12 to 14 faculty members and senior administrators with the chance to familiarize themselves with the social, economic, and educational issues which Africa is facing. This program is designed to help participants to see the needs of the developing world and to reflect on their call both to think globally and to think about what it means to be a Jesuit institution. The program exposes participants to social development projects such as facilities and schools for orphans with HIV/AIDS, the Jesuit Refuge Service, programs for street children, works of a parish in a marginalized area, and a visit to a higher education institution.

However, Kolvenbach (2001a) sounds a warning against the action-oriented ethos embedded in international programs driven by a faith that

promotes justice at Jesuit tertiary institutions and emphasizes the internal formation of students with a sense of solidarity with the underprivileged:

The measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbor and their world. For now, the activities they engage in, even with such good effect, are for their formation. This does not make the university a training camp for social activists. Rather, the students need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future. (p. 24)

### **7.3.7 Global Projects**

Georgetown has been trying to transform itself from a national university with an international character to a global university. Therefore, new types of programs were introduced when Georgetown actively responded to emerging global needs. What follows here is the description of a number of global projects currently being undertaken by Georgetown. These programs defy simple classification under the term “international” because they bring a new dimension of internationalization to Georgetown.

#### **1. Overseas Campus and Centers**

In 2005, with the sponsorship of the Qatar Foundation for Science, Education and Community Development, Georgetown opened its first overseas campus of its renowned Edmund A. Walsh School of Foreign Service in the Education City, Doha, Qatar (SFS-Q) and received the first group of 25 students onto the campus. SFS-Q is the fifth major U.S. research university in the Education City, the largest commune of American higher education institutions overseas. SFS-Q offers its four-year liberal arts undergraduate program in international politics. As of 2008, the number of students had grown to about 150

students representing 28 countries. The Qatar Foundation takes responsibility for the “hardware” such as finances and buildings, while Georgetown provides the “software” such as the know-how in curriculum design and operation of the campus. The idea for the establishment of SFS-Q started when the Qatar Foundation approached the dean of the School of Foreign Service through the good graces of a former American ambassador to Qatar. It appeared that both sides approached this project of a new campus with different perspectives and rationales. The Qatar Foundation was more interested in establishing and enhancing the educational infrastructure at the tertiary level in Qatar by inviting a number of American higher education, including Georgetown, so that the institutions might provide tertiary education. For Georgetown, interview data pointed out that it is due to the benefits of intercultural understanding that led Georgetown to take part in this project.

Tertiary institutions tend to open overseas campuses and deliver online education in order to create new sources of revenue for the main campus (Altbach, 2004c; Knight, 2004). However, the case of SFS-Q shows a different picture in that Georgetown’s decision to found SFS-Q was not propelled by an income-generating purpose. Interview data indicates that the revenue-oriented motivation was not the primary driver for the SFS-Q project because of the full-scale financial support from the Qatar Foundation. A dean points out that the establishment of SFS-Q is very much in tune with the fulfillment of Georgetown’s mission as a Catholic and Jesuit institution rather than the for-profit purpose:

I argued along with others that Georgetown's Catholic and Jesuit identity made this enterprise a very good fit. The mission of the university to support our own values elsewhere in the world as well as our campus here at home and the desire to offer American liberal arts education in Arab countries especially in the wake of September 11 were very valuable things to do. ... I don't think we would have signed this contract to open the campus for just financial reasons but we couldn't have done it if the finances weren't very solid. The reasons for doing it were meant to fulfill the mission of the university and I have held on to that all these years. I really think that we are doing the right thing.  
(interview with a dean)

Concerns about Georgetown's reputation for high quality education emerged in the course of the discussion and preparation of the campus. A dean's fear was that the establishment of the campus at Doha might dilute the quality of education on the main campus. To open an overseas campus could have a ripple effect in that a good number of faculty members must be drained off to staff the overseas campus, which could lower the standard of education on the main campus. The dean was also fearful of the possibility of the failure of the education city project because Georgetown might not be able to meet the expectations of diverse constituents. The failure would push Georgetown into the danger of tarnishing its brand name, which might certainly be disadvantageous to Georgetown's efforts to remain one of the main competitors in the internationalization race around the globe.

In addition, SFS-Q brought a new dimension of the delivery of education to Georgetown. In February, 2008, the "Global Classroom," using the videoconferencing technology, was launched so that students from the main campus and SFS-Q might be able to take the same class taught by the same professors simultaneously. The virtual connection of the two campuses by the

Classroom helps students from one campus to benefit from faculty members teaching at the other campus within seconds. The executive director of the Center for New Designs in Learning and Scholarship highlights the importance of the Classroom: “This is at the center of what we do as a global university. It’s exciting how many possibilities there are for powerful interactions in the future” (Burgoon, 2008, February 11-February 18, p. 5). Given the potentiality of the videoconferencing technology, discussion is already circulating amongst a team of Georgetown officials to expand the use of this technology.

Of no minor importance, other opportunities to study abroad that provide students with critical awareness of the importance of intercultural understanding are also available. Georgetown provides Georgetown and non-Georgetown students with study abroad programs at two overseas centers, one in Italy and one in Turkey. The Villa Le Balze in Fiesole, Italy, offers interdisciplinary courses in Italian focusing on the study of the art, history, and literature of the Italian Renaissance. Each year about 25 students enroll in courses at the Villa during the fall and spring semesters while about 20 students take courses during the summer. The McGhee Center for Eastern Mediterranean Studies in Alanya, Turkey, also offers unique chances for students and non-Georgetown students to learn the history and culture of the Eastern Mediterranean and the language, literature, politics, and history of Turkey. Each year about 15 students participate in this program.

## **2. Global Responsibility and HIV/AIDS**

Amongst the many projects with a global dimension, Georgetown's growing involvement in global health issues, especially HIV/AIDS, seems to resonate most strongly with the motivation for human development in developing countries. Georgetown aims to enhance the capacity for the delivery of services for those plagued by HIV/AIDS in order to address the impact that these diseases are having on the local people and society. The president of Georgetown points out that the core spirit of Georgetown's collaborative engagement across nations, disciplines, and thoughts in the global battle against HIV/AIDS springs from the desire to fulfill the Catholic and Jesuit mission of Georgetown: "Our engagement is an extension of our Catholic and Jesuit heritage – values that call us to serve others, to seek justice, and to live in solidarity with our most vulnerable brothers and sisters" (Georgetown University, n.d.a, Office of the President section).

It is noteworthy that much of Georgetown's involvement in HIV/AIDS is attributable to the demands posed by foreign organizations. Georgetown's involvement is collaborative in nature and has multidisciplinary approaches, working with local religious leaders, organizations, and schools in foreign countries. Georgetown works with the Southern African Catholic Bishops' Conference AIDS office network conducting case studies on the treatment and prevention of HIV/AIDS at about 150 different research sites. Georgetown has also expanded its reach to Asia by working with the Catholic Bishops' Conference of India. In 2008, Georgetown brought the Conference's leadership to the main



campus and held a strategic planning workshop in order to develop collaborative teaching and training projects.

Georgetown's School of Nursing and Health Studies takes part in Nurses SOAR (Strengthening Our AIDS Response) federally funded by HRSA (Health Resources Services Administration). This program aims to build and strengthen the workforce capacity of nurse clinicians, educators and managers who contribute to the prevention and treatment of HIV/AIDS in South Africa, Lesotho and Swaziland. The program also provides some senior students from the School of Nursing with the opportunity to make a trip to those African countries. The nursing department at the School also runs the Nursing Care for Vulnerable Populations course, which takes nursing students during winter break each year to those African countries. Other faculty members continue to work in the treatment of HIV/AIDS in other countries. Some faculty members from the School of Nursing conduct international research on China's growing HIV/AIDS and sexually transmitted illnesses among Chinese migrants in concert with Fudan University's School of Public Health and the Shanghai Municipal Center for Disease Control and Prevention.

### **3. Online Journal**

Virtual or online programs conducted by universities are global by their nature (Newman, Couturier & Scurry, 2004). Knight (2004) contends that the more advanced internationalization is, the more efforts institutions make in order to develop strategic alliances with foreign institutions. However, developing alliances "is not so much an end unto itself but a means to achieving

academic, scientific, economic, technological, or cultural objectives” (Knight, 2004, p. 27). Strategic alliances are conducive to the promotion of collaborative research that provides overseas researchers with research opportunities either on an individual basis or on a collaborative basis with researchers in the home university. Researchers from the home universities might benefit from the alliances with the chance to do overseas research.

A new dimension of internationalization at Georgetown arrived when in concert with universia.net Georgetown launched a virtual academic journal in November 2007.<sup>27</sup> The virtual journal, *Journal of Globalization, Competitiveness and Governability*, aimed at “fostering a broad exchange of ideas across disciplines and across borders, and enabling scholars and leaders to critically engage in the global community in ways that can make a significant difference” (Georgetown University, n.d.e, Office of Communications section) and is available in English, Spanish and Portuguese. The Journal is expected to promote collaboration between universities and business sectors across Spain, Portugal and Latin America. The Journal focuses on the following six areas: local and global competitiveness; multinational corporations, investment and finance; business, law and institutions; governmental systems and governability; benchmarking and quality; and, corporate social responsibility. According to the president of Georgetown, the establishment of this global project is expected to

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<sup>27</sup> Established in 2000, Universia is an international online network which includes 11 countries across Latin America, Spain, and Portugal. It aims at promoting collaboration and coordination between 1070 higher education institutions and business sectors from the 11 countries so that sustainability of development is ensured. About 10.1 million students and 0.8 million teaching staff are within the purview of the network.

help Georgetown to achieve its desire to become a leading institution in Latin America, to become a global university engaging global issues, and to be faithful to its mission. He states:

This partnership comes at a critical time for Georgetown, as we work to establish our institution as a leader in the Latin American region, and to transition ourselves into a truly global university. ... At its crux, this partnership goes to the very heart of Georgetown's mission, fostering a broad exchange of ideas across disciplines and across borders, and enabling scholars and leaders to critically engage in the global community in ways that can make a significant difference. (Georgetown University, n.d.e, Office of Communications section)

It is noteworthy that the Journal is the fruit of bottom-up internationalization initiated by a group of people at Georgetown called the Latin American Board, which is comprised of Georgetown scholars and business leaders from Latin America. The Board tries to utilize a number of respected interdisciplinary resources at Georgetown with the hope of improving competitiveness in Latin America, Spain and Portugal.

Another initiative that the Board espouses is the Global Development Program. The Program brings about 25-30 participants from Latin America to Georgetown's comprehensive leadership program for 13 weeks, which helps them to design a project and implement it in their own home countries. The chairperson of the Board points out that "this program will help identify future leaders in the region and educate them about global trends, what is required to remain competitive in today's world, and the qualities of responsible leadership" (Georgetown University, n.d.e, Office of Communications section).

#### 4. New Global Alliance

The Georgetown Law Center established a global network to become a contributing resource coping effectively with global legal issues. In October 2008, the Law Center expanded its engagement in the world by establishing the Center for Transnational Legal Studies (CTLTS) in London. The CTLTS, according to a faculty member at the Law Center, provides:

an opportunity to engage with the entire range of legal issues presented by globalization. ... Law is increasingly a discipline that must cross national boundaries, and the Center is a truly transnational approach to the study of these cutting edge issues. (Burgoon, 2008, October 20 –November 2, p. 7)

A senior administrator at the Law Center underlines that students at the Law Center are required to develop and grow in intercultural understanding for better service. He states:

How can we just focus on our own immediate system? We would be doing them a disservice if we stop there. ... These days anything you talk about any problem and any issue does require some cross-border acts or communication and therefore our students need to have a better understanding of what other legal systems are, what their cultures are, in order to better serve their clients. (interview with a senior administrator)

Regarding this new experiment, the dean of the Law Center emphasizes that “We’re creating a new kind of learning space. ... This is the wave of the future, ... a new way of thinking about pedagogy and scholarship” (Cassidy, 2008, p. 28). The dean hopes that the CTLTS will play a crucial role in drawing people’s attention to complex issues of justice and poverty in the world, in which every human being bears a certain responsibility: “This should not just be a center that is educating students for large law firms in a global practice, but a place to work on major issues like poverty and justice” (Cassidy, 2008, p. 33).

The establishment of the CTLS may be regarded as a key impetus which has led the Law Center to become a global law school interconnected with universities around the globe. The CTLS brings about 60-80 students and faculty members from 10 nations crossing five continents each semester to London to study international, transnational and comparative law. The participating institutions in this new network are the Free University of Berlin, University of Fribourg, Switzerland, University of Torino, Italy, King's College, London, the Hebrew University, Israel, University of Melbourne, Australia, the National University of Singapore, University of São Paulo, Brazil, and University of Toronto. The evolution of the CTLS has already begun. The ESADE Law School in Barcelona, Spain will join the CTLS as a founding school and three more new affiliate schools will be a part of the CTLS: the Bucerius Law School, Germany, Waseda University, Japan, and Sciences Po, France.

## **5. Engagement in China**

Georgetown's burgeoning interest in and engagements with China has kept step with the increasing importance of China by establishing a variety of programs and collaborative ties with a number of Chinese partners. Georgetown's engagement with China has led China to become the country with which Georgetown has established more collaborative programs than any other country in terms of extensity and intensity. A senior administrator, a dean and a faculty member have located a common denominator that explains why Georgetown has been expanding its engagement in China. They believe that the history of the Jesuit presence in China as cultural ambassadors from the middle of the 16<sup>th</sup>

century, epitomized by an Italian Jesuit Matteo Ricci who left an indelible mark on the discussion of intercultural understanding and mission through his accommodation method, makes Georgetown a more natural partner with China than other American institutions. “Georgetown clearly gives special consideration to China because of the Jesuits,” states a faculty member. In addition to the identity of Georgetown as a Jesuit institution, Georgetown’s desire to bolster its international reputation through world-class research collaboration with Chinese academic institutions and to deepen the intercultural understanding between the U.S. and China are other reasons for Georgetown’s dynamic interaction with China.

Since 2005, Georgetown’s Public Policy Institute has held a workshop about public affairs in collaboration with Fudan University’s School of International Relations and Public Affairs. Other cooperative programs include: dual graduate degrees in law from the Fudan Law School and Georgetown’s Law Center, post-doctoral fellowships for Fudan faculty members for research in American studies, international health and oncology, and academic collaboration in the fields of liberal education, health sciences and journalism. In 2007, Georgetown established a cooperative agreement with Fudan for collaborative projects in the areas of law, medicine and journalism through academic exchanges and faculty research collaborations.

In December 2007, Georgetown opened its first overseas Liaison Office at the Center for American Studies at Fudan University to support the existing

programs and develop new projects. The Provost of Georgetown underscored the significance of the opening of the Office:

The opening of the liaison office signals – both to the Georgetown community and our Chinese colleagues – our commitment to supporting world-class research partnerships, innovation in higher education and greater mutual understanding between the people of China and the United State. (Fereshteh, 2008, p. 5)

The director of the Liaison Office, a native Chinese, hopes that in addition to student exchange and joint research, the Office would introduce innovative technology that would make possible bi-local classes. The Office is also planning to help Georgetown parents and alumni in China to have the opportunity for more intensive cultural exposure in order to gain a better understanding of the Chinese culture. Table 7-7 lists collaborative programs that Georgetown has with its numerous Chinese partners. The Table shows that Georgetown's involvement with China has large and complex network of partners, both public and academic, purposes and areas.

#### **7.4 Organization Strategies**

According to Knight (1999), organization strategies are “policies, procedures, systems and supporting infrastructure which facilitate and sustain the international dimension of the university or college” (p. 23). What follows is the description of Georgetown's organization strategies focusing only on governance and operation because of the unit of analysis.

##### **7.4.1 Governance**

van der Wende (1999) points out that the intrinsic dimensions of internationalization should be diffused across units and functions in an

**Table 7-7**

## Collaborative Activities with Chinese Partners

Chinese Partners	Purpose and Agreement	Georgetown Unit
Center for Religious Studies of State Administration for Religious Affairs	To foster exchanges between scholars and officials and to hold an annual meeting for interreligious dialogue and intercultural understanding	Berkley Center for Religion, Peace, and World Affairs
Central Committee Party School	To train and educate Chinese government officials from mid to high level	University-Wide
State Administration of Foreign Experts Affairs	To train Chinese officials	Center for Intercultural Education and Development, Center for Language Education and Development, and School of Continuing Studies
China Scholarship Council	To provide post-doctoral fellowships for research at the main campus and the medical center at Georgetown	International Initiatives
East China Normal University	To promote cooperation in the areas of early childhood education and children with disabilities	Center for Child and Human Development
Renmin University	To make up to 10 Renmin law students study at the Georgetown Law Center	The Law Center
Tsinghua University School of Law	To offer the chance for up to five Georgetown Law Center students to study at Tsinghua University School of Law	The Law Center



University of International  
Business and Economics

Educational Services Agreement between  
GU's Center for Language Education and  
Development and University of  
International Business and Economics

Center for Language Education  
Development

Xiamen University

Agreement with Prof. YuYe Tong,  
Department of Chemistry

Department of Chemistry

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Source: Georgetown University, n.d.b, Office of the Provost section.

Note: This table does not include study abroad programs through the OIP.

institution. The congruence of the direction and implementation of internationalization with the fundamental values and goals of an institution is an essential prerequisite for this permeation of internationalization throughout an institution. The governance aspect is concerned with four sub-elements of interest.

First, senior leadership's pronounced commitment to internationalization is very crucial. The president and the provost are keenly aware of their responsibility and roles as catalysts for development for internationalization. Interviews and on-site data illustrate that senior leaders at Georgetown, including the president, the provost and the vice presidents, believe that making Georgetown a global university is necessary for the fulfillment of its mission. Interviews indicate that the president and the provost are the two main figures who guide the primary direction of the course of internationalization at Georgetown and they strongly support internationalization as the mega-goal at Georgetown. They serve as the principal persons making critical decisions as far as internationalization is concerned. They play the role of agents of change who "fuel an internationalization fervor by motivating, facilitating, and providing vision and leadership" (Casvugil, 1993, p. 5) in order for Georgetown to transition into a global university. A top-level administrator enumerates three approaches that he employs to spread the milieu of internationalization which he hopes will permeate the constituency of Georgetown. He would like to create a transformative opportunity for Georgetown to become a global university:

I believe the advocacy of internationalization is a fundamental responsibility of the senior leadership team, especially the president. The president has an obligation to bring a longer term time horizon to bear on the strategic thinking of the institution. The president is asked to carry that burden or that responsibility disproportionately to others. As a senior administrator, first, I have worked to advocate internationalization by providing some experiences for people here. Some of those have been traditional academic experiences whereby we invited scholars to come in and to present their global perspectives on globalization. Second, others are more experiential. We held a series of conferences with groups from China and from various religious communities from around the world. Finally, I have been teaching a course on ethics over the last few years, so that has taught me to think about these questions and also to share perspectives with students. ... I believe that the forces of globalization are inevitable. We are wrestling with them and we need to respond to them. (interview with a senior administrator)

Despite the general concern and doubt as to whether Georgetown's senior leadership, composed predominantly of non-Jesuits including the non-Jesuit president, is willing to promote and utilize the Jesuit philosophy of education, it appears that Jesuit philosophy continues to be a large source for Georgetown's desire to be a global university. Second, active involvement of faculty and staff in internationalization is a key to successful internationalization. It is imperative that academic leaders try "to solicit faculty contributions and win an acceptable degree of concurrence" because "managing a university is largely a matter of managing intellectual talent and expertise" (Keller, 2006, p. 237). As was illustrated in an analysis of program strategies in the early part of the chapter, faculty members from different disciplines crossing three campuses of the university actively collaborate with each other in order to make concrete a range of international and global projects. Members of administrative staff, especially from the OIP and the office of International Initiatives, have been playing crucially supportive roles so that international and global projects are planned,

executed and revised. The need to become a global university is favorably accepted by the constituency throughout the university. A senior administrator highlights this favorable acceptance of the university's effort to incorporate international and global dimensions in the university, saying that:

No one said to a department that you must have an international component in the degrees that your department offers. When they think of a degree program, they naturally think in that direction and that is a good thing. People just naturally think internationally about it and that is what I like about Georgetown. (interview with a senior administrator)

Third, as far as articulated motivations and goals for internationalization are concerned, this study identified a number of expressed rationales that explain why Georgetown would like to make itself more international and global. This study found that human development has been the key motivation for internationalization at Georgetown and a range of global projects are directly driven by the motivation for human development.

Finally, regarding the recognition of the international dimension in its mission statement and on-site documents, Georgetown presents a mixed picture. Georgetown's mission statement expresses its explicit commitment to developing an international character which strengthens Georgetown's respect for diversity. It is noteworthy that Georgetown does not have a foundational document or a rule book for internationalization despite its systematic efforts for internationalization. However, it seems to be misleading to jump to the conclusion that this lack of an explicit manual implies that Georgetown's commitment to internationalization is just empty rhetoric. The lack of a foundational document for internationalization, according to an administrative

staff member, is closely linked to Georgetown's decentralized organizational structure.

#### **7.4.2 Operations**

Knight (2004) points out that a relevant organizational structure is an essential prerequisite for the more effective implementation of internationalization. According to Taylor (2004), university management tends to opt for a centralized internationalization strategy because of the need to overhaul comprehensive planning, the need for common standards, the need for the presence of a central physical focus for international activities, the need to avoid organizational inefficiency caused by duplication of similar programs, the need to enhance the institutional profile, the need to assess and monitor programs, and the need to plan for overseas alumni and international fund-raising. However, a centralized administrative structure is said to increase the danger of operational inefficiency that occurs because of a poor and insufficient coordination and collaboration amongst organizational sub-units.

Contrary to this general preference for a centralized organizational structure for internationalization, many interviewees highlighted the highly decentralized organizational structure throughout its three campuses. Despite the aforementioned advantages of the centralized administration, a senior administrator states that a decentralized structure is preferred and is actually functioning very effectively across the three campuses. He mentions that "we accept the inefficiencies of the decentralization to get the strengths of centralization" (interview with a senior administrator). According to an

administrative staff member, even if these three campuses are loosely interconnected and each campus plans and operates its own programs for internationalization, they share the goals and motives of internationalization policy of the university and therefore international projects “still fall within the integrated mission driven by Jesuit philosophy of education” (interview with a senior administrator).

The wider and deeper the scope of internationalization programs and participants becomes, the more the measures for more effective communication and cooperation are needed. Regarding communication and coordination across the university, a senior administrator points out that the director of International Initiatives spends a lot of time talking to people both from the three campuses and from the president’s office in order to make sure that when different stakeholders are actively engaged in the same area, they are not going to duplicate the same project. The following section describes the systems for communication, liaison, and coordination for internationalization at Georgetown, which help to create more effective atmosphere beneficial to internationalization throughout the university.

### **1. Office of International Programs**

One of the central organizational units promoting and implementing Georgetown’s international and global programs is the Office of International Programs (OIP). The OIP is composed of two major sub-units. One is “the division of international student and scholar services” which provides international students and faculty members with necessary services. The other is

“the division of overseas studies” which develops and sustains study abroad programs for Georgetown undergraduate students.

The OIP is a clearing house for student and faculty mobility at Georgetown which develops, promotes, and organizes a variety of international, intercultural, and global programs not only for international students, faculty members and researchers but also Georgetown students who would like to study abroad. The major responsibility of the executive director of the OIP is to oversee its services and programs and to participate in the policy development procedure at the university level related to internationalization. The director is also involved in discussions dealing with advancing internationalization and promoting international education for Georgetown. The director works very closely with the Faculty Committee for International Initiatives to develop and enhance Georgetown’s international programs.

## **2. International Initiatives**

Mestenhauser (2002) points out that “institutions should adopt a conscious strategy to support programs that move towards the highest level of learning rather than allow every unit just to do one thing in isolation from every other unit with the same effort going to every activity, no matter what impact it makes” (p. 196). Interview data indicate that Georgetown’s internationalization has been taking place at three campuses independently but also interdependently. The three campuses are cooperating at an appropriate level while planning and putting into practice their own international or global projects without any direct involvement with people from the other campuses.

Acknowledging the danger of organizational reductionism which might prevent the university from buttressing intra-campus coordination for internationalization, Georgetown has an organizational unit which coordinates internationalization activities across its three campuses. Even if Georgetown takes great pride in operating with a highly decentralized organizational structure, in 2000 Georgetown created International Initiatives with a view to enhancing the effectiveness of internationalization programs and projects. The Initiatives plays the role of a clearing house of information or a conduit of comprehensive information about internationalization activities at Georgetown by helping to coordinate Georgetown's increasingly wide and complex portfolio of international and global programs. While being accountable to the Office of the Provost, the Initiatives has three explicit purposes: initiation, coordination, and sustenance of international or global projects. An administrative staff member of the Initiatives who describes his role as "personally a type of a repository of institutional knowledge" emphasizes that the purpose of the creation of the Initiatives is not to undermine the benefits of decentralization. He states:

The Office of International Initiatives has this clearing house function. However, we do not intend to stop or discourage this individual entrepreneurship among faculty because that is their natural tendency and that has been very rewarding. We want to try to harness that and channel that energy into other institutional efforts. I think we just need to be realistic about our decentralized structure and respond to its dynamism accordingly.  
(interview with a staff member)

Within the Initiatives, the International Initiatives Team, composed of five members, aims to enhance Georgetown's mission by "fostering new partnerships with organizations abroad, such as foreign universities and governments, and



supporting faculty-driven innovations in teaching and research with an international focus” (Georgetown University, n.d.b, Office of the Provost section). The Team has implemented a number of global projects while working closely with the Office of International Programs. Collaborations with China Scholarship Council made possible for Georgetown to create post-doctoral fellowships so that fellows from China can research one year at Georgetown. Georgetown’s geographical proximity to Latin America led to the launch of a number of programs for the region. Georgetown’s Graduate School established two doctoral fellowships in partnership with two Latin American organizations. In 2003, the Graduate School established a contract with El Consejo Nacional de Ciencia y Tecnologia in order to provide Mexican graduate students who would like to pursue doctorates at Georgetown with financial support. In 2006, the Graduate School also extended its engagement with Latin America by signing an agreement with Chile’s Ministry of Planning, El Ministerio de Planificacion, permitting Chilean students to pursue doctoral degrees at Georgetown. A comprehensive collaboration with Tecnológico de Monterrey, Mexico, is also in play across the three campuses with a view to curriculum development and summer programs on the main campus and the Law Center, video lectures, and residencies for medical students. A further supportive role that the International Initiatives Team plays includes its assistance to Georgetown’s students and faculty members by maintaining a web resource regarding international travel. The Team runs Georgetown International Traveler’s Resource which provides relevant information for the stakeholders of Georgetown for foreign travel. The site

contains information about insurance coverage, funding sources, the university's resources and policies on international travel, and tips on health and safety.

### **3. Faculty Committee for International Initiatives**

Stakeholders' active participation at an institution is crucial to the effectiveness of internationalization. According to Steiner (2000), "to involve people on all levels of the institution is the *conditio sine qua non* without which the leadership at the top will not move anything" (p. 70). To help faculty to engage in internationalization policy is a crucial factor in ensuring the fulfillment of the mission of an institution (Brunstein, 2007; Green, Luu & Burris, 2008; Green & Olson, 2003; Stohl, 2007). Thus, as a part of the International Initiatives, Georgetown has established the Faculty Committee for International Initiatives. The Faculty Committee is comprised of 15 faculty members and members of the administrative staff from the three campuses. The eleven faculty members are from different departments and schools of the main campus and the four administrative staff members are *ex officio* members representing the Office of International Programs, the Office of the Provost, and the School of Medicine and the Law Center. The membership of the Faculty Committee, acting as a liaison across the university, illustrates that Georgetown makes an effort to draw upon the intellectual and administrative resources throughout the university. The Faculty Committee's mission is "to enhance the University's international signature by promoting, sustaining, and creating faculty development opportunities within a global and international context" (Georgetown University, n.d.b, Office of the Provost section). The Committee's

specific roles include the establishment of partnerships with foreign institutions, the enhancement of faculty exchanges, the facilitation of teaching and research in collaboration with foreign scholars, the initiation of new international projects, and advice on international distance learning.

#### **4. The Gateway Project**

As was discussed previously, Georgetown takes pride in its highly decentralized style of management. The various and dynamic international and global programs at Georgetown are said to be benefited from its decentralized organizational structure. However, this established decentralized organizational structure might lack coherence and effective communication within and amongst stakeholders throughout the university. Georgetown administration felt the need to have a bird's eye view of the current international activities. Lack of an across-the-board system, one that helps the constituency to have reliable and easy access to Georgetown's panoply of international and global activities throughout the university, "undermines efforts to bolster existing programs on the global stage, to launch effective new programs, and to manage the risks associated with these activities" (personal communication, a staff member, April 18, 2008). In 2007, the need of such a system led Georgetown to launch a collaborative project in which the Offices of International Programs, Risk Management, the Office of the Provost and University Information Services participated. The project called "Gateway to International Resources: a management and communications tool for a global organization" is meant to offer the constituency at Georgetown and those who are outside Georgetown but who are interested in study and research

at Georgetown “the opportunity to craft a message that highlights key global engagements” of Georgetown (personal communication, a staff member, April 18, 2008).

It should be noted, however, that the Gateway Project “as a tool for improving management of Georgetown’s on-going globalization” (personal communication, a staff member, April 18, 2008) is not meant to increase the centralization of Georgetown’s decentralized administrative structure. Without sacrificing the positive aspects of decentralization, it aims at supporting the constituency’s efforts to commit itself to enhancing the depth and breadth of international and global engagements in a more organized and coherent manner. The Gateway Project is expected to serve as a useful countermeasure to repeated duplication of international and global programs and poor utilization of resources.

The Gateway Project focuses on three interlinked areas of concern: mapping, networking and communicating. A proposal has been made to produce a web-based map which “will consolidate information in a single location” (personal communication, a staff member, April 18, 2008) with the information about programs for students, faculty members, and institutional partnerships with international institutions. The Gateway will also include information about supportive resources available across the campuses when new projects are proposed and launched. The Gateway will try to enhance Georgetown’s global collaboration by providing students, faculty, alumni, and international partners with opportunities to communicate with one another: “We seek to *tap into pools*

*of talent and experience* inside Georgetown ... and to *provide a virtual gathering place* for community members to find each other and stay up-to-date on developments in their areas of interest” (personal communication, a staff member, April 18, 2008). The Gateway would be an important place through which senior leaders could make their commitment to global engagements more visible to people inside and outside the university. This visibility in turn helps to encourage internal audiences to more actively develop and launch global projects and provides external audiences such as philanthropists with more detailed information about specific projects in tune with their interests so that they can collaborate with Georgetown’s constituents on the projects.

### **5. International Operations Survey**

In 2008, the International Operations Survey was conducted through the collaboration of the OIP, Risk Management, and the Office of the Provost. An administrative staff member of the International Initiatives states that the Survey was “intended to collect data on departments’ international operations for use in insurance negotiations and university resources on globalization” (personal communication, a staff member, November 14, 2008). According to the administrative staff member, two primary reasons were behind the Survey. One was related to operational issues from a cost and risk management point of view. When Georgetown buys insurance to cover students and faculty members, some of the insurance agencies require very specific information about the locations of specific activities and who will be engaged in them. A related reason was economy of scale. For instance, if there is a certain volume of people going abroad

to a particular place, shared information makes it possible to get a discount if purchases are made as a group.

A group of people from the OIP, Risk Management, and the Office of the Provost designed the Survey and put it up in an electronic format, which was then emailed to people. In terms of the recipients, they focused on administrative officers, mainly senior area or business managers, department chairs and faculty members. The first segment of the Survey is related to operational issues as regards cost and risk management. Questions in the first segment are concerned with real estate abroad, leases abroad, assets abroad, and bank accounts abroad. The second segment is about global activities that the constituency at Georgetown has been engaging in with partners outside the university. Questions in the second segment deal with long-term and short-term assignments of staff and faculty members, independent contractors abroad, affiliates abroad, undergraduates and graduates abroad, non-degree programs abroad, agreement abroad, registrations with foreign governments, and overseas activities under contract with the U.S. government.<sup>28</sup>

The Survey aims at ensuring that the central administrative offices dealing with international engagements keep pace with the variety of activities

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<sup>28</sup> “Long-term assignments of faculty” are those that last more than one semester. They include faculty on sabbatical, research abroad, and joint appointment with an overseas institution. “Independent contractor abroad” means those who are non-Georgetown employees but receive direct compensation. “Affiliates abroad” means non-Georgetown employees abroad but who are affiliated with Georgetown by being given a NetID. “Non-degree programs abroad” include professional training courses or certificates, custom training programs and executive education. “Registrations with foreign governments” are concerned with a registered foreign subsidiary and a licence for educational services.

happening throughout the three campuses at individual, departmental, and collegial levels. This Survey is expected to prevent a dilution of the whole spectrum of financial and human resources of the university by avoiding the unnecessary duplication of participants' efforts. A further survey is scheduled in 2009 with the hope of a more coherent coordination amongst constituents at the university. The results will be available on the web, providing information for all the stakeholders at Georgetown and facilitating future cooperation with people outside the institution, who are interested in collaboration with faculty members and researchers at Georgetown.

## **6. Networks on Campus**

An increase in the engagement in a nation or a region often tends to give rise to operational inefficiency due to the increasing possibility of replication of the same projects. The lack of a networking system hampers collaboration amongst those involved in a specific region or a country and undermines more effective implementation of internationalization programs and projects. There are two networks in operation throughout the university. One is focused *geographically* on Africa specifically. The other is organized *thematically* on human suffering.

In 2008, faculty, students and staff who had been conducting research on who had an interest in Africa launched a network across the three campuses. The network is called the Georgetown Africa Interest Network (GAIN) and aims at helping the stakeholders interested and engaged in Africa to share comprehensive and collective information about any projects and people involved

in Africa. Serving as a collaborative information platform or point of reference, the GAIN is expected to “increase quality research, expand interdisciplinary opportunities and provide channels for sharing ideas and resources” (Martha, 2008, p. 2).

Another network on campus which has a wider perspective is the Initiative on International Development.<sup>29</sup> The Initiative aims to marshal a range of resources for the constituency at Georgetown including senior leadership, faculty, and students to take part in collaboratively the battle against human suffering such as poverty, inequality and injustice. Inspired by the Jesuit philosophy of education, the constituency at Georgetown draws upon learning and teaching, research and scholarship, and volunteerism and service in order to respond to global challenges. The Initiative engages in four activities as its major tools for achieving its mission:

(a) Supporting faculty research in the area of international development and providing opportunities for interdisciplinary interaction; (b) Expanding Georgetown’s development curriculum to provide future practitioners with the necessary background to become leaders in the field; (c) Facilitating service opportunities for undergraduate and graduate students to make an impact and to enhance their career opportunities in the field; and, (d) Holding lectures and conferences with leading development practitioners and coordinating the university’s efforts with other development organizations. (Georgetown University, n.d.o, Initiative on International Development section)

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<sup>29</sup> The understanding of international development is well captured in the United Nation’s Millennium Development Goals, which were drawn up during the U.N. Millennium Summit in September 2000 with the hope of achieving the following by 2015: (a) Eradicate extreme poverty and hunger; (b) Achieve universal primary education; (c) Promote gender equality and empower women; (d) Reduce child mortality; (e) Improve maternal health; (f) Combat HIV/AIDS, malaria and other diseases; (g) Ensure environmental sustainability; and (h) Develop a global partnership for development.



## 7.5 Conclusion

In order to investigate the internationalization policies at Georgetown, this chapter has been looking at motivations, program strategies and organization strategies. Research into Georgetown's internationalization policies identifies several distinctive features.

Motivations for internationalization at Georgetown exhibit a strong socio-cultural aspect with a global dimension. Georgetown's aspiration to become a global university is primarily driven by motivations for human development. Georgetown has been embracing the global responsibility of higher education institutions to respond to the global needs and issues such as HIV/AIDS, poverty, and inequality and implementing projects partnering with many institutions across several countries and continents. In addition to diverse programs for study abroad programs, Georgetown fosters also immersion programs linked to "a faith that promotes social justice" that sensitize its constituency to the pressing reality of the world subject to the rapacious forces of globalization.

Interview data indicate that even though senior leadership and policymakers acknowledged the importance of financial stability for internationalization policies, the for-profit rationale does not serve as the main motivation for internationalization: "It is really the academic mission which we are trying to satisfy," emphasizes a senior administrator, "not the desire for additional income" (interview with a senior administrator). There exists a very strong correlation between the Jesuit philosophy of education and programs and projects in that the philosophy is the conspicuous catalyst, the primary driver,

and the point of reference that articulates the direction and contents of several global and international projects at Georgetown.

It is also noteworthy that Georgetown's counterparts for internationalization are not limited only to educational organizations *per se*. Global issues and challenges call on universities around the world to collaborate with different partners, inside and outside the academia and to deal with them with a different perspective. Georgetown's global projects are largely the results of its response to a range of external factors such as changing contexts due to globalization and to requests for collaboration and help from foreign organizations rather than being the result of its own internal demands.

## CHAPTER EIGHT

### SYNTHESIS AND DISCUSSION

With guidance from the cross-case study methodology (Yin, 2003), this chapter attempts to consolidate disparate pieces from the sixth and seventh chapters which have investigated the internationalization policies of Sophia and Georgetown. With the hope of furthering constructive discussion about the relevance of internationalization and the role of higher education in the 21<sup>st</sup> century, this chapter also aims at distilling emerging issues from the experiences of the two universities. By answering the three research questions, the first part will try to identify differences and similarities of the two universities' internationalization policies and to specify what brought them about, and the implications for policy recommendations. The second part discusses a number of emerging issues gleaned from the findings and presents their implications for further debate about both the future role of higher education institutions in the increasingly interconnected world and a way of broadening the conceptualization of a framework for internationalization.

#### **8.1 Findings from the Research Questions**

##### **8.1.1 Question I: Motivations and the For-profit Rationale**

The first research question is to see whether the for-profit rationale for internationalization plays the most important role in defining the direction of the two universities' internationalization policies: *Is the noticeable shift in rationale for internationalization from social and cultural ones to a for-profit one ubiquitous?*

## **1. The For-profit Rationale**

A body of literature reports that under the influence of neo-liberal economics, there was the perceptible shift in rationale for internationalization from a socio-cultural to a revenue-generating one (Bruch & Barty, 1998; de Wit, 2002; Knight, 2004; van der Wende, 1997b). Globalization driven by neo-liberal economics brought about a distinguishable transition of rationale for internationalization from a socio-cultural to a for-profit rationale. The for-profit motivation tends to make higher education institutions implement internationalization programs to generate revenue. This revenue-generating motivation accompanied by a mercenary attitude leads policymakers to transform higher education institutions into a market where education becomes a tradable object. The issue at stake is that when the main driving motivation for internationalization hinges on the market ethos, which “responds only with the sensory equipment that can detect money” (Yang, 2005, p. 28), it might inevitably relegate to secondary importance the social responsibility of higher education institutions and downplay the global common good that tertiary institutions can promote more than any other organizations in this globalizing world. Zemsky (2003) points out this danger and emphasizes the public role of higher education:

When the market interests totally dominate colleges and universities, their role as public agencies significantly diminishes -- as does their capacity to provide venues for the testing of new ideas and agendas for public action. What is lost is the understanding that knowledge has other than instrumental purposes, that ideas are important whether or not they confer personal advantage. (p. B7)

Observation and the analysis of the rationales of the two universities produce a picture a bit different from the widespread trend that internationalization policies are driven principally by the prescription of the neo-liberal market paradigm of internationalization. Interview data and on-site documents do not strongly evidence such a noticeable shift. Sophia and Georgetown have refused to be swayed by the widespread motivation for revenue that regards international programs as an important financial resource. It appears that the Jesuit philosophy of education acts as the major counterweight to the for-profit motivation and helps senior leadership at Sophia and Georgetown to try to give primary place to socio-cultural and academic motivations. An example of Georgetown's reluctance to give primacy to the for-profit rationale is illustrated in an interview with a dean who describes a project made in collaboration with a foreign entity:

I don't think that we would have signed this deal for just financial reasons but we couldn't have done it if the finances weren't solid. The reason for doing this project was because of the missions of the university. When I talked to the board [the board of directors] who are usually people with money, it was very hard to dissolve their concerns about the financial stability of the project at Doha. I told them that we are not doing this to make money and the Provost at Georgetown also added that *if we wanted to make money, we would open up a McDonalds*. It is imperative that we have to avoid losing money but we are not doing this to make money. (interview with a dean at Georgetown)

However, this subtle reluctance of the two universities towards the for-profit rationale should not be exaggerated or understood in a way that the universities are financially self-sufficient or are not interested in revenue-making projects. A deeper look at the two universities' reluctance to embrace the for-profit rationale is needed. What seems to be clear at the two universities is that

international programs should not incur financial loss but should not be pursued as a means to generate profit.

First of all, many interviewees from both universities admitted that the institution-wide financial insufficiency hampers their internationalization policies. Earlier this study has indicated that financial stringency is regarded as one of the biggest obstacles to internationalization. Financial strictures have been a recurring theme in the interviews for this study.

Second, this study finds that even if the two universities are not willing to implement internationalization programs based upon the motivation for profit, they have several programs that a literature review regards as programs implemented by the motivation for profit. However, Sophia and Georgetown seem to take a different approach to these internationalization programs. For instance, Sophia had, as of 2007, 811 international undergraduate and graduate students, which composed 8% of the whole student body. Even though international students are regarded as an important financial source of universities, unlike higher education institutions from the U.K. and Australia, no specific or aggressive measure is introduced in order to recruit international students. Georgetown opened an overseas campus in Qatar. In contrast to a literature review which looks at an overseas campus as a financial source motivated by the revenue-generating rationale, Georgetown established the campus in Qatar not as a project that generates revenue but a project on which a socio-cultural rationale has the primary impact. The motivation for fulfillment of the university mission turned out to be the primary rationale.

Third, it should be emphasized that senior leadership at both universities recognized the insufficient financial stability that their institutions have been facing and the crucial role of the stability when internationalization policies are implemented. For instance, according to “Sophia University Centenary Fundraising Prospectus” (Sophia University, n.d.h), senior leadership emphasizes the establishment of numerous scholarships not only for the support of graduate and undergraduate students who have an international competitiveness in research but also for the promotion of international student exchange (p. 8). The president of Georgetown mentioned the business model as one of his institution’s three criteria used to evaluate new international projects.

This study finds that abundance of financial resources does not necessarily guarantee the wide promulgation of internationalization. Sophia and Georgetown try to pursue internationalization running tightly alongside the goals of the Jesuit philosophy of education, especially its social or civic dimension of its education goal. This study shows that the values and mission that the two institutions try to incorporate into their international and global projects play a more important role than any financial considerations and benefits of the projects. In contrast with the widely-recognized perception, the primary obstacle to internationalization at these institutions is not financial strain but understandings, values and attitudes towards internationalization.

It is important to note that the strong intention of senior leadership at these two universities not just to succumb to the market ethos but to augment the Jesuit philosophy of education plays an important role in expanding the scale of

the beneficiaries of internationalization programs beyond national borders. Their decision to adhere to social, cultural, and academic motivations makes it possible for many people who are not directly linked to internationalization programs to benefit from the programs. However, a question still remains for the two universities: how can they sustain internationalization programs in spite of financial insufficiency? A heavy dependence on tuition and a low endowment level leave little room for the two universities to implement internationalization policies. When they consider an internationalization project, finding donors or philanthropists who can provide financial resources, as seen in the establishment of the campus in Qatar, seems to be an important way of acquiring financial sources to promote internationalization.

## **2. Diversity of Motivations**

The motivations at Sophia include intercultural understanding, global citizenship, international branding, and local competitiveness. Georgetown also plans and implements its international and global projects based upon such motivations as human development, embodiment of the university mission, global competence, global citizenship, and international reputation. No single motivation monopolizes the internationalization policy at an institution but a number of motivations are in operation simultaneously. This finding supports de Wit's (2002) argument that a mix of rationales is shaping the direction and contents of internationalization policies. There is a distinct hierarchy in motivations. Each institution gives a different weight to its operative motivations. This diversity of motivations reflects participants' different perspectives on



internationalization based upon their own mission, values, experiences and desires and implies a varied range of programs.

### **(1) Commonality of Motivation**

In spite of the geographical, cultural and societal differences between Sophia and Georgetown, two motivations closely linked to social/cultural and academic rationales are commonly found: global citizenship and international profile. The fact that these two motivations coexist as driving forces of the universities' goals of internationalization indicates that both universities are well aware of the importance of the increasing interconnectivity of the world with the advancement of the era of globalization. As globalization makes the world increasingly interconnected, there is greater awareness of the enormous gap in the understanding of other cultures, and the pressing global problems to such an extent that humanity has never experienced. Thus, the imperatives of globalization have led Sophia and Georgetown to pursue internationalization with the goal to equip students with the capacity to tolerate differences and diversity in modes of cultures, to understand other cultures, and to make students ready to take on the moral responsibility at the international and global level for solving global issues.

This finding supports the view that the motivation for international reputation and profile surfaces as one of the leading rationales at the institutional level (Knight, 2004). However, a conceptual difference is noticeable between the two universities. Sophia focuses more on how to enhance its international profile while Georgetown emphasizes why as well as how. As the Sophia document "the

Grand Layout for Renewal of Education, Research, and the Campus Facilities” underscores, Sophia tries to boost its international recognition by expanding its already renowned international exchange programs and research environments in a way that meets the level of a world class university. Georgetown attempts to advance its reputation and profile internationally in order to attract the best scholars and students from around the world. One of the primary means that Georgetown adopts in order for foreign scholars and students to come to Georgetown is to construct international and global collaborative agreements and networking in concert with foreign higher education institutions and organizations outside the academia.

It is noteworthy that a political rationale which concerns such issues as national security and the preservation of national identity does not play any significant role at both universities. The primary reason for the lack of a political rationale might be closely linked to the universities’ status as private institutions. It is assumed that in Japan national universities are designed to serve national interests related to the political and economic agenda of the country. Therefore, Sophia has more maneuver space in implementing internationalization without being subject to the strong surveillance of the Japanese government in comparison with national and public higher education institutions. Georgetown as a private university also has more freedom from Federal and regional government in terms of operation and governance than public universities because higher education in the United States has no national system so that each

private and public university has its own specific system of governance (Currie, DeAngelis, de Boer, Huisman, & Lacotte, 2003).

## **(2) Differences in Motivation and New Motivation**

Differences in motivation between the two universities are already evident due to their different geographical locations and cultural contexts surrounding them. First, it is worth recalling that Sophia lays the greatest stress on the motivation for intercultural understanding which has strong roots from its earliest days. The president of Georgetown regards the motivation for human development as an indispensable component that focuses the moral responsibility of Georgetown's engagement in global issues. Second, in order to respond to the fierce local competition for best students, the motivation for the enhancement of local competitiveness is one of the four major motivations that stakeholders at Sophia emphasize. In the face of stiff competition with peer institutions for best students due to the change of demographic structure caused by the drop in the birth rate in the 1980's, Sophia has made an attempt to develop and augment its already renowned international character because it is afraid that the weakness in international programs might result in the emasculation of its reputation. At Georgetown a number of interviewees pointed out that international and global projects aim at making concrete the mission of the university. Georgetown's mission statement lays emphasis on the education that creates men and women who are "responsible and active participants in civic life, and to live generously in service to others" (Georgetown University, n.d.a, Governance section). It appears that a more apparent reinforcement of the

motivation for the fulfilment of the university mission makes Georgetown's international programs more correlated to the Jesuit philosophy of education. Georgetown also emphasizes internationalization programs driven by the motivation that Georgetown would like to educate its students who are globally competent. This conspicuousness of motivation for global competence at Georgetown seems to have a direct link to a variety of programs offered by the Business School and the Law Center.

It is noteworthy that this study finds new motivations which are not mentioned in a literature review. Stakeholders at Sophia emphasize the importance of the quality of internationalization in order to compete for best students with other Japanese institutions. This motivation based on *local competitiveness* is not mentioned in any literature review. Analysis of Georgetown's internationalization policies also reveals two new motivations: *human development* and *embodiment of the university mission*. These newly found motivations imply that the two universities pay particular attention to their own specific contexts and institutional cultures and therefore develop different programs.

### **(3) Hierarchy of Motivation**

The motivations at Sophia and Georgetown reveal a hierarchy of priorities as de Wit (2002) claims. Rooted in Christian Humanism, a number of interviewees and documents at Sophia refer to *intercultural understanding* as its principal motivation for internationalization. Sophia "emphasizes respect for the history and culture of different peoples, and encourages efforts toward

understanding across national and cultural divides” (Sophia University, n.d.d). Intercultural understanding has particular endogenous sources in Sophia’s founding spirit and history. Sophia’s history illustrates that the idea of establishing a Catholic university in Japan came from Francis Xavier who aimed at making the university an intercultural bridge that would connect the world and Japan. An exogenous source also plays a role in making intercultural understanding the core motivation. As globalization has blurred national boundaries and increased the opportunities for people to be exposed to different cultures, the imperatives of the understanding of other cultures and the complex global environment are also required. Therefore, the provision of education promoting intercultural understanding has become a mandate for Sophia.

No other rationale or motivation for the internationalization programs at Georgetown carries more weight than the motivation for human development. Georgetown’s commitment to developing countries and regions, especially for those ravaged by poverty and epidemics, typifies the actualization of its motivation for human development. A senior administrator at Georgetown states: “I would say some of the works that we are doing seem to fit into a logic that would be best described as human development” (interview with a senior administrator at Georgetown). Georgetown’s devoted response to the call to engagement in global issues and challenges echoes the contention of a former director-general of UNESCO that higher education institutions have a specific responsibility for engaging the needs of the world:

The knowledge transmitted by institutions of higher education should not only be of the highest quality but should also be relevant – in the broadest possible sense – to human needs, in particular to the most pressing challenges facing humanity at the approach of a new millennium. ... The universities should be playing an active role in shaping those supranational attitudes on which – in a shrinking world confronted by grave problems of environmental degradation, explosive population growth, underdevelopment and interethnic conflict – our common security and well-being increasingly depend (Mayor, 1995, pp. vii-viii)

Given the fact that the role of higher education institutions in human development is “not seriously debated but assumed” (Moja, 2008, p. 163), the style and contents of Georgetown’s programs deployed at the global level indicate that the motivation for human development serves as a distinct characteristic of Georgetown’s internationalization policies. Further reflection of the values implied in the motivation for human development is needed in order to develop a new conceptual framework of internationalization in terms of the need for greater social responsibility in the 21<sup>st</sup> century. Table 8-1 summarizes the discussion about motivation at the two universities.

### **8.1.2 Question II: Strategies and Local Contexts**

The second question concerns the premise that programs of internationalization at universities from different countries reflect the particular local contexts, therefore, they vary widely across countries and institutions: *How do the policies of internationalization of the two universities resonate with the particular contexts surrounding them?*

**Table 8-1**

Summary of the Discussion of Motivation

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	<b><u>SOPHIA</u></b>	<b><u>GEORGETOWN</u></b>
<i>Common</i>	Global Citizenship International Branding	Global Citizenship International Reputation
<i>Different</i>	Intercultural Understanding Local Competitiveness	Global Competence Human Development Embodiment of the University Mission
<i>New</i>	Local Competitiveness	Human Development Embodiment of the University Mission
<i>Most Significant</i>	Intercultural Understanding	Human Development

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**1. Differences in Strategies**

**(1) Program Strategies**

Sophia and Georgetown illustrate a number of notable differences in regards to their program and organization strategies. When considering *exchange partner institutions for study abroad*, Sophia has mutual agreements with 129 foreign institutions and academic cooperation agreements with 8 institutions in 33 countries. This breadth of agreements echoes the general perception in Japan that the vibrancy of exchange programs is regarded as a litmus test for Japanese private universities' serious commitment to internationalization. It is surprising, however, that Georgetown has only 32 exchange partner institutions in 16 countries. It seems that the diversity of

collaborative organizations accounts for the smaller number of exchange partner institutions at Georgetown. In comparison with Sophia which sends students abroad in collaboration with only foreign academic institutions, Georgetown has developed a different strategy whereby study abroad programs are implemented in concert with a variety of domestic and international organizations including foreign institutions, American universities and NGOs.

Another notable difference lies in *the diversity of external collaborative organizations*. Sophia's international programs are operating in collaboration mainly with foreign higher education institutions. The other main external collaborator is the Japanese ministry of education (the MEXT) due to the particular feature of the Japanese higher education system in which the system is still strongly supervised by the government. Georgetown's much wider engagement in global issues is due to the more diverse scope of its external constituency: foreign higher education institutions, American universities, foreign government agencies, foreign business circles, domestic and international NGOs, and international civic and religious organizations. Reflecting our pluralistic world characterized by divergent values and multiple actors, Georgetown is pursuing its transition into a global institution in collaboration with multiple international actors. It is worth noting that the wider diversity of the external collaborators at Georgetown is mainly due to its stronger academic profile and international reputation than Sophia. The stronger academic reputation at an international level prompts international organizations to build collaborative relationships with Georgetown with their own purposes.



A look at the scope of the external collaborators brings about the most significant difference between Sophia and Georgetown. The extent and depth of Georgetown's *trajectory of international and global projects* contrasts markedly with those of Sophia. Sophia's programs appear to focus mainly on student mobility between nations while Georgetown's programs operate on more global levels. The number of foreign entities participating in the same project with Georgetown, the geographical extent and transcendence of the programs, the extent of the engagement in global issues, and the utilization of information and communication technologies for the programs demonstrate the wider scope and dimension of Georgetown's international and global programs. A number of factors account for the difference in the global dimension of the programs. On the one hand, as was mentioned above, Georgetown's respected global reputation draws continual attention from international organizations which request Georgetown's involvement in tackling global issues. The exogenous requests for Georgetown's global engagement are closely linked to the new situation that globalization engenders and Georgetown's institutional capacity to undertake global challenges. On the other hand, closely related is the professed commitment of Georgetown's senior leadership, especially its president inspired by the Jesuit philosophy of education, to searching for relevant and responsible ways to respond to emerging challenges in this era of globalization and to identifying what the world expects of Georgetown.

Another notable difference is the content of the *multinational or transnational and multidisciplinary or transdisciplinary approaches and*

*collaborations*. The interconnectedness of the world and the global dimension of many pressing issues have become obvious realities. So the need to transcend national borders and disciplines in terms of collaboration in order to grapple with such global issues as environmental problems, health, poverty, and criminal issues has become increasingly important. UNESCO (1998) points out that “higher education should reinforce its role of service to society, especially its activities aimed at eliminating poverty, intolerance, violence, illiteracy, hunger, environmental degradation and disease, mainly through an interdisciplinary and transdisciplinary approach in the analysis of problems and issues” (Article 6 section). Georgetown has a strong cooperative environment throughout the university amongst the stakeholders who are willing to collaborate with each other, transcending disciplines and departments throughout the three campuses. An administrative staff member talks about Georgetown’s affirmative attitude towards multidisciplinary or transdisciplinary collaborations amongst stakeholders:

I think that there is a strong interest in multidisciplinary work although it is not supported by current university structures as much as it could be. But there is such a strong faculty influence that you can develop collaborations around them. Faculty has found this idea of collaboration very exciting. (interview with a staff member at Georgetown)

One of the examples of transdisciplinary collaborations at Georgetown is the O’Neill Institute for National and Global Health Law, co-founded by the Law Center and the School of Nursing and Health Studies. It also draws upon a variety of Georgetown’s other resources such as the School of Medicine, the Kennedy Institute of Ethics, and the Public Policy Institute. This example is a clear

demonstration that Georgetown utilizes its intellectual and practical assets to cope with global issues in a more effective and collaborative manner. In contrast to Georgetown, Sophia largely lacks projects which have a multinational and multidisciplinary dimension. A possible explanation for the lack of multidisplinary at Sophia might be its almost exclusive focus on the student exchange program. The student exchange program does not necessarily require multinational and multidisciplinary cooperation because the program is generally operated between two institutions.

There is a marked difference also in the *regions and countries of interest* to the two institutions. As was displayed in the previous chapter, the density and extent of the programs that Georgetown has established with China are striking. With varying emphases, Georgetown also deploys more programs in Latin America and Africa than other continents. Sophia, however, began to make a subtle shift in its geographical priority and interest from Europe and the U.S. to East Asia even though Europe and the U.S. are still the key region and country for exchange programs.

Amongst the three *main beneficiaries* of internationalization, namely, students, faculty and administrative staff, the number and scope of internationalization programs at both universities illustrate that students are at the center of the programs. It appears that at Sophia, undergraduate students receive the greatest benefit from international programs as the interview data underline that the central medium of internationalization at Sophia is exchange programs for undergraduate students. However, a plan for faculty members

which might provide them with easier access to sabbatical programs abroad was only in the making when the field study was conducted. A less influential role of faculty members in Sophia's internationalization is evident and programs for staff appear to be practically non-existent. For Georgetown, international programs are also largely for students, however, faculty members are actively engaged in international programs and they are one of the principal agents in defining the internationalization programs and policies at Georgetown. The international dimension for members of administrative staff receives the least attention at both universities, but at Georgetown a program for administrative staff is in play in Africa so that they have the opportunity to have an immersion experience.

Closely linked to the difference of the main beneficiaries is the number of *international programs for graduate students*. In general less emphasis is laid on international programs for graduate students (Harai & Reiff, 1993). The two universities vary greatly in the international programs for graduate students. Sophia offers a very limited number of programs while Georgetown offers a wider array of programs through its professional graduate schools such as the School of Business, the Law Center and the Medical School. Even though Sophia has 10 graduate schools, international programs for graduate students virtually do not exist except for the fact that there were 179 international graduate students mainly from Asia in 2007 while Georgetown had 960 foreign graduate students in 2007-2008. The School of Business, the Law Center, and the Medical School at

Georgetown provide a wide range of international and global programs and projects for graduate students.

## **(2) Organization Strategies and Reactions from Faculty**

As regards the *permeation of internationalization throughout the university*, Sophia and Georgetown also present different pictures. Obviously at both universities internationalization is considered indispensable to the fulfilment of the mission and the quality of education that they would like to provide in the era of globalization. However, at Sophia, the Faculties of Foreign Studies, Humanities, and Liberal Arts have been almost monopolizing the theatre of internationalization and the distribution of participants is heavily skewed towards female students. Given the argument that the centerpiece of the academic environment at a higher learning institution is the teaching faculty, the main driving force of internationalization is faculty members (Carter, 1992; Green, Luu & Burris, 2008; Harari, 1992). It appears that Sophia is experiencing a varying level of resistance on the part of faculty members not only because they are not fully aware of the importance and need of internationalization but also because some of them maintain a strong sense of nationalism. They tend to look at internationalization as a denial or dilution of the Japanese identity. From a different point of view, some of them are concerned that Sophia's internationalization programs have been focusing predominantly on Europe and the U.S. so that they regard internationalization as being equivalent to Westernization or Americanization. Some of interviewees contend that Sophia should have a greater focus on Asia. Their grumbling reflects the reality, and

rightly so, that Sophia's internationalization efforts are not substantially permeating the whole university community. This expression of dissatisfaction turns out to be a detrimental factor that hinders senior administrators' efforts to internationalize the university. A wider utilization of the existing resources of faculty members for internationalization is an important challenge that Sophia's senior leadership faces. At Georgetown, however, stakeholders accept favourably the need to become a global university and regard internationalization as the wave of the future. As was noted above, a senior administrator stresses that the importance of internationalization enjoys widespread support and interest from the stakeholders at Georgetown:

When they think of a degree program, they naturally consider it in that direction [of internationalization] and that is a good thing. *People just naturally think internationally about it.*" (interview with a senior administrator at Georgetown)

Another difference is the *administrative structure and the support system* for the implementation of internationalization. As Taylor (2004) observes, the centralized or centripetal character of the organizational structure for internationalization is preferred at Sophia. Sophia has kept the operation and planning of internationalization under the vice president for academic exchange in order to plan, produce, support and coordinate international programs. As regards the support dimension, this study found that the Overseas Liaison Center functions as the single support system throughout Sophia, through which most of its international programs are planned, carried out and supported. In contrast to the general tendency towards a centralized strategy for internationalization,

Georgetown takes prides in its decentralized or centrifugal structure throughout the three campuses. Even though Mestenhauser (2000) argues that regarding the organizational structure for internationalization, neither centralization nor decentralization guarantees good performance, stating that “the federated system is inefficient and the ‘laissez-faire’ attitude is dysfunctional” (p. 51), it seems to be evident that each university’s different administrative structure reflects on the general characteristic of the higher education system of Japan and the U.S. and senior leadership has appropriated local contexts in a way that their own organizational structure supports best the two universities’ internationalization.

### **(3) Heterogeneity of Programs and Contexts**

According to the International Association of Universities (2006), tertiary institutions appropriated their own specific national and local contexts to better make their institutions international and global: “HEIs [Higher Education Institutions] in all regions of the world are addressing the international dimension of higher education in a way that reflects their values, priorities, opportunities and available resources” (p. 6). Georgetown and Sophia exhibit diverse components in their selection of program and organization strategies. Their sensitivity to national needs, international requests for collaborations, institutional characteristics and history, institutional academic profile, and financial capacity plays a significant role in prioritizing possible programs and actually putting them into operation.

A deeper investigation into internationalization at Sophia illustrates that in comparison to Georgetown, Sophia’s programs are more influenced by local

forces and domestic variables, such as the supervision of the national government and particular local needs such as the importance of English. For instance, a palpable manifestation of Sophia's sensitivity to its national needs is seen in programs linked to its efforts to develop proficiency in the English language in its students. The ubiquity and preeminence of English in higher education around the world as a medium both of instruction and of scientific communication can hardly be ignored. In the Japanese context, the English language has the key role in assaying the extent and quality of internationalization of higher education institutions. Those institutions in Japan which have a greater number of classes taught in English and a campus atmosphere that encourages widespread use of English by their students have a comparative advantage in the competition with their peer institutions. Georgetown's global projects result from largely a synergic effect between its academic profile and international reputation, and the requests of foreign organizations which would like to utilize Georgetown's academic capacity for particular purposes. A good example is Georgetown's involvement in HIV/AIDS in collaboration with the Southern African Catholic Bishops' Conference AIDS office network.

The sensitivity to the idiosyncratic features of the contextual environments has an important implication for policymakers. As the two institutions do not follow stereotypical cookbook recipes for internationalization, no single university can become an exact replica of either. This means that a route to internationalization which benefits one institution does not necessarily fit the other even though both institutions may have some common elements. The fact



that there is no single strategic determinism for internationalization policies that might be applicable to any institution implies that senior leaders and policymakers must develop and employ diverse strategies and approaches creatively that can best meet the needs of environmental contexts. The careful appropriation of the contexts surrounding the institutions requires policymakers to have a firm and conscious grasp of the needs and challenges of the current circumstances. Therefore, of further importance here is the awareness and enhancement of relevance of internationalization. It is imperative that when policymakers plan and implement internationalization policies, they should have a good knowledge of their institutions' history, institutional profile, and contextual circumstances both at the local and global level rather than trying to replicate other institutions' policies without a critical assessment of the policies. Because the contour of any institution's efforts to create and enhance its educational environment for internationalization depends not only upon policymakers' desire and intention but also their appreciation of the whole spectrum of contexts and environments surrounding the institution.

## **2. Similarities in Strategies**

The most telling common feature is that international and global programs and projects fall clearly within *the ambit of the Jesuit philosophy of education*. The key goal of modern Jesuit education is educating men and women for others, which emphasizes the promotion of social justice, the service to the marginalized, and the dedication to the common good nationally and internationally. Many interviewees at the two universities emphasize repeatedly

the fundamental role that the Jesuit philosophy of education plays as the primary guiding light and the ultimate source of the inspiration for their efforts to integrate international and global dimensions into their educational activities.

It is apparent that internationalization is *a central administrative priority*. Making the institutions international and global is a mega-goal for them. At both universities internationalization is regarded as vital and imperative as a means of fulfilling their mission and meeting serious challenges of this globalizing world. It should be noted, however, that to speak about internationalization with an ardent desire is a far cry from embodying it and infusing every constituency with diverse and relevant dimensions of internationalization policies. Senior administrators from both universities astutely recognized the importance of internationalization as a shared value rather than as a top-down imposition on the campus. The two universities' senior leadership, Jesuits and non-Jesuits, deeply acknowledge the fundamental role of internationalization for a world replete with difficulties and challenges so that they are unhesitant to provide unwavering support for internationalization. Interview data also shows that Sophia and Georgetown have been making efforts to strengthen international learning environments and global engagement without a fundamental document to guide their internationalization policy. However, it must be noted that the lack of such a document should not be equated with a peripheral status for internationalization at the institutions.

A body of literature points out that financial deficiency is the primary reason that might inactivate and slow internationalization (Green, 2002;

UNESCO, 2003). Many interviewees mentioned that *financial inflexibility* has limited the maneuverability of the institutions as far as internationalization, as well as the general operations of the universities are concerned. An administrative staff member at Georgetown presented more specific information which reveals Georgetown's serious comparative disadvantage compared to its peer institutions due to the lack of financial flexibility. He illustrates the discrepancy between Georgetown's academic ranking and its financial status. The annual U.S. News and World Report and News (2008) ranked Georgetown 23<sup>rd</sup> amongst American universities, however, even though the endowment has increased steadily for the past few years, Georgetown's endowments ranking at 73<sup>rd</sup> has a strong asymmetry with its general ranking (NACUBO, 2007). The fact that financial insufficiency is a key issue that stakeholders at both universities repeatedly raise implies that provision of ample financial support might provide more active programs for internationalization.

### **8.1.3 Question III: The Role of the Jesuit Philosophy of Education**

The third research question aims to look at the extent to which program strategies reflect the Jesuit institutions' educational philosophy, values and mission: *To what extent do the programs of internationalization reflect the core values and mission of the Jesuit philosophy of education which is to prepare men and women for others?*

van der Wende (1999) points out that the success of the development of internationalization strategies is dependent upon several factors. The most important factor stipulates that the strategies should reflect the core mission of a

university and its goals for education and research. In other words, internationalization should be “in principle congruent with the basic norms, values and goals of academia” (van der Wende, 1999, p. 10). Therefore, it is implied that the evaluation of any changes that occur at an institution might depend upon “whether it is sympathetic or apathetic to ensuring continuity in the institutions’ mission, its responsibilities and its place in society” (Neave & van Vught, 1991, p. x).

In the same spirit of Ignatius of Loyola, who regarded the fundamental goal of Jesuit education as “the help of souls,” Pedro Arrupe, a former Superior General of the Society of Jesus, points out that the modern version of the key goal of Jesuit education is to create men and women for others: “Today our prime educational objective must be to form men-and-women-for-others” (Arrupe, 2004, p. 173). Arrupe’s point is that the education offered at Jesuit institutions aims to teach students to become men and women in service to others. He highlights the social or civic dimension of Jesuit education which requires students to expand the horizon and scope of their social responsibility nationally and globally by transcending their own parochial worldview. This modern adage of Jesuit education, namely, preparing men and women for others, serves as an essential source of inspiration for the commitment of Jesuit education institutions to the cause of social justice, the service to the underprivileged at individual and institutional levels, and the dedication to the public cause and the common good. This adage stands in opposition to the dominant culture of individualism and careerism.

Among the non-Jesuits interviewed at both universities, irrespective of their religious affiliation, most agreed on the importance of the role of the Jesuit philosophy. With one voice they point out that this philosophy rests at the core of the educational endeavour of their universities. The social or civic dimension of the goal of Jesuit education is strongly coupled with a faith that promotes justice that Jesuit education has been endorsing emphatically since the 1960's. The characteristic of Jesuit education of a faith that fosters justice is also explicitly manifested in programs and rationale, echoing what another former Superior General of the Society of Jesus points out:

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, 2001b, the objective of higher education section)

A closer look at the programs of Sophia and Georgetown reveals that the introduction and scope of a social or civic dimension and a faith and justice feature vary at the two institutions. It is obvious that the educational principles of Sophia reflect the Jesuit philosophy of education:

We at Sophia University seek to open our windows wide to the rapidly changing modern world so that we may share the hopes and sufferings of all humankind and serve the welfare and creative advancement of the world as a whole.

However, it appears that traditionally Sophia's internationalization programs predominantly serve academic purposes with the focus on student exchange programs, largely lacking programs with a social or civic dimension at an international level. Sophia's engagement in the preservation project of Angkor

Wat in Cambodia seems to be a program at Sophia that demonstrates a direct and clear correlation with the social or civic dimension of Jesuit education. It was only in 2007 that Sophia introduced a range of immersion and in-service programs which help participating students to internalize the axiom of men and women for others, with others. In this light the introduction of new internationalization programs in Cambodia with a social or civic dimension added a new horizon to internationalization at Sophia.

The analysis of internationalization strategies at Georgetown has shown that there are a variety of internationalization programs both at an individual and at an institutional level that are inspired and driven by the core values and mission of the Jesuit philosophy of education. The fact that in terms of motivation for internationalization, Georgetown implements internationalization in order to “embody the university mission as a Catholic and Jesuit institution” indicates that the core mission of Georgetown is incorporated into internationalization programs. At an institutional level, Georgetown’s involvement in global health issues for developing countries in collaboration with foreign organizations and the Law Center’s the Leadership and Advocacy for Women in Africa Fellowship Program, the Center for Applied Legal Studies and the International Women’s Human Rights Clinic might be good examples that illustrate that the Jesuit philosophy of education for social justice have had a big impact on the programs. At an individual level, more programs are available so that students, faculty, and staff can have a variety of immersion programs, which aim at fostering their awareness of the importance of social justice and service of

others beyond national borders by exposing them to the difficult realities of the marginalized. Education addressing social or civic issues at a global level becomes more relevant and important as the modern world witnesses human dignity and development in danger. These programs inspired by the ethos of social justice have helped students, faculty and staff to become conscious of corporate responsibility for contributing to the amelioration of the compelling issues plaguing the world.

Motivation is such a tricky thing in that a clear manifestation of a certain motivation for internationalization does not necessarily mean that the particular motivation actually penetrates into a certain program when the program is implemented. Therefore, a deeper level of investigation should be made in order to show the degree to which the Jesuit philosophy of education makes an impact on the planning and implementation of internationalization programs. It would be conducive to locate cases as an analytical test case which illustrates that the Jesuit philosophy of education is actually immersed into the fiber of the internationalization policies. A test case would be able to exhibit the strong relationship between the motivation and the role of the Jesuit philosophy of education and the dynamic relationship between them. Even if a new internationalization program seems to be risky or faces opposing voices amongst the university constituency, the Jesuit philosophy of education causes an institution to take it anyway. Given the fact that the for-profit rationale is the most significant and emerging motivation for internationalization, any program which was approved and implemented by taking precedence over the motivation

for profit due to the Jesuit philosophy of education might be a good example of a case test. In the case of Georgetown, as a dean of Georgetown emphasized that opening an overseas campus in Qatar was “quintessentially an enterprise that is in the interest of and consistent with the values of Georgetown and particularly as a Catholic and Jesuit university” (interview with a dean). The mission of Georgetown as a Catholic and Jesuit institution made a fundamental impact on Georgetown’s decision to open the campus in Qatar even if at first opening the campus seemed to be risky with financial issues and the possibility of tainting its international academic reputation. Sophia’s commitment to the preservation projects of Angkor Wat in Cambodia might be a good case test which shows that despite no significant chance to gain revenue whatsoever, Sophia began its involvement in educating local people and establishing international research collaboration in order to preserve the world heritage.

The varying degree of the correlation between the core value of the Jesuit philosophy of education emphasizing a faith that promotes justice and internationalization programs at the two universities demonstrates that the mission and educational goal of the two universities stemming from the Jesuit philosophy of education are not just rhetorical but are actively at play when the institutions plan and implement internationalization policies. Another factor that contributes to the strong correlation between programs for internationalization and the Jesuit philosophy of education is the widespread consciousness of the specific role of the Jesuit philosophy of education amongst senior leadership,



faculty and staff members in such a way that they continue to draw upon the Jesuit philosophy which plays the formative role in internationalization policies.

This finding has implications for internationalization policymaking. It is, therefore, important that policymakers make sure that program and organization strategies are compatible with the mission, history and values of the institution. It is imperative that a strong and direct correlation be established between the contents and direction of programs for internationalization and an institution's mission, values and goals of education. At the same time, it has to be noted that given the role of senior leadership at both universities in defining the direction of internationalization policies, senior leaders' understanding of the mission, history, educational values of an institution has great influence on the direction of internationalization at an institution.

## **8.2 Emerging Issues and Discussion**

A synthetic analysis of findings reveals three issues emerging. The emerging issues constitute critical implications for how policymakers and senior leadership at higher education institutions plan and implement internationalization policies in the increasingly interdependent world. More important, it is intended that discussion of the emerging issues might lead to productive reflection on the direction of internationalization and the role of higher education institutions from new perspectives.

### **8.2.1 For-Profit Motivation, the Global Public Good, and Policymakers' Decision-Making**

Higher education, according to Marginson (2007), is “intrinsically neither public nor private.” (p. 315). This means that higher education institutions, national or private, can produce a varied combination of private and public goods. Therefore, Marginson (2007) argues that the fundamental factor which determines “the public/private character of the goods produced is not ownership as such, but the purposes of the institution or unit” (p. 320). This argument implies that the direction and purpose of the decision-making of policymakers or senior leadership at a higher education institution will define whether policies at an institution, including internationalization policies, will be beneficial to the public and/or to individual students, that is, the public good and/or the private good.

Globalization has an ideological link to neo-liberalism which regards human nature as marked with an unexpungeable egoistic impetus that drives human persons to seek their own improvement rather than the common good of society. Neo-liberalism is principally responsible for the rise of the market model in the higher education arena. Many grave challenges that higher education has been facing are not easily avoidable and ignorable realities as the wave of globalization expands its momentum. National and local governments and higher education institutions, therefore, have adopted mercantile approaches to education whereby education is seriously downgraded to the status of a commodity. The market model in which “the search for truth is rivaled by a

search for revenues” (Newman, Couturier & Scurry, 2004, p. 4) has a direct relationship with the noticeable shift of motivation for internationalization from a socio-cultural to a for-profit motivation. It is to be noted that marketization can lead to the creation of a certain public good, depending upon the policymakers’ intention and purpose. For instance, the establishment of networks amongst higher education institutions sparked and enhanced by market exchange can “have public goods spin-offs that might not otherwise have existed” (Marginson, 2007, p. 320). The emergence of market models, however, does not come without cost. When the main focus of higher education lies in marketization and competition, Teichler (2004) points out that “other terms, such as knowledge society, global village, global understanding or global learning, are hardly taken into consideration” (p. 23). In a similar vein, Marginson (2007) also argues that when policymakers implement policies based upon marketization, the policies normally enhance the private goods at the cost of the public good.

Since globalization sheds new light on the importance of the global public good that higher education provides (Marginson, 2007), a serious discussion of the role of internationalization that fosters the global public good is in urgently needed. This is because the benefits of internationalization policies transcend national borders and have an impact on international beneficiaries who have no direct relationship with the programs. Ramphela argues that “there is a growing recognition of the global nature of this public good, given the interconnectedness of the global community” (as cited in van der Wende, 2002, p. 49). Kaul, Grunberg and Stern (1999) define global public goods as:

(1) goods that have a significant element of non-rivalry and/or non-excludability *and* (2) goods that are made broadly available across populations on a global scale. They affect more than one group of countries, they are broadly available within countries, and they are inter-generational; that is, they meet needs in the present generation without jeopardising future generations. (pp. 2-3) <sup>30</sup>

The internationalization policies at Sophia and Georgetown show that, in varying degrees, a number of international and global programs promote global externalities or spillover effects so that the effects of their internationalization programs transcend national borders extending to the indirect beneficiaries of the programs. A number of examples of the program strategies at Georgetown demonstrate that it is possible for international and global programs to provide and enhance the public good at a global level so that the benefits of the programs can widely reach societies and people beyond national borders and individual students. For instance, Georgetown's first overseas campus in Doha, Qatar, is a good example of internationalization that enhances the global public good. The overseas campus in Doha strengthens the infrastructure of the national higher education system in Qatar and widens education opportunities for students both from Qatar and other countries. Georgetown's global engagement in pressing global concerns such as HIV/AIDS and a number of projects in which Georgetown's Initiative on International Development is engaged are other examples of global public goods that Georgetown provides and fosters. Sophia's

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<sup>30</sup> Economists argue that public goods have two fundamental properties: non-rivalry and non-excludability. The former means that an unlimited number of people enjoy the same good and the latter means that without diminishing its values, no one can be prevented from enjoying the same good.

commitment to the preservation projects at Angkor Wat in Cambodia is also an example illustrating that internationalization fosters the global public good.

The pressing reality is that when higher education institutions begin to draw upon the for-profit credo for their internationalization policies, then education becomes an object of trade and the dimension of the global public good that higher education provides is in danger of being downplayed. The motivation for profit encourages nations and tertiary institutions to pursue their own interests and the benefits for students from their countries and institutions without paying appropriate attention to critical global issues and their responsibility for human development in the globalizing world. The market model exhibits a widespread apathy that neglects issues of social justice since it responds primarily to the needs of the market. The ethos of the market model can bring about a profusion of revenue but it is inevitable that it can breed instability. According to Eckel and King (2006), “the downside of pursuing market goals without appropriately balancing them against the public good is that institutions will no longer be able to uphold their part of the social compact to produce a well-educated citizenry”(p. 1049).<sup>31</sup> It should be noted that global public goods that

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<sup>31</sup> Winston (1998) enumerates six economic characteristics that show why higher education institutions are different from for-profit business firms. The first three features are what Hansmann (1981) suggests: (a) non-profit firms have a non-distribution constraint. Despite profits, the profits are not distributable; (b) the managers of non-profit firms are driven by more idealistic goals; and (c) Due to the characteristic of donative-commercial nonprofits, at non-profit firms the selling price is lower than production costs. According to Hansmann (1981), two revenue sources for non-profits firms are donative nonprofits and commercial nonprofits. The former mainly relies on charitable donations for their service and one of its examples is churches. The latter, with a hospital as an example, sells a product for a price. Winston adds three more reasons which are particularly applicable to higher education institutions: (a)

higher education institutions provide are “*the* key to a more balanced, globally friendly, ‘win-win’ worldwide higher education environment, in which the contribution of higher education to the developing world is enhanced” (Marginson, 2007, p. 331). Given the crucial role of the global public good that internationalization policies might enhance, this discussion of the role and responsibility of internationalization carries an important implication for how policymakers plan and implement internationalization policies. The reality in which nations and higher education institutions have adopted internationalization policies that aim at creating revenue raises a fundamental question: how can policymakers make internationalization strategies a major tool that can enhance the global public good in a way that the benefits of internationalization will not be monopolized by a limited group of individual students but be more broadly shared by the world, especially the marginalized and the underprivileged? This is precisely because the notion of global public goods should not be confined within the selfish discussion of market and efficiency. The global public good cannot be an automatic result of the frantic pursuit of individual self-interests and national and institutional drives for profit.

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unknowability; (b) customer-input technology; and (c) heterogeneity. Unknowability means that “perfect information” does not exist in higher education in that students do not know what they buy. Customer-input technology is a very unusual element in that higher education institutions buy an important input from their own customers. Finally, heterogeneity captures the fact that higher education institutions are different especially in their capacity of subsidies to students.

### **8.2.2 Internationalization and the Global University**

In the working definition of internationalization that this study employs, Knight (2004) differentiates the term “international” from the term “global” though they are complementary to each other. International “is used in the sense of relationships between and among nations, cultures, or countries” while global is meant “to provide the sense of worldwide scope” (p. 11). In a similar vein, Scholte (2000) also points out that the distinction between international and global is dependent upon the territorial scope of programs: “internationality is embedded in territorial space; globality transcends that geography” (p. 49). Another attempt is made to define international institutions as distinct from global institutions (Newman, Couturier & Scurry, 2004). These three authors also point out that this differentiation of the two terms is mainly focusing on the geographical extensity of international programs. The principal activity that international institutions engage in is student and faculty mobility for studying abroad and research at the home institution and foreign institutions. Global institutions entail more systematic and organizational activities and engagements on a worldwide scale. The extensity of activities of global institutions stretches over multiple countries with such projects as opening foreign campuses, establishing learning centers, and forming networks with foreign institutions. Due to the advancement of technology, activities of global institutions also include virtual global consortia such as *Universitas 21* supplemented by intense short-term trips to the home university campus or learning centers around the globe.

As was illustrated in the sixth and seventh chapters, an investigation into the internationalization programs and activities at the two universities has disclosed a marked difference in the trajectory and extensity of their international and global projects. When their programs are assessed by this commonly shared criterion used for differentiating between an international university and a global university, that is, the geographical extensity of programs, Sophia may be categorized as an international university while Georgetown as a global university. The educational principles of Sophia state the institution's intention to engage the world actively:

We earnestly desire to open wide the windows that face our contemporary world, as it changes so rapidly. We earnestly desire to share the sufferings and hopes of all human beings. We earnestly desire to be of service to the welfare and the creative progress of our world.

However, Sophia's international programs traditionally have placed great emphasis on student mobility and Sophia still regards the Study Abroad Programs as the most important characteristic of its international programs. Hence, its international programs are operating predominantly on a one-to-one basis with foreign institutions. There are two internationalization programs that might hint of a global university. One is the Global Leadership Program that provides students from four Jesuit universities in East Asia from Japan, Korea, Taiwan, and the Philippines with a platform for the discussion about the issue of inequality. A deeper look at the Program, however, illustrates that this Program fits more aptly into a regional program rather than a program with a global dimension. The other is a program in which researchers from three nations



engage as a part of an effort to preserve Angkor Wat, Cambodia. The Program for the Promotion of Strategic International Cooperation operates in collaboration with researchers and teaching staff from Japan, France and Cambodia. It is to be noted that this study finds that Sophia is very reluctant to add a global aspect to its international programs. Interview data illustrate that it is too premature for Sophia to plan to expand its educational engagement beyond Japan. For instance, a faculty member states that Sophia's current exchange programs are very successful and satisfying. Thus, there is no compelling need to develop a campus outside Japan: "we can get a lot of great students from all over the world without any overseas sites" (interview with a faculty member at Sophia).

Georgetown paints a different picture with the wider trajectory of its programs in that a number of overseas partners from many countries may engage in a single program simultaneously. Its programs also have a wide geographical scope dealing with global concerns transcending national borders. Investigation of Georgetown's internationalization illustrates that the scope and depth of its international programs and projects are simply too wide to be confined to the definition of an international university. Interview data at Georgetown demonstrates that senior leadership prefers to have a new and distinct paradigm of internationalization to describe Georgetown's internationalization, that is, a global university. As regards the divergence of international programs and projects, the president of Georgetown elaborates the meaning of a global university:

To be a global university requires a different way of engaging with our world. It requires that we recognize that being global entails an engagement in the world that is multilateral, multinational, and multicultural, and engagement that requires many partners that transcend national identities, national boundaries. (Georgetown University, n.d.a, Office of the President section)

With regard to the possibility that Georgetown might become a global university, a senior administrator expressed his optimistic viewpoint. Georgetown's history, tradition, location at the capital, academic profile, international reputation and senior leader's administrative style and commitment to human development widen the possibility for Georgetown to become a global university:

No one has emerged as a global university but I think that is the challenge for the next twenty five years. ... I believe Georgetown has a unique opportunity perhaps to become a global institution and I don't think that will be something ubiquitous in higher education. I think all of higher education institutions strive to be international. However, I don't think all of them can strive to be global. (interview with a senior administrator at Georgetown)

The findings of the trajectory of programs at Sophia and Georgetown provide a couple of important criteria that might be useful in expanding a literature review on a global university. First, it is obvious that a global university implements programs that have a wider geographical multiplicity. Geographical multiplicity has two different dimensions. On the one hand, a global university implements programs in which multiple organizations or institutions are engaged simultaneously. On the other hand, geographical multiplicity suggests that a global university implements programs at multiple places around the world in collaboration with multiple foreign partners. Second, multiplicity in terms of the number of institutions and nation states engaged in a specific program, however, is not the sole determinant of a global university. Another important criterion for

a global university is a university that is aware of its global responsibility and in turn chooses to deal responsibly with the pressing realities of this world in this interconnected global age. The awareness of institutional global responsibility opens the way to commitment to the enhancement of the global public good. A senior administrator at Georgetown highlights an institution's global responsibility as a criterion for a global institution:

How can we make a difference in the world? The global university is not just about global business. It is not just about diplomacy. It is not just about health services. It is also about how we can care for, are shaped by, grow from, and be informed by the needs of the world. (interview with a senior administrator at Georgetown)

### **8.2.3 Internationalization and the Global Network**

The increasing interconnectedness and interdependence of the world has already alerted policymakers to the importance of establishing international and global cooperation in higher education as a way of linking up to global reservoirs of knowledge. Tousignant emphasizes the need to establish the system through which researchers work together:

It can also be said that never before has it been so necessary for academics to work together in networks. The complexity of the questions asked of researchers, the obligation – in face of financial constraints – to work together rather than alone, allied to the realization that the sum of the parts is often greater than the whole, are all factors which motivate people to establish different types of collaboration and, in particular, to create networks. (as cited in de Wit, 2002, p. 194)

This interconnectivity and interdependence enables higher education institutions to create new sources of knowledge and to help students to receive

education which is international and global. <sup>32</sup> A literature review demonstrates that partnering and networking with foreign institutions are also beneficial to the increase of the international profile and the academic caliber of an institution and help to recruit outstanding foreign researchers and students to the home institution while the home institution's faculty and students can go to the overseas partner institutions.

With the intensifying global interconnectivity, however, the need to employ a more creative approach to global networks is ever increasing in order for higher education institutions to take advantage of opportunities and to meet challenges brought about by globalization. First, transnational and transdisciplinary approaches and collaborations transcending national borders need to be further developed in order to grapple with global issues such as environmental problems, health, poverty, and criminal issues. Knight (2004) points out that "international and interdisciplinary collaboration is the key to solving many global problems such as those related to environmental, health, and crime issues" (p. 28). Second, closely related is the importance of establishing collaborative networks with foreign organizations beyond the academia. A new type of global network should not rely exclusively on higher education

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<sup>32</sup> de Wit (2002) suggests three types of collaborative organizational structures amongst international higher education institutions: (a) an Academic Association is "an organization of academics or administrators and/or their organizational units"; (b) an Academic Consortia is "a group of academics units who are united for the single purpose of fulfilling a contract based on bringing together a number of different areas of specialized knowledge"; and (c) an Institutional Network is "a group of academic units who are united for, in general, multiple purposes (academic and/or administrative), are leadership driven, and have an indefinite lifespan" (pp. 196-197).

institutions as far as participants in the network are concerned. A wider range of participants in a global network including the business sector, NGOs, religious entities, and foreign governments might bring about a different result from a network whose members are only universities because different experiences and perspectives that the participants might bring into the network might add more creative dimension to internationalization.

### **8.3 Conclusion**

This chapter focused on cross-case analysis by synthesizing the findings at the two universities. The two institutions share two principal motivations for internationalization: global citizenship and international reputation. Sophia pays highest attention to the motivation for intercultural understanding based upon its original spirit while Georgetown puts the greatest emphasis on the rationale for human development. In contrast to the widespread tendency for policymakers to pursue profit-driven internationalization programs, there is ample evidence that Georgetown and Sophia are distinct, though not unique, in committing themselves to internationalization policies without being engulfed by the motivation for profit. Financial issues are always at the universities but the social-cultural and academic motivations have greater attention than the for-profit motivation. While planning and implementing internationalization policies which are relevant for students and the world, the universities make the most of the contextual environments surrounding them rather than simply following the prevailing trends in the higher education arena. Their paths to internationalization were mainly shaped by the Jesuit philosophy of education.

Therefore, there is a strong correlation between the actual programs and the Jesuit philosophy of education in a way that several programs are undeniably imprinted with the philosophy. Finally, this synthetic analysis discloses three prevalent issues that need a further critical discussion: the relationship amongst for-profit motivation, the global public good and policymakers' decisions, the definition and responsibility of a global university, and the role of global networks.

## **CHAPTER NINE**

### **CONCLUSION**

This final chapter begins with a brief summary of the study and its findings. Anchored in the aforementioned findings, the main thrust of this final chapter is to attempt to rethink the current trend of internationalization policies with a view to suggesting internationalization policies that are more relevant for students and higher education institutions and that make a beneficial contribution to the underserved people and nations. The chapter will be brought to a close with several suggestions for further studies.

#### **9.1 Prologue**

Over the past few decades globalization has become a buzz word. Facing the challenges of globalization, higher education institutions have been making internationalization a conspicuous institutional reality. At the national level, a body of literature looks into how a nation state has attempted to restructure and reform its higher education sector to better meet global challenges. At an institutional level, research projects predominantly examine internationalization policies at either an institution or two or more institutions within a single country. Almost no explicit efforts have been made to make a cross-cultural study which focuses on two or more higher education institutions located in different countries. The research gap due to the paucity of cross-national research at the institutional level was a starting point for this comparative study that scrutinizes internationalization policies at Sophia University in Japan and Georgetown University in the United States.

This research utilized conceptual frameworks of internationalization theory that mainly de Wit (2002) and Knight (2004) developed in order to provide an in-depth analysis of motivation, program strategies and organization strategies at the two universities. This qualitative comparative study collected information mainly from both person-to-person interviews using semi-structured interview protocols and on-site documents. A standard set of questions linked to three research questions was used in order to interview 14 participants from each institution. Cross-case analysis is employed in order to compare and synthesize the findings of the two single case studies.

The for-profit motivation for internationalization tends to make higher education institutions implement internationalization programs that generate profit. The issue at stake is that internationalization subject to the market model which “responds only with the sensory equipment that can detect money” (Yang, 2005, p. 28) might inevitably relegate to secondary importance the social responsibility of higher education institutions and downplay the global common good that tertiary institutions can promote better than any other organizations in this globalizing world. This study finds that because of their financial stringency, the two Jesuit universities are not completely free from the prevalent trend of internationalization, in which the motivation for profit strongly dominates the direction of internationalization policies. With all the attachment of great importance to the social, civic, and cultural dimensions, some of their programs offered for foreign students and foreign government are obvious sources of revenue for the two universities. However, it has to be noted that even though



senior leadership acknowledges the importance of financial stability of the institutions and programs where the universities do not lose money, they do not regard the for-profit rationale as the most important one for internationalization.

Biddle (2002) points out that “there is no template for internationalization transferrable across institutions. ... Universities proceed in terms of what works for them” (p. 113). The diversity of cultural and socio-political, and economic environments in which institutions are located requires that policymakers employ diverse programs that might better meet the needs and challenges in the interconnected global community. Even though the Jesuit philosophy of education as an overarching value has had an undeniable influence on Sophia and Georgetown, the current picture of internationalization programs points out the particularities of the institutional characteristics of each institution. Sophia and Georgetown have developed a range of the distinctive programs by incorporating the idiosyncratic features of the circumstances surrounding them into their own decision- making process for internationalization.

The mission, philosophy of education, and educational values that an institution upholds plays a crucial role in setting the tone of all policies that the institution plans and implements. This study finds that as the major determinant of the direction and contents of internationalization programs at the two universities, the Jesuit philosophy of education has shaped the contour of programs and strategies. A large part of internationalization programs at Georgetown and Sophia are indissolubly consonant with the philosophy and core value of Jesuit education: men and women for others.

## **9.2 Rethinking Internationalization**

A literature review demonstrates that the current mainstream of internationalization policies have been formulated mainly with a for-profit motivation. This motivation has led higher education institutions to allow the whole atmosphere of education to be tailored to the needs of the market without any critical understanding of the repercussions of the market model. This uncritical subjugation to the market ethos reduces the relevance of internationalization. Fundamental questions arise: How can internationalization become more relevant in the increasingly globalizing world? How can policymakers make internationalization a reality that contributes to the betterment of the world? How can education at tertiary institutions in the era of globalization transform students into global citizens who care about others' well-being with acute sense of global responsibility, rather than helping and encouraging students to become citizens with myopic perspectives on the suffering world while being sensitive to the needs of a globalized market and eager to meet them? These questions imply that internationalization is a value-laden phenomenon. Central to the conclusion of this study, therefore, is the argument that a re-visioning of internationalization policies is needed so that internationalization can be a crucial tool that expands students' conceptual horizons on the world and that can realize "the essential prerequisite for a university in which the watchword 'dare to know' has as its essential complement 'dare to act'" (Mayor, 1995, p. viii).

An emphasis should be made here that procedures and outcomes of internationalization policies at the two Jesuit universities are not presented as ideal models that might be able to answer the two aforementioned fundamental questions and therefore other institutions should be invited to duplicate them. However, several elements of their motivation and program strategies seem to provide a springboard for the discussion of new visions of internationalization. There is something distinct in substance about a Jesuit orientation to internationalization policies compared to those of secular institutions that are described in a body of literature. The following section will suggest two views of the relevance of internationalization from a critical perspective at both an individual and an institutional level. Internationalization relevance will be judged primarily by its contribution not only to changing students' perspectives on the world at an individual level but also to implementing programs towards the enhancement of the global public good at an institutional level.

### **9.2.1 Conscientizing Internationalization**

Student exchange programs, especially sending students abroad, are the most popular programs through which institutions choose to implement internationalization policies. There is, however, a myth or an assumption that international programs and projects alone might automatically be able to help students to change their historical, political, and cultural perceptions and understanding of other countries. People tend to “consider the essence of our students' overseas cultural and linguistic experience the mysterious result of a kind of alchemy somehow activated by the sheer fact of being abroad” (Engle &

Engle, 2002, p. 26). However, such a myth or assumption is not necessarily true because internationalization requires a complex procedure rather than simply a mere encounter brought about by moving students from here to there. It is overtly naïve to presume that to send students abroad is a panacea for the creation of globally literate citizens. Having a global perspective or becoming globally intelligent does not simply mean that students have to expand their frames of thought and understanding by going abroad for studies.

Green and Baer (2001) point out that “the global campus cannot be truly global unless its entrepreneurial activities are combined with international academic strategies to give students the knowledge, skills, and attitudes that allow them to understand the larger global context in which they live” (p. B24). Their experiences have to be so structured that their ways of thinking and understanding help them to think with a new worldview rather than staying in their own safety zone. These experiences might liberate the students from the culture of individualism and careerism. Internationalization must be more than a widespread worldwide institutional reality that aims at helping students to compete better in the global labor market for lucrative future careers. Lunn (2008) claims that the purpose of infusing a global perspective into higher education is “to enable students to develop knowledge about different places and cultures of the world; cross-cutting global issues, problems, and events – past, present, and future; and an understanding of the relevance to their own lives” (p. 233).

The issue at stake is how internationalization policies can raise students' consciousness of a number of perpetuating global issues and elicit their critical reflection on how to make a difference in the world. A leap of consciousness that leads students to become agents of change is needed. At the individual level, the objective of internationalization must be shifted "from developing persons with highly specialized intelligences to the development of persons who will have intelligences suitable to address their own well-being in association with developing the well-being of others" (MacKinnon, 1992, p. 10). It is because "education is not just the system of preparing individuals to become citizens. Rather, it is the space of integrating and creating a national, transnational and individual (essential) consciousness founded in the pursuit of meaning" (Said, 2004, p. 2).

This study proposes *the model of conscientizing internationalization*, a model which requires internationalization policies that can provide programs that might help students to become critically conscious of global issues and to defy attitudes in favor of careerism and "instrumental individualism" (Sullivan, 2000, p. 21). Therefore, policymakers and senior leadership need to establish the criteria and assessment measure that can evaluate programs to prepare students to become conscious of and responsible for global issues with critical minds and approaches.

### **9.2.2 Responsible Internationalization**

Higher education institutions' overdependence upon the revenue-making model of internationalization has become a subject of social concern because this

overdependence downplays the role of the global public good that internationalization can provide. The world continues to change and new issues are emerging and old issues are being reconsidered constantly. It is imperative that higher education institutions consider carefully how to solidify the role of universities that enhance the global public good so that as repositories, producers and disseminators of knowledge they might be able to contribute to the betterment of the world. This study also proposes a further model, *the model of responsible internationalization*. The model of responsible internationalization illustrates that higher education institutions bear a responsibility for fostering the global public good and for engaging in global issues. Four key areas might be objects of the model of responsible internationalization: human development, social justice, peace and sustainable environment.

### **1. Human Development**

The United Nations Development Programme (UNDP) (1990) defined human development as “both the process of widening people’s choices and the level of their achieved well-being” (p. 10). A literature review on rationales, however, demonstrates that the motivation for human development draws no substantial attention amongst policymakers and senior leadership of universities.

<sup>33</sup> The prevalent trend of higher education institutions’ reliance on the profit-focused motivation largely fails to direct the main thrust of international

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<sup>33</sup> As one of the institutional-level rationales, Knight (2004) mentions “Student and Staff Development” as human development in the sense that human development is equivalent to the enhancement of the international and intercultural understanding and skills for students and staff.

programs towards pressing global issues. This trend in turn leads to a dearth of international programs that aim at enhancing human development. The need to incorporate the global dimension of the commitment to human development into internationalization policies is greatly needed. In this complex and rapidly changing world, the level of commitment of an institution to human development via internationalization policies should be a determinant of the institution's fulfillment of its mission and educational values.

## **2. Social Justice**

"Education," Said (2004) points out, "as an institution should acknowledge its inherent role as a catalyst for social change. More than the accumulation of knowledge, education represents a dialogic guidance mechanism of social development" (p. 2). Just as the theme of human development is largely neglected in discussion of internationalization, so too do policymakers fail to pay sufficient attention to the theme of social justice at a global level.

Internationalization programs need to be directed towards engaging issues of global inequalities, poverty and marginalization. Programs might contribute to the reduction of global inequalities through the generation of a positive change in the living conditions of the marginalized. Further discussion about making internationalization a process that is committed to the work of social justice at the global level is needed so that internationalization can give students and others an outlet for service. The responsible internationalization model is a model that provides a critical perspective on, knowledgeable analysis of and actual engagement with social justice issues.

### **3. Peace**

According to de Wit (2002), traditionally international education has been regarded as “a peacemaking force” for more than five decades ever since the end of World War II (p. 88). The political rationale played the most prominent role as the main driving force for internationalization in the hope of building peace by understanding the cultures and languages of other countries. With the end of the Cold War, the optimistic view of creating a peaceful world began to be challenged by the increasing influence of globalization. On the one hand, by narrowing certain gaps between cultures, globalization gives human beings many more opportunities to be exposed to different cultures, while on the other hand it widens other cultural gaps, which is certain to cause misunderstandings and conflicts among those cultures. One of the most important roles of internationalization is to contribute to the enhancement of intercultural understanding. The current global situation from the perspectives of politics and religion that is replete with conflicts and misunderstandings calls for the rejuvenation of the commitment to the peaceful world through the promotion of responsible internationalization. Policymakers can narrow the cultural gaps by promoting internationalization, which eventually results in a more peaceful world.

### **4. Sustainable Environment**

Lin (2006) points out that education for harmony between human beings and nature is “no longer an option but a necessity” (p. 71). The world is witnessing a series of ecological disasters such as global warming, which are



threatening the welfare of the human family. The global scope of the disasters is forcing policymakers to make great plays of education for ecological sustainability or eco-education through collaborations with foreign organizations. It is, therefore, important to note that “no responsible system of education today ignores environmental topics” (Noddings, 2005, p. 59). This importance of eco-education should lead policymakers to be aware of the role of higher education institutions in promoting internationalization to tackle ecological issues and their repercussions in collaboration with other foreign organizations. As Harari and Reiff (1993) emphasize “a genuine desire to understand the major issues confronting the human and ecological survival of planet earth and to cooperate with others across national and cultural boundaries in seeking solutions to world problems” (p. 46), so international networks advanced by internationalization might contribute to sustaining the environment.

### **9.3 Suggestions for Further Research**

Current discussion of internationalization cannot go without mentioning the process approach that integrates international perspectives into not only such main functions of higher education institutions as teaching, research, and service but also such central elements as goals, mission statements, programs, and strategies at the institutions (Knight, 1997a; Knight & de Wit, 1995). Knight and de Wit (1995) describe the process dimension of internationalization as “the most comprehensive approach to describing internationalization” (p. 17). Unlike the process model described in chapter three (Knight, 1994), this study does not include the evaluative dimension of internationalization policies such as the

impacts of internationalization on students. If further studies include a review component that assesses the impacts of the internationalization programs and the progress of the programs, it will help policymakers to better design and implement their own internationalization policies.

Given that “a university is its curriculum” (Bernheim & Chau, 2003, p. 20), the role of an internationalized curriculum deserves policymakers’ attention to help students to develop diverse and knowledgeable perspectives on the world through “the globally competent university’s curriculum, which infuses all things international into all possible realms of the university” (NASULGC, 2004, p. 20). Researchers and policymakers tout the importance of an internationalizing curriculum as one of the keys to internationalization because it can provide the vast majority of students who are not able to go abroad study with opportunities to have similar experiences (Harari & Reiff, 1993). However, this research only lightly touches on the contents of curriculum even though it plays an important part of “internationalization at home.” This lack of more articulate attention to the curriculum leaves a room for further discussion and investigation.

Finally, the analysis of the findings advanced in this study points to the need for further discussion of differences between an international university and a global university. This study locates only two criteria of a global university. One is a criterion that distinguishes them is the scope of the geographical settings of the programs offered (Knight, 2004; Newman, Couturier & Scurry, 2004; Scholte, 2005). The other criterion, emphasized by the president of Georgetown, is whether a university assumes responsibility for promoting global human

development. Given the increasing importance of global collaboration in order to tackle pressing issues such as crime, environment, diseases, and poverty, further development of a conceptual framework of a global university in terms of its roles, responsibilities, organizational structures, and programs would be a worthwhile undertaking.

**A.M.D.G.**

## **APPENDIX A**

### **THE EDUCATION PRINCIPLES OF SOPHIA UNIVERSITY**

Sophia University is a community based on the spirit of Christianity. We search for truth, we search for values, and we work for the "human" formation of our students. Our university is made up of various members; all of us are expected to participate in the developing of the university as we work in various roles. We share mental attitudes of mutual respect and we share the desire to take joint responsibility for our institution. We recognize and support each other's human dignity and basic human rights.

Our faculty members respect academic research. While they deepen their own individual research efforts, they also devote their attention to various contemporary problems, in the hope of transmitting to new generations of students the spiritual and intellectual culture of human beings. Our faculty members must bear in mind the need to raise the consciousness of our students about a variety of problems that confront the whole human race. Our students must cultivate a keen consciousness of problems in contemporary society and an ability to make judgments about these problems, while at the same time pursuing research in their areas of academic specialization. Thus, our students will come to form on their own their human character and will become equipped with the power to contribute to the construction of human society.

Making the most of its special character, our university offers chances to conduct research on Christianity and Christian culture. At the same time, our university acknowledges differences in ways of thinking and encourages academic research about many kinds of ideas. In this way, one can truly cultivate powers of insight into the problems of human beings and their world, along with a critical spirit in addressing such problems.

For the sake of academic progress, freedom of thought and freedom of research must be protected and an attitude of academic impartiality must be adhered to. Thus, our university will not permit any interference with thought and research from political or ideological pressures or from any other intervention of outside power. We earnestly desire to open wide the windows that face our contemporary world, as it changes so rapidly. We earnestly desire to share the sufferings and hopes of all human beings. We earnestly desire to be of service to the welfare and the creative progress of our world.

## **APPENDIX B**

### **GEORGETOWN UNIVERSITY MISSION STATEMENT**

Georgetown is a Catholic and Jesuit, student-centered research university.

Established in 1789 in the spirit of the new republic, the University was founded on the principle that serious and sustained discourse among people of different faiths, cultures, and beliefs promotes intellectual, ethical, and spiritual understanding. We embody this principle in the diversity of our students, faculty, and staff, our commitment to justice and the common good, our intellectual openness, and our international character.

An academic community dedicated to creating and communicating knowledge, Georgetown provides excellent undergraduate, graduate, and professional education in the Jesuit tradition for the glory of God and the well-being of humankind.

Georgetown educates women and men to be reflective lifelong learners, to be responsible and active participants in civic life, and to live generously in service to others.

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