

CIHE
Perspectives
No. 18

Innovative and Inclusive Internationalization:

*Proceedings of the WES–CIHE Summer Institute 2020
Boston College*

Hans de Wit and Tessa DeLaquil
Editors



WORLD EDUCATION SERVICES



BOSTON COLLEGE

Lynch School of Education and Human Development

CENTER FOR INTERNATIONAL HIGHER EDUCATION

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CIHE Perspectives

This series of studies focuses on aspects of research and analysis undertaken at the Boston College Center for International Higher Education.

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FOREWORD

It is our great pleasure to present the third publication of papers selected for the **WES–CIHE Summer Institute on Innovative and Inclusive Internationalization**, a joint initiative of *World Education Services* (WES) and the *Center for International Higher Education* (CIHE) at Boston College. The 2020 Summer Institute was planned for June 2020 in Boston, but as a result of the COVID-19 pandemic, CIHE and WES had to cancel the event. In order to highlight some of the excellent work submitted for the Institute, we offered those selected to participate in the Summer Institute an opportunity to submit their papers for this special publication in the CIHE Perspectives Series. The collective results of the 19 research papers included in this publication provide, as in the previous two editions, meaningful insight into the internationalization of higher education as perceived and studied by the next generation of scholars. The collection also provides insight into the diverse dimensions, regional perspectives, and approaches to internationalizing higher education that exist around the world.

The WES-CIHE Summer Institute draws its inspiration from the increasing importance of internationalization in higher education, with all of its attendant challenges and opportunities. A primary challenge facing international education is its fundamental exclusiveness, given the financial demands of the majority of international activity. This phenomenon is manifested in the limited access to higher education in general, and to study abroad specifically, among students from low and mid-income—and from immigrant and refugee—backgrounds. The Black Lives Matter movement has put a renewed focus on structural racism and injustice high on the agenda, a topic with enormous relevance for higher education and its internationalization.

The inequity created by this exclusiveness calls for a revised, more innovative, and inclusive approach to internationalization. The Summer Insti-

tute is a platform for students, young professionals, scholars, and practitioners to discuss ways in which to make this happen. In particular, the Institute aims to contribute to the development of a new generation of international education scholars/practitioners, who can bring new ideas, concepts, strategies, and initiatives to the forefront.

CIHE thanks WES for its financial support for making this publication possible and for its ongoing support for the annual Summer Institute.

CIHE and WES would like to particularly thank Antonnet Botha of WES for her efforts over the past two years in making both the Summer Institute and this publication a success. We wish her all the best as she begins her Master's degree this autumn. Tessa DeLaquil, doctoral student and graduate assistant at CIHE, has also been invaluable, as she was responsible for organizing the selection and communication with the authors, and, together with Hélène Bernot Ullerö, for the final text editing. We thank both of them for their excellent work, as well as Salina Kopellas, Staff Assistant at CIHE, for the layout and design work.

We look forward to the next edition of the WES-CIHE Summer Institute, June 2021, at Boston College. We are hopeful that, by then, we will once again be able to organize the Summer Institute onsite.

Esther Benjamin

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November 2020

BENEFITS AND CHALLENGES OF INTERNATIONAL PARTNERSHIPS AND COLLABORATIONS

The UNESCO Chairs Program: Strategies on Internationalization of Higher Education for Whom?

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Intensified globalization influences most of our lives on a daily basis. Education is not immune to this trend. For this reason, internationalization of higher education has also become a global phenomenon. The Organization for Economic Co-operation and Development (OECD), the World Bank (WB), and United Nations Educational, Scientific, and Cultural Organization (UNESCO) are three main legitimate international organizations. Among them, the UNESCO Chairs Program is one legitimate global initiative that focuses on the role of higher education in terms of enriching existing university programs and promoting cultural diversity. The University Twinning and Networking (UNITWIN)/UNESCO Chairs Program was a result of a decision made at the General Conference of UNESCO at its 26th session in 1991. This period was especially critical as it was right after the end of the Cold War.

Under the National Commission of UNESCO, this program was launched in October 1991 to enhance interuniversity cooperation and academic mobility, as well as to increase capacity for advanced training and research for rapid knowledge transfer to developing countries (Cabel, 1993). I used critical discourse analysis (CDA) and qualitative content analysis (QCA) to analyze the relevant public documents and 15 in-depth interviews. The whole research project is examined through the lenses of coercive power under neoinstitutionalism and Said's (2006) theory of postcolonialism, to examine the in-

ternationalization strategies of this partnership.

Literature Review

International organizations have grown in influence in higher education since the early 1990s (Chabbott, 2003; Zapp & Dahmen, 2017). The OECD and the WB adopt human capital theory in their approach, whereas the United Nations adopts a human rights approach (Leuze et al., 2008). The OECD considers higher education to be critical to developing strategies of generating and transferring knowledge for building a national innovation system and for economic growth (Gibbs, 2010). The WB believes that increasing the amount of investment in higher education will contribute to developing a knowledge economy, to greater private than public benefits, and to eradicating poverty (Psacharopoulos, 1994). UNESCO (2018) aims to meet global workforce needs through expanding higher education opportunities for disadvantaged groups and promoting policies that strengthen research capabilities of higher education institutions. The latter aim (to strengthen research capabilities) is particularly interwoven with the goals of the UNESCO Chairs Program on achieving the Sustainable Development Goals (SDGs) by cooperating with different sectors bringing innovation, knowledge, and ideas (UNESCO, 2017b), as well as strengthening North–South–South (triangular) cooperation (UNESCO, 2017a).

Problem

The significance of higher education has been strongly emphasized by the former United Nations secretary-general, Ban Ki Moon, who encouraged fostering global citizenship in order to shape a sustainable future with peace, mutual respect, and environmental care (Global Education First Initiative, 2014). From the updated post-2015 sustainable development agenda, one of the proposed targets for inclusive, equitable, and high-quality education is to ensure the implementation of global citizenship education (GCE) by 2030 (United Nations Department of Economic and Social Affairs, Division for Sustainable Development, 2014). This target reveals the importance of universal GCE. However, there is no binding effect on national leaders to follow the UN declaration about GCE.

From this perspective, the UNESCO Chairs Program is one of the main initiatives to create a platform for higher education institutions (HEIs) to work on the mandate of the United Nations for GCE. Therefore, it is important to study how the internationalization of HEIs is in line with the UNESCO Chairs Program's statements to facilitate university students' international consciousness, which is scarce in research. This area also resonates with UNESCO's definition of GCE, with partnerships as one component. Its purpose is to empower individuals with international consciousness, multicultural understanding, awareness of global issues, acceptance of diversity, community engagement, perspective consciousness, problem-solving skills, and interpersonal communication skills. These skills are critical to construct an inclusive, just, and peaceful society with sustainable development (UNESCO, 2014). These elements are especially imperative in an inevitably globalized era.

Significance

This study aims to investigate possible ways to improve strategic university partnerships with international organizations, like the UNESCO Chairs Program, and to discover ways to improve the experiences of university students as a result of the partnerships. This study may give a broader perspective

to the participants about different structures of the UNESCO Chairs Program in other higher education institutions. It may help different stakeholders to compare and contrast various contextual factors influencing the UNESCO Chairs Program. The ultimate goal is to find ways to engage in a more just and inclusive partnership and to decolonize knowledge in higher education settings.

Theoretical Frameworks

This study was mainly framed by neoinstitutional theory (Beckert, 2010; DiMaggio & Powell, 1983; Meyer & Rowan, 1977; Ostrom, 1986; Powell, 2007; Wiseman, Astiz & Baker, 2014) and postcolonial theory (Nichols, 2010; Said, 2006). Neoinstitutional theory explains the shared expectations of the UNESCO Chairs Program from the UNESCO guidelines and contextualization of each partnership within respective universities. Postcolonial theory mainly looks at the power dynamics between the global, institutional, and individual levels of the partnerships.

Research Methods

Qualitative research methods were chiefly used, including qualitative content analysis (QCA) and critical discourse analysis (CDA). QCA was utilized alongside CDA as a secondary function of critical-interpretive attitude underlying discourse analysis and systematizing the findings (Schreier, 2012). CDA was utilized to help the researcher look for certain patterns emerging from the data. Combining both methods assisted the researcher in striking the balance of subjectivity and objectivity during the data analysis processes.

Findings

The results show the shared expectations and contextualization of the UNESCO Chairs Program, in which power is embedded throughout different levels. At the global level, almost 70 percent of the HEIs in partnership with the UNESCO Chairs Program are in the Global North, while only approximately 30 percent are from the Global South. It has not

achieved one of the main aims of equal partnership, which is North–South partnership. Most significantly, the UNESCO Chairs Program has important political implications for the regions. In other words, power from the Global North is embedded within this affiliation, which leads to the following ripple effects. At the institutional level, not only do the HEIs enjoy being part of the worldwide network of UNESCO and increase international visibility of the institutions, but the Chair-holders can also advance their research agendas through the affiliation. At the individual level, the students’ participation in this partnership’s activities also reveals the “elitism” of global citizenship. The evidence supports the arguments of contextualization within neoinstitutionalism and coercive power within postcolonialism. Nevertheless, future researchers need to broaden the sample of institutions affiliated with the UNESCO Chairs Program and to use different theories and methodologies to study the phenomenon.

Conclusion

The UNESCO Chairs Program cannot avoid its political weight, while it is under the power of the United Nations system composed of different nation states. To achieve equity in the UNESCO Chairs Program partnership at the global level, the first major step is to equalize the numbers of HEIs from the Global North and the Global South. More resources should be reallocated to HEIs in the Global South for forming this affiliation. This may lead to more students in the Global South being able to access the international activities brought by this partnership. To achieve diversity and inclusion as well as to deconstruct colonialism within the HEIs in the UNESCO Chairs Program, students from the Global South, underrepresented or colonized countries, and with lower socioeconomic status should be given priority to participate in the related activities. Though the 17 SDGs, being ingrained in the UNESCO Chairs Program, are supposed to be universal, implementation will not be inclusive until an equal footing between the Global South and Global North is achieved. This partnership should serve as a mod-

el mechanism to change the paradigm in higher education, instead of widening inequality.

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Joint Training Programs: Addressing the Skill Needs for Sustainable Economic and Social Development in Vietnam

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Higher education plays an increasingly significant role as a foundation for social and economic development in the knowledge economy of the twenty-first century. The central role of universities is traditionally to generate new knowledge and create human capital in the form of high-skilled labor for transforming economies (Castells, 1993). However, for low- and middle-income countries, the most important role is arguably to train the population to adopt new knowledge and technology for their country's economic development (UNESCO-UIS, 2014; World Bank, 2018).

Universities as civic institutions share a mission of preparing all graduates to live and work in a global society. To achieve success, it is vital for institutions to internationalize the curriculum in order to provide access to knowledge, skills, and attributes needed for students to contribute to the current and future global knowledge society (Leask, 2015). However, the ability of these institutions to train gradu-

ates with such skills and knowledge is challenged by the lack of adequate funding, the low quality of academic programs, and the poor working conditions of faculty and administrators (Altbach & Peterson, 2007).

Universities in low-income countries are struggling to deal with the new requirements of graduate quality appropriate to their economies in transition. World Bank research (2012, 2013) details the challenges facing higher education in East Asian countries and the ways universities in these countries can be changed to enhance societal human capital. The Bank's reports on Vietnamese higher education outline the role of universities in training and providing human capital for social and economic development in the country. Key points of the Bank's research and analysis focus on domestic higher education for poverty alleviation, but notably these analyses lack clarity on how internationalization strategies address poverty. This paper, therefore, looks into higher edu-

cation internationalization in the form of joint training programs (JTPs) to understand how JTPs come about as a result of internationalization strategies, as well as to discuss the extent to which JTPs contribute to addressing the skill needs for sustainable economic and social development in Vietnam.

Notably, the JTPs defined in this paper refer to in-country foreign education programs approved by the Vietnamese ministry of education and training (MOET) to be delivered in public and private institutions under various partnership arrangements. Students of JTPs enroll into respective foreign education programs of foreign host institutions, which may or may not lead to student exchange and/or overseas study.

Methodology

The research explored the state of JTPs in Vietnam in terms of the capability of JTPs to provide access to international qualifications, knowledge, and skills required for the economy.

Data was sourced from qualitative research including document analysis and semistructured interviews (Denzin & Lincoln, 2008). Document analysis was based on intergovernmental and governmental sources supplemented with print media updates, including statistics on Vietnamese higher education, a compilation of data from the latest unpublished reports on the recent state of foreign investment and joint training education conducted by MOET, the International Co-operation Department

and the latest published list of JTPs approved by MOET. These were verified through publicly available government documents and nine semistructured interviews with senior government education officials, including three MOET departmental leads, one former education counsellor and one current education counsellor of the Vietnam Embassy in Australia, one affiliated with the Vietnam Embassy in New Zealand, and three affiliated with the Vietnam Association of Universities and Colleges.

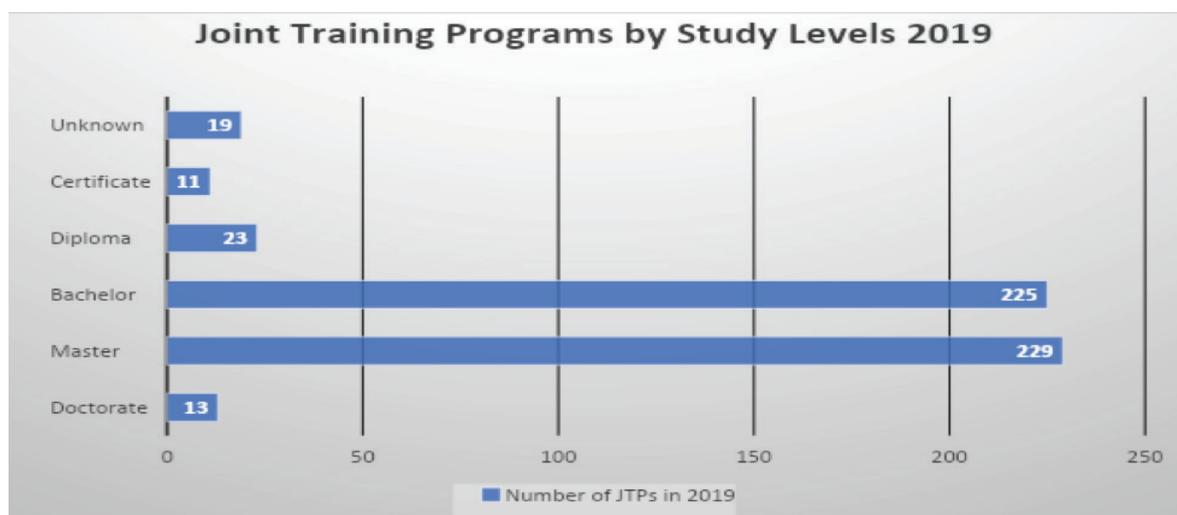
Joint Training Programs

Joint training programs have been delivered in Vietnam since the 1990s. MOET (2019b, 2019c) reports JTPs' progress with 550 programs, engaging 85 Vietnamese institutions with 258 foreign providers from 33 countries. Accordingly, total enrollments include 86,000 students with 38,000 current enrollments and 48,000 graduates across study levels and fields, comprising 18,000 bachelor and 28,000 master degrees. Other graduates include 62 recipients of doctorates and 1,900 from other levels.

Study levels

The rationale for JTPs described in Pham (2020) is to provide access to quality in-country foreign programs. The data of JTPs shows the capacity of these programs to provide access to higher education across study levels, from certificate to doctoral levels.

Chart 1: Joint training programs by study levels in 2019



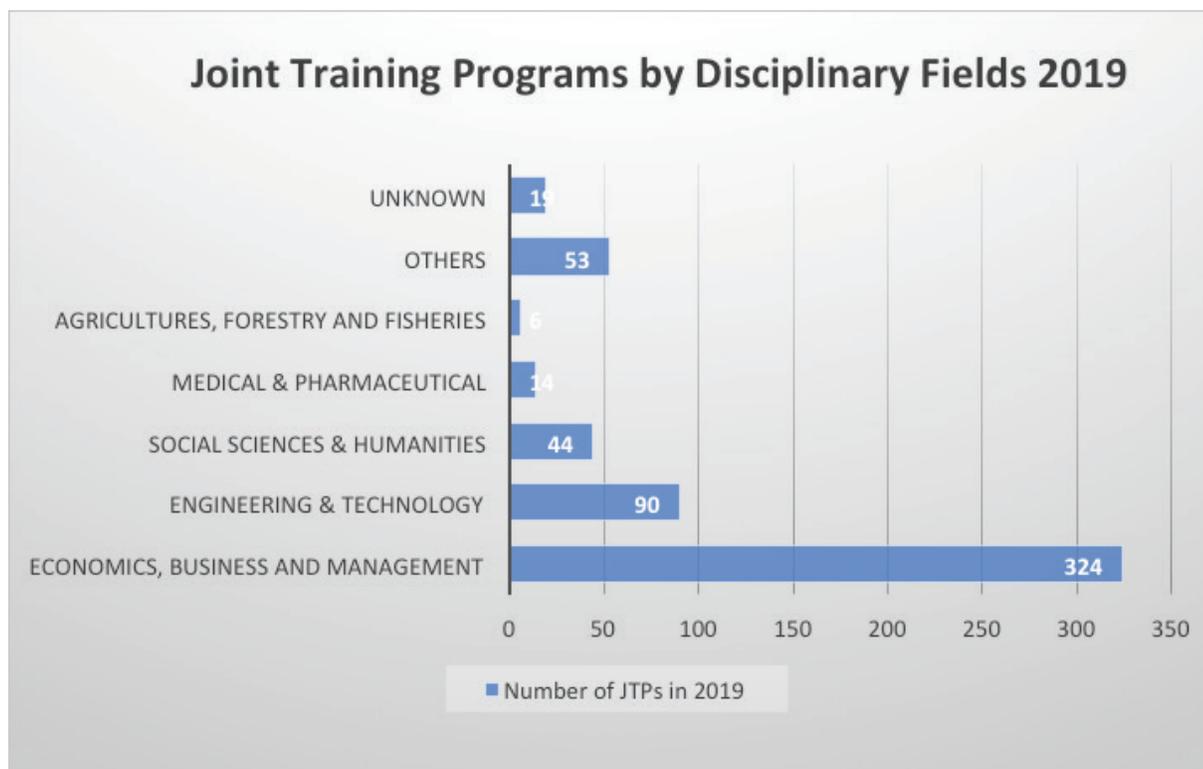
Source: MOET, 2019b, 2019c

The number of JTPs at different levels, totalling 550, in 2019, is presented in Chart 1. Such variety of JTPs across levels consistently supports the Vietnamese government’s strategy to internationalize the domestic higher education sector (CPCC, 2013). However, it also suggests an imbalance among the levels of the programs overall, with approximately 82.5 percent of programs at bachelor and master levels, while all other levels account for the rest at 17.5 percent. Concerns remain about the ability of JTPs to provide entry to underrepresented levels and implications in terms of addressing skills needed at these levels for the sustainable development of the economy.

Disciplinary fields

Looking further into JTP provision data also shows representation of various disciplinary fields in the attempt to internationalize the sector. However, an imbalance also exists among study fields represented in the provision of JTPs. While these data demonstrate the capacity of JTPs to provide access to knowledge in various fields, the number of programs in each field does indicate a gap between fields. Details of JTPs by disciplinary fields in 2019 are presented in Chart 2.

Chart 2: Joint training programs by disciplinary fields in 2019



Source: MOET, 2019b, 2019c

JTP data as presented above suggests the ability of JTPs to provide knowledge and skills experiences in some fields, such as economics, business, management, engineering, and technology. However, concerns remain over the ability of JTPs to train the population in fields where there is a need for highly qualified and skilled workers, such as agriculture, forestry, fisheries, and especially medicine, given the COVID-19 pandemic.

Notably, Vietnam is both a major agricultural producer and exporter, among the top five exporters of seafood and agriculture products, and the second-largest exporter of rice and coffee globally (PwC, 2017). The contrast of only six programs in agriculture, forestry and fisheries compared to 324 in economics, business, and management raises concerns over the ability of the sector to provide access to underrepresented fields by addressing the skills demands of key industries of the economy.

Concluding Remarks

Given that internationalization of higher education is becoming essential in upskilling the Vietnamese labor force for national productivity and competitiveness (World Bank, 2018), and the imbalance in study levels and fields of JTPs, what is critical now is shifting JTP provision to these underrepresented disciplinary fields and levels of study in order to efficiently address the skills needs for sustainable economic and social development in Vietnam.

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Binational Universities: A Model for Inclusive Internationalization?

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Binational universities (BUs) are higher education institutions (HEI) formed on the basis of a legal agreement between two governments. In the classification framework for “International Programme and Provider Mobility,” Knight & McNamara (2017) make a distinction between transnational education (TNE), which is independent (e.g., international branch campuses) and collaborative education (international joint universities/colleges). Binational universities fit under the latter category, which is defined as:

HEI co-founded and established in a host country involving both local and foreign sending HEI/providers who collaborate on academic programme development and delivery. Qualifications can be awarded by either or both host and sending country HEIs. Face-to-face, distance and blended education can be used (Knight & McNamara, 2017, p. 16).

Knight & McNamara (2017) list common terms for international joint universities/colleges, including: codeveloped, binational, cofounded, multinational, and joint ventures universities. Examples include two institutions forming a new or adapted HEI (e.g., Xi'an Jiaotong–Liverpool University); multiple countries establishing a new institution (e.g., Swiss German University); or regional governments establishing a joint HEI (e.g., South Asian University). In contrast, a BU brings two nation-states together to form a HEI, with varying forms of legal frameworks establishing the relationship. This makes BUs distinguishable from joint universities based on institutional collaboration or multiple countries' involvement.

Currently, the focus on establishing BUs is a fringe trend limited to a few countries such as Germany, Japan, Turkey, France, and Russia. Because

BUs embody collaborative TNE, they are largely immune to the criticisms of profit-driven TNE. In this essay, I provide a glimpse into why BUs represent examples of inclusive internationalization at home (IaH), using the Turkish context as an example. Turkey provides a unique starting point because of its national strategy for higher education internationalization, which includes a target to increase cooperation with foreign governments (Kammüller & Bachmann, 2020), and its involvement in being both a provider and host country of BUs.

Turkey's Binational Universities

It is unclear how many BUs are in operation or in planning. The German-backed BUs appear well documented in academic and gray literature, but a comprehensive review of the global BU landscape is lacking. For example, the German-backed Turkish–German University (TGU) is frequently referenced from the angle of being a German-backed institution. A closer look indicates Turkey as a front runner in cofounding BUs: The TGU is Turkey's second BU, after the French-backed Galatasaray University, and the Turkish government has made progress on the Turkish–Japanese University of Science and Technology (TJU). According to several news reports, Turkey is planning more BUs, most noticeably with Russia. There are also Turkish-backed BUs abroad, including Kyrgyz–Turkish Manas University and Akhmet Yassawi International Kazakh–Turkish University, both in operation since the early 1990s. Additional Turkish-backed universities abroad are planned for Morocco, Sudan, and Tunisia. With BUs at home and abroad, Turkey stands out as both a host and a partner country.

Gauging Host Country Opportunities and Impact

In Turkey, current higher education challenges include expanding access, improving quality, increasing employability, and integrating marginalized populations. There is also a demand for top-notch graduate education and programs taught in foreign languages. TJU and TGU work toward tackling these challenges, with TJU focusing on postgraduate programs and TGU emphasizing industry connections and practical experience. In addition, new evening graduate programs offer access to a binational education to a wider demographic of learners. BUs address the host country's needs, not the bottom line of the institution.

BUs offer students an international education within domestic borders. By combining the strengths of two countries' academic systems, traditions, subject expertise, culture, and language into a BU in the host country, students do not have to travel to get a foreign academic qualification, and the campus community also enjoys an intercultural experience. Physically disabled students, posttraditional learners, student caretakers, and other physically immobile students can enjoy the IaH that BUs offer. Students receive comprehensive foreign language preparation and are taught by qualified academics in that language; have access to guest speakers and cultural activities; and are exposed to another country's curriculum and academic traditions. BUs prepare graduates with skills and subject knowledge in demand in both countries' labor markets. This has great potential to trigger host country talent retention and brain circulation between Turkey and the partner country. Such opportunities have historically been restricted to those with the willingness, ability, resources, and time to travel abroad. A BU education in Turkey is at no or low cost to students, minimizing the socioeconomic imbalance bias that can occur at international branch campuses (IBCs).

Last, BUs expose members of the university community to opportunities for engaging with the partnering country. The binational component permeates the entire institution. By interacting with the institution, university leadership, staff, and visitors

are exposed to the language and culture of the partnering country. A BU meshes the academic and administrative cultures of the two partnering countries, increasing IaH along the way.

Increasing Prestige, Increasing Exclusivity?

The examples above show how BUs address challenges in the Turkish higher education system. However, challenges to inclusivity exist at the institutional, system, and national levels.

Over time, BUs can gain a level of prestige that results in highly competitive admissions criteria. The prestige and status of TGU has resulted in at least one of its programs enrolling students scoring in the top 5 percent of the centralized national higher education entrance exam (Backhaus et al., 2017). Students from higher socioeconomic backgrounds often fare better at standardized tests like the university entrance exam. As Turkey's BUs gain in reputation, admission will become more competitive. It will be vital for BUs to develop admission practices that include students from a wide variety of socioeconomic backgrounds. If admission policies rely solely on the central exam, students who can afford to complete a degree abroad will be the same ones with access to a binational university education. The TJU regulatory framework provides flexibility in admission policies, freeing it from selecting students solely based on the national exam. If used to review applicants holistically, the TJU regulatory framework might be an alternative to reference when laying out agreements for new BUs.

Within the country, BUs' influence on curriculum development at other local HEIs is negligible. It would be beneficial to share the knowledge gained through curriculum development with partnering countries with other local HEIs.

A final issue is that although these institutions promote mutual understanding, political tensions between the partner and host country can spill over into university life, transforming the university into a politicized actor instead of an inclusive, open space for higher learning and research.

Looking Ahead

Collaborative TNE models embody motivations and rationales for internationalization that have been largely neglected by competitive alternatives prioritizing prestige, revenue, and status. BUs allow host countries to benefit from foreign higher education provision without suffering the consequences brought by competitive forms of TNE. Bridging two cultures into one institution is not just mutually beneficial—it is respectful of the host country’s academic traditions, history, and culture. When governments refuse to give in to the push for IBCs and instead turn toward collaborative TNE, this inclusivity sets in at the system level, trickles down to institutions, and benefits students and the host society.

Binational universities can be powerful vessels for host country development and inclusive education. They represent a flagship model of strategic, nation-state driven inclusive internationalization at home. These innovative institutions enrich higher education landscapes like Turkey’s, and can contrib-

ute to more inclusivity in international higher learning, but exclusivity issues persist and need to be monitored from the host country context.

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Influences and Tensions in the Context of International Partnerships: A Qualitative Study of Administrators’ Perspectives from the United States, the United Kingdom, and Canada

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Internationalization has been diversely interpreted and a variety of manifestations have been elaborated over the years. Understanding one of its manifestations—partnerships—is critical, as they “set the stage for further international work and outreach” (Sutton et al., 2011). One of the underlying forces that influence their expansion is an opportunity for bringing value to the partnering institutions in the form of new collaborative programs, reduced costs, shared resources, as well as increased international

presence and individual and organizational learning. In other words, partnerships offer an opportunity for collaborative advantage that makes it possible for institutions to benefit from their partner’s resources and expertise and achieve something that none of them could achieve on their own.

Yet, no matter how valuable they may be, partnership ventures are difficult to implement. While some partnerships fail before ever becoming fully operational, many scale back or collapse later in the

developmental process. Partnerships may experience collaborative inertia as they tend to be frustratingly slow or uncomfortably conflict ridden (Vangen & Huxham, 2010). Additionally, there are significant tensions in international partnerships, as they incorporate varying global and local dimensions. On one side, there is a strong emphasis on internationalization and what such opening can achieve for institutions. Yet, at the same time, institutions are being increasingly pressured to engage with local communities and serve their immediate environment. While existing research has established the paradox of different yet interrelated dimensions of internationalization, some sources have noted challenges and concerns over the integration of “the international dimension into frameworks that tend to concentrate on the single nation state and domestic policies” (Enders, 2004, p. 379).

Context

The study explores the complexities of partnership development as shaped by differing national and institutional contexts in the United States, the United Kingdom, and Canada. Using a qualitative multi-case study design, it delves into influences that drive institutions to pursue possibilities of partnering, and tensions that shape implementation. It gives voice to senior administrators positioned at the nexus of the strategic and operational dimensions of partnerships, but rarely heard in literature. The data are collected from semistructured interviews and documents relevant to the selected institutions and their international partnerships. Drawing from 15 public higher education institutions identified through a nonprobability sample strategy, the focus is on globally and locally oriented institutions in the United States, the United Kingdom, and Canada. The selection includes five institutions in each country. By focusing on institutions that are publicly positioned and committed to leveraging their global and local efforts, the study aims to explore institutional debates and identify institution-level efforts to incorporating global trends and local patterns into the development of international partnerships.

The individual cases were analysed along organizing themes that emerged from the research ques-

tions as well as the dataset. I employed the “glonacal” analytical heuristic (Marginson & Rhoades, 2002) along with the theory of collaborative advantage (Vangen & Huxham, 2010) as theoretical groundings for this study. While the glonacal heuristic elucidated global, national, and local influences and responses most conducive to the expansion of international partnerships, the theory of collaborative advantage drew attention to the properties and patterns of relations between organizations pursuing a mutual interest. Functioning as a way to sharpen the focus, the theory uncovered the coexistence of intended advantage and experienced inertia present in the implementation process. Themes such as resource limitations, structural dichotomy, national and organizational culture diversity, leadership changes, communication, trust, and power imbalances assisted in accessing the complex tensions of implementation.

Findings

The focus of the first research question (why) and the glonacal theoretical grounding created the space to consider the multiplicity and multidimensionality of influences impacting the formation of partnerships. Findings situate international partnerships within influences embedded in institutional history and integrated with current multidimensional pressures, some of which may remain hidden from both partners. By factoring in historical embeddedness, local impact, funding access, global visibility, and partner motivations, the study findings present some of the complexities involved in the formation of international partnerships. Their examination sharpens a focus on the significance of institutional context and the growing need for integrating international partnerships locally.

The analysis of “why” to form partnerships finds evidence of similar institutional responses among institutions with a similar global or local focus, regardless of the national context that they occupy. The identified institutional similarities reinforce an understanding that higher education institutions cease to be projects of nation-states. With steady and untargeted government funding now subsiding, there has been a growing commitment to entrepre-

neurial responses. In that sense, governments have become “buyers of professional educational services rather than patrons” (Hatcher et al., 1999). As buyers, they are refocusing their interest on what is produced rather than how it is produced. The new focus on educational outcome is an opportunity for higher education institutions to develop varied entrepreneurial competencies. International partnerships provide one way of allowing institutions to develop innovative entrepreneurial responses.

Against the backdrop of distinct institutional responses, an interesting finding in the research is the attention directed toward local impact. The data point to a growing preoccupation with exploring possible intersections of global ambitions and local responsibilities. In unpacking the varied influences forming international partnerships, the data highlight growing pressures to engage with diverse local communities. It has been established that institutions are increasingly called to respond to more diverse communities that often demand international excellence to meet regional needs (Chatterton & Goddard, 2000).

In examining how the initial imprinting translates into the implementation of partnerships, the study highlights ways of achieving productive tensions. Central to this is the identification of tensions between intended and experienced practices, as well as adaptive mechanisms to deal with them. The findings expose differences in how globally and locally oriented institutions across the selected countries deal with resource limitations, structural dichotomy, and cultural heterogeneity. They further reveal similarities in how institutions experience and adapt to changing leadership and champions, communication maintenance, trust building, and power imbalances. The study traces the possibilities and limits enacted by individuals, illustrating that achieving productive tensions is continuous and uneven. It places a focus on achieving productive tensions rather than attempting to resolve the examined contradictory concepts—in other words, developing an appropriate amount of tension instead of seeking illusory resolutions. The adaptive mechanisms employed by institutions display consistencies across the two types of institutions. In that way, they show

like-mindedness on the individual and relational dimensions to create productively tense partnerships.

Conclusion

Reflective of an expanding attention to integrate an international dimension, and associated with growing pressures for increased responsiveness to external conditions, partnerships have been embraced as “key shapers of internationalization” (Knight, 2010) and an essential tactic in an overall move from “cottage industries” toward “multinational consortia” (Magrath, 2000). By provoking reflection on collaborative processes, the study legitimized often frustrating experiences of high-risk ventures and offered details about the daily course of partnerships that cannot be captured in a memorandum of understanding. In that way, it provided conceptual pointers for an engaged conversation around issues that must be addressed. As this study has shown, an understanding of different points of entry can help resurface shared patterns and common challenges and facilitate the successful execution of the intended strategy.

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DRIVERS OF MORE INCLUSIVE INTERNATIONALIZATION POLICIES

Internationalization of Higher Education in Vietnam: An Innovative Implementation under the Support of Institutional Autonomy Policy

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Internationalization of higher education has been considered an inevitable trend to the global integration and development of Vietnam (HERA, 2005). Yet, internationalization in this context is positioned in stark contrast to the legacy of the Communist Party's centralized governance system adopted from Soviet-bloc countries (Hayden & Lam, 2007). For example, while internationalization policies aim to attract internationally recognized scholars, the recruitment of foreigners for teaching and research activities is subject to approval from many centralized ministerial levels, resulting in processes that are lengthy, cumbersome, bureaucratic, but not always resulting in approval (Tran et al., 2017). In other instances, appointments to senior administrative roles, such as university presidents, require approval from centralized ministerial controls, as was the case of a well-known Vietnamese professor from abroad who was not appointed as president within a Vietnamese university due to central political decisions (Mai, 2018). Subsequently, the political factor has emerged as one of the main challenges to inter-

nationalization in Vietnam. The enactment of higher education reforms governed through an "institutional autonomy policy," which signifies the transfer of decision-making authority and responsibility from ministries to public universities (HERA, 2005), is considered a breakthrough, an innovative solution of the Vietnamese government to untie the shackles of public universities during the implementation of internationalization (Nguyen et al., 2015).

Purpose of the Study

This paper explores how the internationalization of higher education is implemented in the centralized context of Vietnam, under the support of the institutional autonomy policy. The paper helps to shape the conversation around innovative and inclusive internationalization by presenting an innovative and inclusive approach to internationalization in Vietnam—a developing country in Asia with strong legacies of a centralized governance that appear to be contradictory to the ideology of

internationalization.

Literature Review and Theoretical Framework

International influences and engagements have a long history in Vietnam's higher education sector, since the nation was colonized by China, France, and the United States (Tran et al., 2017). However, internationalization has only emerged as an institutional imperative among Vietnamese universities within the past two decades, with prior studies mainly focusing on outcomes and challenges (Nguyen et al., 2015). Internationalization is often defined as a process of integrating international, intercultural, global, and cross-cultural perspectives into the purpose, functions, or delivery of postsecondary education, with common practice such as undertaking curriculum reform or promoting international research (Knight, 2003).

The interactions between path dependence—historical, cultural, and political characteristics—and external influences during the enactment process, especially with the support of institutional autonomy policy, and theories to explain this mechanism, remain underresearched. This paper addresses this knowledge gap by drawing on three paradigms of institutional analysis, or neoinstitutionalism—historical, organizational, and rational choice institutionalism (Campbell, 2004; Maassen, 2017; Maassen, Gornitzka, & Fumasoli, 2017). Historical institutionalism emphasizes that the working of institutional governance structure “is shaped by traditions and sets of norms for what constitutes acceptable behavior” (Maassen, 2017, p. 291). Organizational institutionalism argues that the formal organizational structure—who is supposed to do what, how, and when through specifying role expectations attached to formal positions within the institution—intervenes in the governance process and creates a systematic bias (Maassen, 2017). Both historical and organizational perspectives signify path dependence, that is, the dependence of any institutional change on historical characteristics and organizational structures (Campbell, 2004). By contrast, rational choice institutionalism underlines how in-

stitutional leaders strategically respond to incentives and competition in a global context to attract resources, regardless of traditions and formal structures (Maassen, 2017). Accordingly, institutional change inside public universities must occur within the interplay of historical, organizational, and rational perspectives—emphasizing path dependence and evolutionary change in the reform process (Maassen, 2017).

This theoretical framework of neoinstitutionalism grasps contradictory movements in Vietnam's higher education context, including external influences of globalization and legacies of state centralism. With a strong emphasis on historical, cultural, and political characteristics of Vietnam, neoinstitutionalism offers a suitable lens to understand how the internationalization of higher education is implemented in a centralized context, which should embrace both external influences and local characteristics.

This study employs a qualitative instrumental case study of a Vietnamese public university that was among the initial institutions to adopt and implement the centralized government policies of internationalization and institutional autonomy (MOET, 2017). Data were collected from semistructured interviews with 17 senior leaders at this university and document analysis. Data analysis was conducted by using the thematic analysis approach with the support of Nvivo. Member checking procedure, also called respondent validation, was undertaken by inviting interviewees to check the transcripts and provide feedback on the findings of this study. This strategy helps to increase the validity and reliability of the findings.

Findings and Discussion

The study indicates that thanks to institutional autonomy, internationalization of higher education at the studied university has produced significant positive outcomes for both research and teaching. Specifically, the university's research reputation has been boosted through the organization of many international conferences and publications in prestigious scientific journals. These outcomes support the university's aims to increase its overall position

as a research-intensive university by 2030.

Further, the findings show that internationalization is enacted through interactions of existing centralized cultures and politics of Vietnam, organizational identities of the university, and influences of globalization. Specifically, as an autonomous university, it has the decision-making authority to design its curriculum toward internationalization such as importing and using foreign textbooks from Western publishers, which are most likely to embrace principles and beliefs different from Vietnamese cultures. Yet, as regulated by the central government, the university must include in its curriculum courses that align with the Vietnamese Community Party's ideology on Marxism-Leninism and Hochiminh's Thought, and must definitely use textbooks written by Vietnamese authors. Therefore, a participant said that there is a mixture of foreign content and Vietnamese components in learning materials used at the university. In addition, it took time and patience for university leaders to persuade senior and experienced academic staff who had worked for many years using the old textbooks to change their attitudes toward using foreign textbooks as well. The findings confirm literature on outcomes of internationalization in Vietnam (Nguyen et al., 2015) as well as the hybridity of Vietnamese traditions and external influences during the integration process (Tran et al., 2017).

Conclusions and Recommendations

Interactions between path dependence and external influences during the enactment of internationalization in Vietnam, and theories to explain this mechanism, remain underresearched. This study therefore addresses a knowledge gap in the areas of educational policy and governance. While Vietnamese universities are in the initial phase of implementing internationalization and institutional autonomy, the findings have important implications for policy-makers and university leaders. This study recommends that for public universities to implement these policies successfully, it is important for university leaders to keep in mind the 1000-year-old cultures and political features of Vietnam, which should be embraced during the global integration process.

Also, leaders need to be flexible and adaptable in adopting and balancing the policies to integrate between traditional values and evolutionary changes appropriated from the global context. Besides, the Vietnamese government's strong support for the implementation process through clear legal frameworks is crucial.

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Marco para la Internacionalización: A Rubric-Like Tool to Promote Inclusive Internationalization in Mexico

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This text introduces a Framework for Internationalization that I created over the last six years based on research and multiple pilots at higher education institutions (HEIs) in Mexico. The categories of this tool are Leadership, Organization, Teaching and Learning, Curriculum, Cocurriculum, International Student Services, Study Abroad, Professional Development, Internal and External Relations/Communication, and Research and Development/Creative Activity. These categories represent a kind of internationalization that is inclusive: internationalization abroad and internationalization at home are taken into consideration.

Piloting this tool and using it to facilitate meaningful conversations among leadership, administrators, faculty, and staff at HEIs in Mexico has had an effect of inclusiveness. Stakeholders realize there is more to mobility and research when it comes to internationalization. The tool and the conversations make them think of the benefits and sense of urgency for institutional strategies for inclusive internationalization or internationalization for all. This has been an effort to move change agendas forward at HEIs in Mexico.

Basis for the Spanish Tool

Community Colleges for International Development Inc. (CCID), a membership organization of about 130 colleges mainly from the United States, created the first version of this tool in 2012. It was the result of a series of meetings of senior international officers (SIOs) that took place at two preceding conferences. This tool was based on research, institutional feedback, and emerging issues (CCID, 2015). Since its inception, this tool was created with inclusion of voices in mind. SIOs and CCID leadership felt that

they needed a tool that would assist them in developing an overall institutional analysis and for purposes of self-study accountability, and goal setting. SIOs agreed the tool had to be created based on principles of continuous improvement.

Key functions of these two-year higher education institutions were taken into account, such as partnerships, college readiness, transfer programs, and workforce development. A category for research was not included since this is not a key function of this type of institution. The instrument resulted in a rubric-like tool with eight categories (with its corresponding subcategories): 1. Leadership & Policy, 2. Organization—Structure and Personnel, 3. Teaching and Learning, 4. Cocurricular Activities, 5. International Student Support, 6. Study Abroad, 7. Professional Development, and 8. Partnerships. Each category moves in a continuum of improvement from ad-hoc to integrative activities. Four stages of development were determined, each with its corresponding descriptors: Seeking, Building, Reaching, and Innovating. (Don't know and Not Active were added as options for each category as well.)

Adapting the Tool into Spanish and for Mexico

In 2015, as part of the final project for my MA in School Administration, I carried out an adaptation of the tool for a subsystem of Mexican HEIs that resemble community colleges the most: Technological Universities (TUs). TUs offer both two-year and four-year degrees. The Spanish version was not just a translation but an adaptation of the tool to fit the reality and needs of TUs. A first adaptation was done jointly with the SIO of the TU Xic-

otepec de Juarez, located in the state of Puebla, Mexico. Another exercise of inclusion took place at this moment. A focus group with broad representation of stakeholders of the institution followed. First, an exercise of establishing institutional pertinence and terminology was done. After that, an exercise to establish an institutional profile based on the instrument was carried out. This exercise allowed this technological university to realize strengths and opportunities in order to develop a plan for internationalization that was more inclusive and strategic. Ten internationalization workshops at other TUs using the Spanish tool followed. Soon, it was realized that the category Internationalization of Research and Development (R&D) was missing in the tool. TUs have R&D as a substantive function. The need for a clearer format was also realized.

Including R&D and Giving the Tool a Clearer Format: Inclusion of Voices

Using the tool at internationalization workshops at various TUs has improved the instrument in two main ways: pertinence and format. In terms of pertinence, soon it was realized that the instrument needed a category for Internationalization of R&D. Based on participants' voices and my research (CCID, 2015; Berkeens, E. et al, 2010; CeQuint, n.d) this section was created. It was also concluded that the names for the four stages of development (Seeking, Building, Reaching and Innovating) were not clear enough and so numbers were used instead, starting with 1 at the far left end representing ad-hoc/marginal activities. The number at the far right end would represent comprehensive activities and more inclusiveness. Additional to this, an arrow from left to right was included to assure the understanding of the progression based on continuous improvement that the tool was based on from its inception. Participants at workshops found this format clearer and easier to use.

The tool is changing continuously and will continue to change as institutional internationalization evolves. Due to this evolving nature, there is probably never going to be a final version of this tool. As of 2020, the *Marco para la Internacionalización* (Huer-

ta-Jimenez, C. & CCID, 2020) is composed of the following ten categories: 1. Leadership, 2. Organization, 3. Teaching and Learning, 4. Curriculum, 5. Co-curriculum, 6. International Student Services, 7. Study Abroad, 8. Professional Development, 9. Internal and External Relations/Communication, and 10. Research and Development/Creative Activity. This has been cobranded as a product of USMEXFUSION & CCID and it is available for download for free on the USMEXFUSION website at http://usmexfusion.org/pdfs/2020_Marco_INTZ_Huerta_Jimenez.pdf.

Promoting Inclusive Internationalization at HEIs in Mexico

Since 2015, the *Marco para la Internacionalización* has been the basis for stimulating meaningful conversations among a broad representation of stakeholders at TUs. Facilitating these conversations has had a twofold effect: stakeholders' better understanding of internationalization, and buy-in and implementation of internationalization activities for all. In Mexico, both for the subsystem of TUs and the institutions themselves, mobility, international cooperation, and research are the three traditional institutional activities associated with internationalization.

Providing stakeholders with a rubric-like tool with the following two characteristics has had a mind-opening effect on the understanding of what internationalization entails: A tool that not only includes internationalization strategies abroad, but also at home, and that each strategy moves on a continuum that goes from ad-hoc and marginal activities to different degrees of inclusiveness, integration, and commitment. This visual representation of institutional internationalization with degrees of engagement and institutional inclusiveness develops in stakeholders a buy-in for a kind of internationalization that benefits all, that comes from listening to everyone's voice, and that engages all in comprehensive institutional efforts.

For most of the institutions where the *Marco de Internacionalización* has been used to facilitate internationalization workshops, there has been an inclu-

sive effect that is threefold: 1. inclusion of internationalization abroad and at home, 2. inclusion of all shareholders' voices, and 3. inclusion and development of internationalization initiatives for all at different levels, depending on each institution's mission (strategic, tactical, and operational, and both at institution-wide and program level). Since 2015, USMEXFUSION's efforts to both improve the *Marco para la Internacionalización* and use it to promote inclusive internationalization at HEIs in Mexico has been an endeavor to move change agendas forward in the country.

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Higher Education Regionalism in Southeast Asia: Integrating Multiple Roles for Regional Development

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The phenomenon of “higher education regionalism” emerges and thrives across different world regions (Yepes, 2006). Higher education regionalism is defined as “a political project of region creation involving at least some state authority (national, supranational, international), who in turn designates and delineates the world’s geographical region to which such activities extend, in the higher education policy sector” (Chou & Ravinet, 2017, p. 143). In this vein, higher education regionalism seems to be primarily politically motivated.

Another view is that regionalism emerges out of economic interests, especially among economically weak states. It seems clear that higher education plays multiple roles. However, there is little empirical research documenting the specific roles that higher education plays in regional development, especially any influence beyond the much discussed economic and political roles. This paper therefore

investigates what roles higher education plays in regional development in Southeast Asia.

Literature Review

Contrary to the political and economic views of regionalism, Hettne and Söderbaum (2000) argue that regions are socially constructed by norms. Moreover, scholars argue that regional institutions have become important for nation-states to provide solutions to their national challenges against the backdrop of global competition (Robertson et al., 2016). They further argue that regionalism is influenced by internal forces as well as external challenges (Robertson et al., 2016). Therefore, multiple perspectives should be incorporated, as regions are not just constituted by the negotiation of state rules but also through ideas, institutions, and social norms (Robertson et al., 2016).

The literature reviews the multiple roles of higher education in regionalism from a historical point of view. But research has rarely focused on the multidimensionality of higher education in regional development in the recent era. In this paper, I investigate whether this complexity of values is present in the current landscape of higher education regionalism in Southeast Asia.

Conceptual Framework

This paper draws on liberal, realist, and constructivist perspectives in international relations theory as its conceptual framework. The liberal perspective sees education as an important factor promoting economic development, as it develops human capital for economic development (Hanushek, 2016; McKinlay & Little, 1986). The constructivist perspective focuses on cultural and social norms that underpin social development (Finnemore & Sikkink, 1998). In this vein, higher education plays an important role for social solidarity and identity formation guided by accepted norms in society. The realist perspective emphasizes sovereign nation-states pursuing their interests (McKinlay & Little, 1986): Education is key for nation-states to pursue their interests and improve their competitiveness in the region and the world.

Methods and Data

I used document analysis to understand regionalism in Southeast Asia. Using NVivo, I coded three publicly available documents: the Five-Year Work Plan on Education 2011–2015 of the Association of Southeast Asian Nations (ASEAN); the ASEAN University Network (AUN) Annual Report 2018; and the Southeast Asian Minister of Education Regional Center for Higher Education Development (SEAMEO RIHED) Annual Report 2017–2018. I applied codes to excerpts (in total 35) that reveal the liberal, constructivist, and realist perspectives of the role of higher education.

Findings

The documents reveal a strong commitment to creating a Southeast Asian community for citizens to

develop an ASEAN identity and awareness. For example, the ASEAN Five-Year Plan 2011–2015 explicitly states that the ASEAN sociocultural community is intended to “promote regional outreach programs aimed at raising ASEAN awareness among our youth.” The AUN framework organizes cultural youth forums, intended for young people to “explore the diversity and commonality of ASEAN culture.” These statements manifest the constructivist role of higher education in promoting social and cultural diversity. In addition, the role of higher education at the regional level is embedded in the global context. This is exemplified by regional commitments to democracy, human rights, and peace-oriented values in the curriculum, which are globally legitimized norms (Ramirez et al., 2016).

In addition to the social and cultural dimensions, higher education also serves economic development, consistent with the liberal perspective. Higher education is seen as a way to develop human resources through skills development to meet industrial needs. This is justified in that higher education provides specialized training programs to meet the demand for highly skilled labor. With a focus on policy discussion, RIHED explores lifelong learning initiatives with the purpose of developing skills and improving employability. Under the context of unbalanced development in the region, AUN explicitly states that human resource development also aims to narrow the development gap among the ASEAN community.

There is little evidence in the documents that national interests are the main driver of regionalism. In a few instances, both national and regional stakeholders are mentioned. For example, the AUN framework stresses collaboration between stakeholders at both national and regional levels. RIHED states that the platforms that they create serve national authorities when making decisions pertaining to higher education development. Nevertheless, regionalism for national development is not a predominant driver in the documents reviewed.

Conclusion

This study examines the roles that higher education plays in regional development in Southeast Asia. It

suggests that higher education serves multiple roles in that region, which have social and cultural as well as economic dimensions. Specifically, higher education is seen as a means to build regional solidarity and support economic competitiveness in the knowledge economy. There is still some evidence that higher education still serves national interests, but that is not dominant in the documents reviewed. This analysis proposed to further explore the social and cultural roles of higher education in regional development.

A limitation of this study is that it only draws on three documents as sources of data. Additional document analysis may reveal more insights or different conclusions. Further research could also involve interviews with informants involved in regional activities, to provide a deeper and more comprehensive understanding of the role of higher education in regional development, and how this is changing in Southeast Asia and other contexts.

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INEQUITY AND INCLUSION IN THE INTERNATIONALIZED STUDENT EXPERIENCE

Exploring the Supervisor–Student Relationship of International PhD Students Coming to China: Emotional Energy as a Mechanism

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The number of international students coming to China has sharply expanded, especially as a result of the Belt and Road Initiative. China is the third largest destination country for studying abroad. Due to the demand of balancing quantity and quality, the Chinese government and many scholars focus on the talent-training quality of international students and try to put forward some possible suggestions for improvement (Jiang & Hei, 2015; Bian, 2017; Chen, 2017; Wang et al., 2018; Ding, 2018; Liu, 2018). The reality is that the number of international PhD students coming to China has gradually increased, while research on these students seems to lag. In other words, most of the existing studies regard international students as a whole rather than differentiating them by their learning stage. The limited studies related to international PhD students explore their learning experience but without paying enough attention to the supervisor–student relationship (Su, 2019). Some other studies have already addressed the importance of this relationship since it involves the improvement of graduates' academic and research abilities (Lyons et al. 1990; Stein & Lane, 1996; Ives & Rowley, 2005). In this sense, this research aims to disclose the supervisor–student relationship of international PhD students coming to China to understand the current situation and enrich related studies. The following two questions

will be explored: 1) How do international PhD students build the supervisor–student relationship? 2) What are the reasons behind this?

Methodology

Interaction ritual chains (Collins, 2004) constitute the theoretical framework for this research. This theoretical perspective explores the interaction phenomenon from a microperspective. There are four elements of interaction rituals: physical gathering of at least two actors; setting boundaries for outsiders; forming a common focus; and sharing a common emotional experience. When these four elements are effectively integrated, the mutual attention and emotion of the two parties are continuously enhanced, thus forming a collective excitement. Then the participants of the interactive rituals will experience unity and increased emotional energy, approve the symbols that represent the group, and maintain the related sense of morality.

Qualitative methods were used for this research. A comprehensive Normal University located in a major city in China was selected as a research site. Eleven international doctoral students were chosen for interviews via convenience strategy and snowball sampling. All of them are from countries along the Belt and the Road, five are in the English program,

and six in the Chinese program. Some of them were interviewed more than once, and each interview lasted at least 40 minutes. The constant comparative method, in the grounded theory tradition (Charmaz, 2006), was used for data analysis.

Findings

The results indicate that the foundation for participating in interaction rituals is constituted by the cultural capital and psychological capital of both Chinese supervisors and international PhD students. When it comes to students, their Chinese proficiency, familiarity with cultural conventions for interaction, and research interests are the critical cultural capital; whether they are positive, independent, and diligent would function as psychological capital. As for the Chinese supervisors, their English proficiency and academic reputation are the bases for interaction with international students, while features during the interaction, such as being democratic, patient, and humorous are regarded as psychological capital by international students.

The international PhD students establish their supervisor–student relationship via natural and formal rituals. The former is ubiquitous in daily life (for example, the supervisors take care of the students’ health conditions). The latter mainly involves four kinds of interactions, including academic instruction, academic collaboration, work as TAs, and participation in activities held by supervisors. And the former (natural ritual) serves as the starting point of interaction ritual chains to enhance the latter (formal ritual), since it is the way to know more about the daily experience on both sides. In terms of the formal rituals, the physical presence, the common focus, and the rhythmic emotions are indispensable. When international PhD students participate in activities held by supervisors, they can meet with supervisors at a stable frequency, become familiar with other Chinese students, and establish trust with them so as to confirm group membership and experience collective effervescence.

Conclusions

This research explored the supervisor–student rela-

tionship of international students coming to China and explains the process through which they interact with their supervisor. From the perspective of interaction ritual chains, the way to establish this relationship depends on various interaction rituals, whether natural or formal. Pursuing emotional energy is the mechanism for establishing good relationships.

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Questioning the Dominant Rationality and Searching for “Other Forms to Internationalize Higher Education”: Insights from the Experiences of Brazilian Students in Latin American Universities

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A close relationship between the dominant idea of internationalization of higher education and differentiation/stratification suggests that internationalization advances under a global imaginary that, by placing specific ways of knowing and being as superior to others, promotes inequalities at all levels. This calls for tracking initiatives with potential to provide clues to conceiving “other forms to internationalize” (Leal, 2020), which are necessarily aligned with broader social justice efforts (de Wit & Leask, 2019; de Wit, Leal, & Unangst, 2020).

This paper addresses general perceptions on the lived experiences of 25 undergraduate students from Universidade Federal de Santa Catarina (UFSC), Brazil, with international academic mobility experiences at Latin American public universities through the Programa Escala de Grado of Asociación de Universidades Grupo Montevideo (AUGM). First, it presents an overview of the perspective of internationalization privileged in Brazil and at UFSC. Second, it describes the methodology adopted in the study. Third, it contextualizes AUGM and the program. Finally, it draws insights from the interviews conducted with students.

Methodology

The study combined bibliographic/documentary resources with interviews with 25 of 28 UFSC undergraduate students who participated in the Escala de

Grado in 2018.

Interviews were conducted individually and collectively, in online and face-to-face formats, depending on participants’ availability. All participants studied in Latin American universities for one semester. Eighteen went to Argentina, three to Chile, two to Paraguay, and two to Uruguay. Interviews focused on their lived experiences during the mobility, and allowed space for dialogue so that their reports were more authentic and natural. Interviews were recorded, transcribed, organized with the support of ATLAS.ti8®, and analyzed through critical discourse analysis, which assesses the language of “new capitalism” and aims at denaturalizing ideologies that are sustained by discourses.

The Hegemonic Perspective of Internationalization Privileged in Brazil and at UFSC

Historically, the directions of higher education in Brazil have been strongly influenced by the federal government through interventions such as policy definition, financing, and the regulation of graduate programs and higher education institutions (HEIs). As a consequence, internationalization approaches have been subordinated to the priorities and interests of the federal government. Public policies directly aligned with a contemporary understanding of

internationalization are recent in the country, but the design and characteristics of programs such as the Science without Borders program, the Languages without Borders program, and the Institutional Program of Internationalization suggest continuity rather than rupture of historical patterns. At the national level, internationalization of higher education has been consolidated in a hegemonic way, focusing on Brazil's integration into the capitalist global market, with little priority given to relations with the "Global South" (Leal, 2020).

This hegemony has shaped and restricted what internationalization means in that context, influencing individual HEIs' strategies despite their supposed autonomy. The institutionalized perspective of internationalization at the Universidade Federal de Santa Catarina (UFSC), a public federal, tuition-free, and research-based university located in the south of Brazil, aligns with this paradigm. As Leal (2020, 125, own translation) argues,

from the central management perspective, internationalization is ultimately limited to: 1. using English in teaching, research, and administration; 2. publishing articles in indexed journals; 3. curricular change to meet the expectations of the "world market"; 4. attracting students and researchers from "world-class universities"; 5. establishing partnerships with institutions well positioned in "global university rankings" and 6. using "regional cooperation" and "South-South cooperation" for the purpose of one's own recognition as "international leader." Given this framework, all other possibilities are implicitly neglected.

That same university, however, also takes initiatives of international interaction with certain characteristics that seem removed from the "privileged" perspective. Such initiatives are a fruitful terrain for developing "other forms to internationalize," directly linked to broader social justice efforts, in which social, cultural, and moral concerns prevail.

AUGM and Escala de Grado

AUGM, a network of 40 public HEIs from Argentina, Bolivia, Brazil, Chile, Paraguay, and Uruguay, was created in 1991 with the overall purpose of strengthening the idea of the public university, given

the threats due to regional privatizing policies during that period. *Escala de Grado* is an international mobility program for undergraduate students, who spend one semester in AUGM universities. The program seeks to promote and strengthen a common academic space in the region, based on the perception that the coexistence of academics from the different existing higher education systems will contribute to that purpose (AUGM, 2020).

At least two aspects of *Escala de Grado* suggest a nonhegemonic approach to internationalization. Acknowledging the fact that in Latin America, particularly in Brazil, universities' international relations tend to occur with Europe and the United States, the program promotes interaction between universities and actors with no history of cooperation. The second aspect is related to AUGM's characteristics, such as the context of its establishment; its historical defense of the idea of higher education as a public and social good; the absence of external funding that could threaten its autonomy; and the priority given to local realities when considering themes of interdisciplinary academic groups supported by the network.

Insights from Interviews

In line with AUGM and *Escala de Grado* ideals, interviews point to a relationship of exchange that transcends the hegemonic paradigm typical of internationalization in Brazil and at UFSC. Students' narratives suggest a significant level of detachment with regard to the dominant rationality. Discourses on their experiences studying in Latin American universities highlight issues such as universal access in countries like Argentina; the strong participation of students in university management; the "historical memory" of faculty and students concerning military dictatorships that took place in their countries; the contextualized, critical and/or decolonial approaches to curricular content; as well as the importance of outreach (*extensão*, in Portuguese) as a mission of the public university.

These issues seem to be in close dialogue with the essential principles of the Córdoba Movement of 1918—a historical student movement initiated in

Argentina and referred to as the root of the relationship between university reform and social reform, giving birth to the broad concept of *extensão*. Such a concept can be associated with the idea of autonomy conditioned to society, or contextualization of university activities. By enabling a direct association between quality and pertinence, it acts as an engine of integral university practices and fosters a dialogue of scientific and popular knowledge, permeating and transforming teaching and research.

Emphasis on local histories and contextual realities seems to have brought Brazilian students closer to their (self-)recognition as Latin American. This (self-)recognition reflects a perspective of internationalization that, to a certain extent, differs from the one that is oriented to meet the demands of the world market, placing specific ways of knowing and being as superior to others. As the program enables the contemplation of the history, diversity, and daily life of the communities composing Latin American public universities, it can serve as a contribution to

the denaturalization of colonial imaginaries in higher education, so that the perspective of internationalization privileged in Brazil and at UFSC may transcend the uncritical transposition of external determinations.

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Efforts and Challenges of Internationalization: A Case Study of the BECAL Initiative

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In 2015, the Paraguayan government launched its National Postgraduate Scholarship Program known as *Becas Don Carlos Antonio Lopez* (BECAL), with the goal of strengthening education and research in science and technology. BECAL prioritizes science, innovation, technology, and education, excluding areas such as business, finance, and law. These priorities align with the National Development Plan 2030, which stresses the need for human capital and development of specialized knowledge in areas of production and innovation (Secretaría Técnica de Planificación del Desarrollo Social, 2014). BECAL also draws from the nation's Educational

Agenda, which calls for educational reform, innovative practices, and teacher professionalization (Ministerio de Educación y Ciencias, 2011).

Since 2015, BECAL has administered 10 successful application periods. The opportunities for studying abroad have increased dramatically as the program now covers language courses and postdoctoral degrees. This translates to more than 1,500 students from across different regions of Paraguay who have benefited from the scholarship. The program budget extends until June 2023, aiming to reach 3,000 beneficiaries by that time. In addition, US\$7 million has been put aside, managed by the Science

and Technology National Council, for the implementation of a return plan for the second half of 2020. The plan consists of three main goals: to provide the funds to hire full-time PhD graduates to work in academia, to promote projects by PhD graduates that are in line with the research needs of the country, and to cofinance innovation projects in the production sector (BECAL, 2020).

Innovation and Inclusion vs. High Standards and Sustainability

BECAL has innovated its scholarship offer by diversifying opportunities. It started by financing postgraduate degrees, benefiting only students with undergraduate degrees. As the interest grew and goals were realigned with those of the ministry of education, BECAL also offered scholarships for specialization courses for teachers who would study in Spain, Chile, or Colombia for a short period of time. As the program evolved, it allocated funds to open other scholarship options. Now BECAL finances postdoctoral degrees, semester-long exchanges for undergraduates, undergraduate degrees in local universities, and language courses for undergraduates, in partnership with language institutions. In this manner, six different options are now available to students who wish to pursue a degree in higher education both locally and internationally (BECAL, 2020). This increased diversity of opportunities has reached more students across different areas of higher education. Through this program, teachers from all over the country have access to international education and are able to return to their jobs upon completing their studies. High school students from low income backgrounds and with excellent academic records may apply for 2,000 scholarships to study at a domestic university. Undergraduates have access to semester-long scholarships or language courses to learn English, French, German, or Portuguese (BECAL, 2020). However, inclusion and democratization of opportunities have been difficult to implement in BECAL's postgraduate scholarships to study abroad. Two main problems hamper this opportunity: a lack of knowledge of foreign languages and a lack of financial resources.

A lack of knowledge of foreign languages is a disadvantage for prospective postgraduates. Competitiveness is most evident for master's degrees in science, innovation, and technology since these encompass a wide range of areas such as engineering, computer science, and social sciences. Moreover, BECAL has become more rigid in terms of university selection; it assigns more points to better ranked universities and also to programs whose language of instruction is English. Considering the first application period in 2015, between master and PhD programs in areas of science, technology, and education, 56 percent of students studied at Spanish speaking universities in Spain, Mexico, Chile, and Argentina with the remainder going to the United States, United Kingdom, France, Germany, and Brazil. The ratio shifted in the eighth period in 2019, during which only 39 percent of selected students went to Spanish speaking universities (BECAL, 2020). Due to BECAL's point allocation system, students are pushed to apply to higher ranking universities in order to increase their chances of receiving the scholarship. Although this strategy ensures access to high-quality international higher education, it draws a line between students who know foreign languages and those qualified professionals who do not. This can affect students' performance as they study abroad, as well as their well-being and academic outcomes.

As the program broadened its focus and elaborated sustainability plans, funding for postgraduate degrees was limited to a one-time payment of US\$50,000 for master degrees and US\$90,000 for PhD programs. It is important to consider that the highest-ranked universities are often the most expensive. For example, in the eighth application period, students were admitted to the University of Melbourne, Harvard University, and Columbia University. Postgraduate degrees at these universities far exceed the amount of money that BECAL has available for each student. As such, applications to elite universities set a divide between students who might come from more affluent backgrounds and those who, equally qualified, do not have the financial means to afford that opportunity, given that finding complementary scholarships is not always

possible. Consequently, three scenarios arise: Students may be disqualified for not reaching the minimum score required in comparison to other applicants for a BECAL scholarship; students solicit private loans that they have to pay upon their return; or students consider remaining in the host country to work and return the scholarship money to BECAL or pay back their loan, with a risk of brain drain.

Conclusions and Recommendations

Available information on the development and changes of BECAL highlights the uneven access to postgraduate scholarships for study abroad. Lack of knowledge of foreign languages and of financial resources are not restricted to Paraguayan students. Yet, much can be done to continuously improve access to opportunities and enhance student competencies to ensure access to such opportunities. For example, foreign language courses should continue to be part of the program. However, close supervision should take place to evaluate students' progress and learning experience. In addition, this scholarship should be accompanied by mentoring within higher education institutions and by BECAL staff in order to encourage students to seek opportunities to study abroad. This option could later evolve into a seedbed of opportunities for providing counseling to potential students.

Finally, regarding university selection, two alternative schemes could be added. First, the rankings of universities could be reevaluated to favor those whose research foci are in line with educational, scientific, and innovation needs and the context of the country. Second, universities that offer differential tuition cost options or scholarships for English bridging programs should be favored and promoted. Lastly, returning plans could involve a debt remission component, where, provided that students meet certain requirements, they can access a certain debt remission percentage as a motivation to return and work in Paraguay.

BECAL is far from perfect. Nevertheless, efforts to improve the program are evident. Regardless of its current limitations, one thing is certain: It has set new standards for opportunities to access higher education in Paraguay, giving many students the

chance to pursue high-quality education both locally and internationally.

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Developing Club Sports Students' Intercultural Competence: A Case Study in Campus Recreation

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Companies report that graduates have the technical skills that they need for their jobs, however they lack soft skills such as intercultural competence and understanding, which are imperative for graduate success in these roles. While it is the responsibility of higher education institutions to form university graduates who function effectively in an integrated world system, the challenge for institutions is how to use both international mobility and an internationalized curriculum to develop interventions to elevate students' intercultural competences, along with measuring success.

Although usually excluded from the discussion of institutional internationalization, collegiate recreation centers may be a useful tool (Forrester, 2014). According to a report by the National Intramural and Recreational Sports Association, 94 percent of students reported that maintaining a healthy lifestyle was important to them prior to enrolling in their institution and 62 percent indicated that campus recreation programs influenced their decision of which college/university to attend (Forrester, 2014).

With its facilities utilized by the vast majority of its students, Boston College (BC) Recreation Center has been actively seeking opportunities to participate in internationalization. To prepare the club sports team sent overseas to China by BC Campus Recreation, the director of Campus Recreation decided to offer a series of workshops in cooperation with three master's students from Center for International Higher Education. The goal was to develop the students' intercultural competences. This paper reports about the workshops and the feedback provided by the sports team athletes for the reference of Campus Recreation's future participation in institutional internationalization.

Campus Recreation and Internationalization

Internationalization at home is a set of instruments and activities in higher education institutions that aim to develop international and intercultural competencies for all students, including the formal, informal, and hidden curricula (Leask, 2009). The informal curriculum includes student support services and interactions in these areas between students and staff of all backgrounds, and can address issues that both face due to their national and cultural backgrounds (Leask, 2015).

As one of the main social components of the US college system, campus recreation is a potentially powerful avenue for internationalization. At BC, 91 percent of undergraduate students used campus recreation facilities in the academic year 2016–2017 (Boston College Recreation, 2017). The American Council on Education (ACE) notes that more intensive or explicit educational programs are lacking and are required for a sustained and intensive engagement by students (ACE, 2017). With this in mind, BC Campus Recreation had the following question in mind: How can Campus Recreation participate in internationalization and serve as a space for the development of students' intercultural competence toward a more intensive educational program?

The First Attempt

In July 2018, BC Campus Recreation sent for the first time a club sports team overseas to participate in an international competition organized and hosted by Deep Dive, a Chinese organization, and held in China in two different cities. With the goal of preparing students for the challenges that they might

face overseas when interacting with people from different cultures, the director of Campus Recreation offered two workshops designed to develop students' intercultural competence: a predeparture orientation (PDO) and a reentry orientation (REO). All activities were planned and offered by the authors of this paper and a Chinese student of the MA in International Higher Education at BC. Most activities were taken from a book called *Building Cultural Competence – Innovative Activities and Models*, by Bernardo and Deardorff (2012). The activities aim at building on the learner's existing experience and offering reflection and connection. To be successful at facilitating these activities, the facilitators also adapted activities to be challenging, supportive, as well as to cater to different cognitive and learning styles.

Besides the workshops, two surveys were sent to the nine undergraduate students who competed in China as well as the team coach. The PDO survey was sent to students the day before the orientation. The main goal of the PDO survey was to understand the students and the coach's intercultural experiences prior to their trip, so we could make final adaptations to the PDO. The REO survey was sent the day after they returned from their trip. We created these surveys in order to assess students' intercultural competence. The surveys were used as indirect evidence of student experiences with people of other cultures. The results allowed us to understand the benefits of the trip. In addition, we also asked students to create a blog to share their experiences

during the trip, which provided students with multiple opportunities for reflection. Both blogging and surveys are indicated by Deardorff (2011) as direct and indirect ways to assess intercultural competence.

Lessons Learned

All students and the coach answered both surveys and we will focus here on the REO survey findings. The results indicate that participants experienced generally successful interactions with local people during their time in China. Seventy percent of the respondents said that they were very successful in interacting with the local people, with the remaining 30 percent being successful. Besides, the participants' feedback on the experience was generally positive, as Table 1 demonstrates. The respondents also shared their approaches to cope with challenges such as language barriers and cultural differences in the REO survey and considered such experience as meaningful and thought provoking. One of the participants, for example, mentioned how he managed to order meals:

“Every meal was an adventure. A lot of the food had unfamiliar flavor profiles, and we often weren't sure what to eat. We also were surprised that all of the drinks were served piping hot, including the orange juice, which was served at all times. We ended up using a mix of English, broken Chinese, and hand gestures to ask about what dishes were made of and asking for more water.”

Table 1
Participants' Opinion of the Program and Orientation

Statement	Mean (out of 5)
The trip was worth my time.	4.9
I felt prepared and supported by Campus Recreation.	4.7
I would do this trip again.	3.0
The pre-orientation program helped me prepare for the experience in China.	3.9
The cultural events promoted by the organization in China helped me broaden my knowledge of Chinese culture.	4.0
The cultural events promoted by the organization in China helped me broaden my knowledge of Chinese culture.	4.9

It is important to highlight the fact that participants would recommend this experience to their teams ($M = 4.9$ on a 5-point Likert scale), but that they would not participate in this experience again ($M = 3.0$). During the REO, they explained that they would not do this trip again because it was a short experience (nine days long) and the sequence of activities proved to be overwhelming. On a positive note, the students felt prepared and supported by Campus Recreation ($M = 4.7$) and stated that the cultural events promoted by the Chinese organization helped them expand their knowledge of Chinese culture.

Moving Forward

In terms of implications for practice, the case of BC Campus Recreation shows that campus recreation has a significant potential in participating in institutional internationalization. In fact, campus recreation plays a crucial role in initiating short-term student mobility such as hosting international competitions and sending athletes abroad for competitions. It is also clear that campus recreation can take part in internationalizing the informal curriculum, utilizing the opportunities of international competitions to offer structured interventions such as intercultural training workshops for athletes and staff as well as others that utilize the facilities. The challenges that BC Campus Recreation faced during the process in this specific case were partially induced by time constraints. The program was not able to recruit athletes who did not already have a passport, which excluded some of the students from this international experience.

Similar to partnership building in study abroad programs, campus recreation should also be selective with the host organizations of international competitions and coordinate effectively on various details of the program. In this case, the students' intercultural learning outcomes could be further boosted if they had more flexibility to explore the city and interact with local people themselves, according to the feedback in the REO survey. Last but not least, this case of BC Campus Recreation is only the first attempt. Campus Recreation should take the initiative further and collaborate with the Office of Inter-

national Programs and/or the Global Engagement Office to promote intercultural learning for students going abroad as well as the entire campus recreation community.

This study is limited because it only presents a single case of one initiative taking place where only a smaller number of students participated. Future research should examine other internationalization efforts conducted by campus recreation. The literature on internationalization of campus recreation is still quite limited, which shows the importance of studying this phenomenon. However, this can only happen if practitioners in this department are aware of the importance of its stakeholders (students and staff) developing intercultural competence.

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Improving the Experiences of Black US Students Studying Abroad: Inclusive Practices for Study Abroad Practitioners

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Advocates of greater diversity in US study abroad have long bemoaned the low participation rates of students of color, citing this as evidence of exclusivity in what continues to be the most popular mode of internationalization. In missing out on study abroad, students of color purportedly also miss out on developing certain cultural competencies thought to be necessary for becoming successful professionals and leaders in the globalized economy and world. However, very little scholarship has been devoted to understanding the experiences and outcomes of the students of color that *do* sojourn abroad. As a result, there has been a lack of meaningful consideration of how to prepare and support these students so that they have positive and enriching experiences abroad.

Black and Abroad

The motivation for this inquiry was understanding the experiences of Black students in particular. According to a small body of research, as well as several nonacademic articles, blogs, and websites used by Black study abroad alums to share their stories, it is not unusual for Black students to encounter some form of racism while studying abroad. The short- and long-term impact of such incidents on students has to-date escaped thorough examination. My study explored the impact of encounters of racism abroad on the wellbeing of Black students. The purpose was to supplement the skeletal amount of research that exists about Black students abroad in general, and to add dimension to the available literature by exploring how Black students are affected by these experiences.

I employed a qualitative research design and utilized a Critical Race Theory lens for data collec-

tion and analysis. I conducted semistructured in-depth interviews with eight Black men and women who were undergraduates at four-year institutions between the years 2014 and 2018. The group was geographically diverse and attended institutions in the Midwest, on the West Coast, in the South, and on the East Coast. The study destinations of the participants were Argentina, Costa Rica, France, Italy, South Africa, South Korea, and Spain.

Findings

Consistent with previous works that have examined the experiences of Black US students that study abroad, all participants encountered racism abroad, although the degree and severity of the racism that they met with differed based on various factors. The geographic location of the host country, and also whether the location could be characterized as metropolitan or rural, could usually predict the frequency and seriousness of the racist encounters. Female students, customarily overrepresented in study abroad, were often on the receiving end of racialized sexual harassment or assault, highlighting the importance of considering the intersections of gender and race in students' experiences abroad. Also not totally uncommon, some participants of this study found that most of the racism that they experienced came during interactions with their white, US study abroad peers.

This study's most significant finding was that experiences of racism abroad, depending on frequency and severity, can be a major source of stress for Black students. Participants became stressed as they struggled to understand and navigate race and racism in the unfamiliar context of their host coun-

tries. The psychological burden of making sense of social position as a member of a marginalized group, already felt to a great degree in the United States, can be heavier abroad where Black students have less context for understanding their rights and the duties they need to perform to survive in their new environments. Stress was also linked to an absence of belonging, which was highly connected to the isolating effect of discrimination from US peers and host nationals. Absence of belonging is known to negatively affect psychological health, presenting symptoms like depression, anxiety, and fatigue.

This study revealed that there is good reason to be concerned about the wellbeing of US Black students who study abroad. The impact of stress on physical and psychological wellbeing is detrimental, and stress developed as a result of discrimination is known to have an even more damaging effect (Thoits, 2010). However, racism-related stress and its harmful consequences do not have to define the experience of studying abroad for Black students. Theories of wellbeing (Dodge et al., 2012) suggest that when stress-inducing challenges are met with resources at equivalent levels, harm can be mitigated or avoided completely. This has important implications for practitioners and how they prepare and support Black students who study abroad.

Recommendations for Study Abroad Practitioners

Based on data gathered from this study, several recommendations emerged for potentially reducing Black students' experiences of racism abroad, as well as mitigating the stressful effects of navigating race and racism abroad:

- Historically, the discourse on inclusivity in study abroad has centered almost exclusively on access and participation for minority students. There has been little focus on increasing the diversity of study abroad practitioners or study abroad offices, which to a large extent shapes the vision of study abroad for an institution or organization. Institutions that are seriously committed to increasing the participation rate of their Black students should commit to having at least one Black advisor in their study abroad

offices. Studies have shown that Black students are more likely to approach and trust administrators who they believe share their culture and values. One could reasonably infer that Black practitioners in general are more likely to understand Black students' concerns about race and belonging abroad. All practitioners, regardless of their own background, should be capable of recognizing how race, gender, sexuality, and other markers of identity can shape students' lives and experience abroad and bring that awareness into the interactions that they have with students. Diversity and inclusion training programs designed to assist practitioners in developing these competencies are necessary.

- Without interventions, Black students can find themselves in environments and situations abroad where their race makes them a target for abuse. Practitioners can take steps to ensure that Black students move abroad into environments that are welcoming and racially inclusive. Examples of appropriate interventions include confirming that students are housed safely in antiracist environments with staff who can provide adequate care; that interactions among study abroad peers are well managed and ideally enable students to reflect on their privileges in relation to one another and host nationals; and that students are well matched with programs that provide an appropriate level of challenge based on each student's individual background and previous experiences.
- Often, engagement with students ends, or is substantially reduced, once they leave for their study abroad destination. This practice is problematic for all students, but Black students arguably need even more support during and after study abroad due to their experiences of race abroad. Guided reflection led by trained coaches, either professional staff or returned students, can help Black students make sense of their experiences of race while they are abroad and after. These students may also benefit from access to professional mental health support. In addition, returned students can be

engaged to use their personal experiences to teach or coach their Black peers who are considering study abroad, which might simultaneously serve as another mechanism for them to digest and make sense of experience.

All these recommendations are ultimately rooted in the recognition that race is central, not peripheral, to the experiences that students have abroad. For too long, practitioners have assumed a singular type of study abroad experience based on the profile of the white, affluent, college-aged woman. By failing to account for the diversity of the students and their unique needs, study abroad agents overlook opportunities to make programs more inclusive. A race-conscious lens empowers study abroad administrators to challenge what they consider “the norm”

(Sweeney, 2014) and consequently how they develop and execute their programs.

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PULL & PUSH FACTORS IN THE INTERNATIONAL STUDENT EXPERIENCE

Push and Pull: International Students' Motivations and Decisions to do a PhD in Canada

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This paper explores the motivations of international doctoral students to study in Canada. Using the “push–pull model” of international student choice (Mazzarol & Soutar, 2002) as our basic conceptual framework, we investigate the influence of various factors such as political and economic forces, cultural and social capital, and institutional features. The research question is: How do institutional, political, and economic factors, and the social context influence the trajectories and decision-making of international doctoral students when choosing to come to Canada for their studies?

Theoretical framework

The push–pull model of international student choice (Mazzarol & Soutar, 2002) states that the availability of local programs, the prestige of foreign degrees, the reputation of foreign institutions, the perceptions of the foreign country of study, immigration intentions, cost issues, and social links are important factors when students consider studying abroad. We hypothesize that these factors affect the decision-making of international doctoral students in the Canadian context. However, the interesting questions are to what extent certain factors are more

visible in the Canadian context, and what factors influence the decision of pursuing doctoral level studies, a topic not explored in previous research.

Methods

This is a qualitative study using the method of semi-structure interview. We interviewed 20 international doctoral students at a major research university in Canada. The interview participants were from different fields of study (humanities, engineering, natural science, and social sciences) and different countries (such as China, India, Malaysia, and the United States). The interviews lasted 30 minutes to one hour, with six questions covering factors influencing student decision-making in selecting their undergraduate, master, and doctoral institutions. We aimed for at least 20 interviews with the goal of reaching data saturation.

Using coding and analysis with NVivo and the push-pull theoretical framework, we found that the themes fell under three levels: individual, institutional, and country levels. Specific themes under each level are discussed below.

Findings

Country level

Emergent country-level considerations fall into three categories: immigration, political climate, and culture.

- Immigration: Immigration intention is an important factor before students make their decision. Some students explicitly mentioned that they chose to go to Canada because of its favorable immigration policies. In some cases, students were already permanent residents (PR) in Canada and intended to stay.
- Political climate: Interestingly, the political climate was an important factor when students decided to go to one country instead of another. Many students compared the United States and Canada in terms of political climate. Abrupt shifts in immigration policy and heated rhetoric on immigration in the United States created wariness and uncertainty among some students.

- Culture: In addition to considerations of immigration and future opportunities, we found that bilingualism and diversity served as a more symbolic attraction when students considered studying in Canada.

In sum, at the national level, immigration and political climate are very important factors that attract students to come to Canada. Interestingly, students often compare Canada to the United States, sometimes to Australia and the United Kingdom, when choosing their host country.

Institutional level

Institutional-level factors had the highest number of coding references, including subcodes of faculty, funding, ranking and prestige, and location.

- Faculty: This was a leading factor in international students' decision-making, including preexisting relationships with faculty or the promise of research and funding opportunities. One PhD student reported transferring to Canada with their supervisor, who was offered a new position.
- Funding: This was an overwhelming concern for international doctoral students. Most indicated that it was one of the most important factors when deciding on which institution to choose. Many said that they selected a specific institution because it offered a scholarship and covered tuition. Students ruled out offers without funding and selected only among funded programs—with one student saying, "If I don't get funding, I will just stay in my own country."
- Ranking and prestige operated as powerful pull factors for students, often in tandem with "faculty" as a key consideration. One Chinese student described how exam results would affect their application to a highly ranked school. Some chose to attend less selective institutions after being rejected from more selective institutions. During their interviews, certain students were even able to recall specific international school rankings. An exception to this trend was US students, for whom ranking and prestige of the university was not as commonly

emphasized.

- Location: The size, demographics, and social and cultural offerings of the university's host city were an additional pull factor for students as they made up their minds after narrowing down their decision on where to study. One student was attracted by the excitement of studying in a large city and another mentioned the city's multicultural culinary options.

Individual level

Factors at the individual level fall into three categories: cultural and social capital, personal and family finance, and individual agency.

- Cultural and social capital: We found that the decision to pursue a higher degree was highly influenced by levels of family support and parental education background. Peer influence served as another important factor, as some emphasized that the trajectories of senior students influenced their own decision-making of studying abroad. Personal networks were another factor when considering a specific program or supervisor.
- Personal and family finance: Several mentioned explicitly that financial factors were a major concern for doing a PhD, so they only considered institutions offering scholarships.
- Individual agency: Most participants said that they pursued a PhD abroad because of personal passion and research interests. They were motivated to make a life change and feel challenged. Students' previous professional experiences and social connections affected their decision to study abroad, their research interests, and program selection. However, many participants emphasized that it was a difficult decision based on several factors, and indicated that their decision only seemed feasible in retrospect.

Conclusion

Generally, there are more pull factors than push factors when students are making a decision about choosing a host institution abroad for their studies, including prestige, ranking, city location, and future opportunities for working or immigration. Also,

economic factors play an important role when choosing doctoral study institutions, as the availability of a scholarship or funding is a major concern. Political factors play a role. Some participants do not consider political influence when choosing a country for their doctoral studies, but others acknowledge the importance of immigration and political climate. Interestingly, we found that social and cultural capital factors have a major influence in the decision-making of many participants. These factors include not only family background and influence, but also peer influence, connections through supervisor or professors, and other opportunities offered by host institutions.

One limitation of the study is that all participants are selected from a single institution, a highly ranked, large, research intensive institution with a large number of international students. This fact naturally affects the responses of participants and the similarity or differences among them. The location of the institution and its reputation might be a major influencing factor for decision-making: Students at another Canadian institution in a different location and with a different ranking might report other factors affecting their decision to study abroad.

Significance and Implications

Our study adds to the sizable literature on international higher education by focusing on an under-addressed topic: the decision-making processes experienced by international doctoral students in Canada. Our findings add updated data to the understanding of the push-pull model and suggest opportunities for systemizing the model to include individual, institutional, and national level factors.

We carried out our research at a time when the international education landscape is significantly shifting and entering its "third wave" (Choudaha, 2018). For example, the world's historic leader in attracting international students, the United States, is facing slowing international education growth and increasing competition from countries like Canada. Geopolitical uncertainty and crises, such as the China-US trade war, the Canada-China standoff over Huawei, and COVID-19 complicate the decision-making of international students (Mascitelli &

Chung, 2019). At the same time, the government of Canada, joined by higher education institutions interested in reaping the benefits of internationalization, has made immigration a national priority (Government of Canada, 2020).

The findings of this study are relevant to various stakeholders including national governments, universities, and individual students. A better understanding of PhD students' decision-making will be significant for universities as they reconsider their strategies to attract highly talented international students, and for national governments as they seek to attract skilled labor as part of their immigration policies (Fischer & Green, 2018). In addition, the findings will be relevant for students who are interested in understanding the multifaceted process of choosing a study abroad destination.

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Motivations and Experiences of Chinese International Students with Disabilities Studying in the United States

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For many years, China has been the leading exporter of international students to the United States. Data from the Institute of International Education indicates that there were over 369,000 Chinese students studying in US colleges and universities in the 2018–2019 academic year. This paper pays attention to a subgroup among the Chinese students studying in the United States: those with disabilities.

Disability serves as a factor pushing Chinese students with disabilities to go abroad for their higher education, yet there has been little research on their motivations. Also, little is known about their

experiences in US higher education, especially with regard to their disability. This paper explores the reasons behind the students' decision-making and touches upon their experiences and challenges in the United States.

Motivations

US higher education enjoys a good reputation in China. Many Chinese families view a US education as a sign of status that can help their children find jobs when they return home. At the same time, Chinese students undergo extreme pressure to take part in the College Entrance Exam (CEE) and com-

pete for admission to higher education in China. Since the late 1990s, China has gone through a phase of higher education massification, yet it is still extremely challenging for students to secure a place of study in the limited number of elite institutions.

Disability is strongly stigmatized in Chinese society. People with disabilities are largely subject to negative and disheartening attitudes. Chinese higher education is only accessible to a limited number of students with disabilities: Among millions of college students, only about 20,000 to 30,000 have disabilities. Chinese people with disabilities face multiple barriers during their educational journey. In addition to low enrollment, their graduation rate is low and dropout rate high at all school levels prior to higher education.

In addition, college-bound students in China need to participate in a mandatory physical exam prior to the CEE. Many students with disabilities get disqualified and are unable to partake in the CEE. For instance, Cui, a student with a physical disability, was disqualified from participating in the CEE in her senior year despite her outstanding performance (Cui, personal communication, October 8, 2019). Cui later enrolled in exams for which she prepared on her own, in order to pursue her degrees and eventually apply to study in the United States. Sun, a blind student, was also stripped of the opportunity to take the CEE in 2005 (Sun, 2017).

Even if one passes the physical exam and qualifies for the CEE, one may be barred from admission to certain programs due to regulatory standards on physical conditions. It was not until 1985, when higher education in China opened a small window of opportunity for students with disabilities, that a medical college recruited a small number of these students, including some veterans with disabilities from the Vietnam war. China did not provide reasonable facilities for students with disabilities taking the CEE until 2014 (Sun, 2017). Prior to that, many students with disabilities were disadvantaged while taking that exam. Attempts to request facilities such as braille, magnified texts, or extended time all failed. When possible, students with disabilities with enough financial means and information chose to pursue educational opportunities overseas, in-

cluding in Australia, Japan, the United Kingdom, and the United States.

Even if students with disabilities overcome barriers to admission, Chinese higher education is far from being disability friendly. Once successfully enrolled, students with disabilities still encounter obstacles. Those who become disabled during college may be forced to drop out due to their university's unwillingness to provide facilities (Hu, 2017). A study on the college experiences of students with disabilities found that students face multiple attitudinal and institutional barriers (Yu, 2018). This unfriendly environment drives students and their parents to seek education elsewhere.

"We are still trying to find a way for him... Maybe he can go abroad or study art, but it seems there is no way for him to have access to higher education in China."

Mother of a blind student (Farrar, 2014)

In comparison, the presence of disability support services along with disability-related programs in the United States provides an incentive for Chinese students with disabilities. Disability support services in US higher education have grown and developed since World War II, when disabled veterans returning to universities drove the demand for services and support. Today, disability services are an essential component to support students' success in higher education. As an example, hearing-impaired Chinese students study in places like Gallaudet University, an institution renowned for its comprehensive higher education for deaf and hard-of-hearing students.

Besides disability services, disability studies has also emerged as a scholarly field in the United States. Currently, degree and certificate programs in disability studies are offered in a number of US universities. The Association of University Centers on Disabilities listed 21 universities in its network offering programs and degrees in disability studies. In recent years, scholarship opportunities in disability-related programs, such as the Disability Law program at Syracuse University, have also been attracting Chinese students with disabilities. Alumni with disabilities share their positive experiences when returning to China, further motivating domes-

tic students with disabilities to pursue their studies abroad.

Experiences

The culture and services around disabilities in US higher education institutions provided some students with transformative perspectives. One Chinese student with disabilities wrote the following, sharing the impact of her international education experience:

“My worldview was completely overturned by my experiences in the US. These experiences were like iridescent rainbow lights that had my whole world enlightened. I started to realize that being disabled was not a fault of my own. I started to accept myself as how I am, rather than having to pretend to be a “normal” person and avoid hanging out with other disabled people as I did in China. I also joined two student organizations on campus that advocate for disability rights. When I was in China, the environment was not so friendly for disabled people. I did not have the opportunity to meet many other disabled peers. It was not until I was in the US that I realized the diversity in disability.”

Student and wheelchair user (Zou, 2018)

A student with a limb loss myself, I too wrote the following piece detailing my own US education experience around disability:

When I first came to the US as an international student from China, I had many ableist thoughts. I very much lacked a critical disability awareness even though I have been a person with disability most of my life. Having had many life experiences of being excluded and discriminated against, yet I seldom recognize the value of an accessible environment or inclusive society where disability is not stigmatized and disabled people are treated as equals. Born and raised in China, I was heavily influenced by the dominant non-disabled perspective. I was socialized to believe that disability is my individual fault and misfortune, therefore I had not many choices but to accept the exclusion and stigma without much resistance while trying hard to hide my disability whenever possible.

The University along with the parts of US that I have been exposed to opened my eyes and heart in terms of disability. The presence of people with disabilities on a prestigious research university campus silently but powerfully convinced me the potential of everyone regardless of one’s disability status. I benefited greatly from various resources on campus: disability awareness training, disability courses, the presence of a disability community, and other campus units working for a more inclusive environment. It is here that I was encouraged and supported for who I am. As a result, not only did I learn new skills, I was also able to grow intellectually and develop critical awareness on disability issues as a researcher and advocate.

Personal narrative, July 2018

Besides the positive aspect, studying abroad with a disability does bring additional layers of challenge. For example, some students find themselves in unprecedented situations when having to disclose their disability and register for support services for the first time. The experience of disclosing one’s disability and navigating support services can be equally empowering and challenging.

“I struggled for a semester and finally mustered the courage to walk to the Disability Resource Center... My experience with how accommodations were carried out in real life was not all smooth. Sometimes it can even be horrible. I once read about a comment from a female wheelchair user student in UK. She commented that the labor one expends on getting disability services as a graduate student almost equals to the labor of a part-time job. And I completely agree with her on that.”

Student with hearing impairment (Huang, 2019)

Summary

Consistent with motivations indicated in previous research (Altbach, 2004), the lack of educational opportunities, the lack of disability-related programs at home, and the desire to become more competitive through overseas education also contribute to the disabled students’ decisions of study-

ing abroad. For Chinese students with disabilities, the negative attitude toward disability, the obstacles that they experience to enter higher education, and the lack of disability support in their home country all serve as additional push factors to study abroad.

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International Scholarships as a Pathway for Overseas Education

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Over the past two decades, the number of international tertiary education students studying abroad has risen enormously, from 2 million in 1999 to 5 million in 2016 (OECD, 2018). International student mobility (ISM) enriches the lives of ambitious and talented young people from across the globe (Knight, 2004). However, Ergin (2019) argues that cross-border mobility prioritizes healthy, brainy, and wealthy students. Without state support, the cross-border mobility of students remains limited for different segments of society (McMahon, 2009) and merely supports an elite club (Ergin, 2019).

International scholarships may pave the way for cross-border mobility for talented individuals from various social groups, who lack the financial resources required for studying abroad. International scholarships also expand the cohort of international students, yielding a more inclusive higher education experience for all (Dassin et al., 2018). Countries that aim to build their human capital with the help

of citizens holding a degree from a foreign institution fund their citizens to study abroad, mostly on the condition that they return home upon completing their studies (Perna et al., 2014). As a result, poststudy opportunities in the study destinations mostly do not apply to scholarship holders, who are obliged to return to their home countries. Nevertheless, returnees have become more intercultural and employable (Altbach, 2004), so their countries of origin benefit from recruiting them into the domestic labor market or into academia (Knight, 2004). While obliging their scholarship recipients to return, governments follow a variety of strategies to insert them into the local labor market. For example, Turkey appoints returnees to designated positions, while Chile obliges students to return home and stay for a certain period of time without automatically offering them a job.

Research on scholarship programs mostly concentrates on traditional scholarships such as Fulbright or Erasmus, and overlooks scholarships

funded by countries in the transition stage (moving from an efficiency-based economy to a technology-driven economy, Perna et al., 2014). In this study, I examine the Turkish and the Chilean state scholarship programs as offered by two lower-middle income countries in the transition stage. This study contributes in addition to the ISM literature, by investigating the motivations and career prospects of international scholarship holders.

Methodology

I used a qualitative approach to investigate the motivations of Turkish and Chilean state-sponsored scholarship holders and their views on future career prospects following graduation. Data collection involved semistructured interviews with eight (four Turkish and four Chilean) state-sponsored senior PhD students studying in the United Kingdom, representing different scholarship recipient clusters.

After transcription of the interviews, I used thematic analysis to elicit a variety of preliminary themes, and then added subthemes when needed. I then gathered together the related themes and redefined the categories. I followed BERA (2018) ethical guidelines throughout the data collection and analysis, and the reporting of the results.

Results

Findings show that the motivations of Turkish and Chilean state-sponsored students to participate in scholarship programs varied. Commonly cited reasons for applying included “quality education at a prestigious university,” “intercultural experience,” and “(English) language acquisition.” It is important to note that all participants were from a working-class background and would not have been able to study abroad without a scholarship. Turkish students were also motivated by financial resources such as free language courses and cost coverage of international tests such as IELTS and GRE. In line with previous studies (Perna et al., 2014), some Turkish participants cited as their reason for applying for the scholarship the guarantee of a well-paid job at selected universities and public institutions

following graduation. While the Chilean program does not offer any job guarantee, the Chilean participants expected to get a decent job in Chile in their “preferred field,” owing to the quality of their overseas education. Overall, participants were inclined to participate in the scholarship programs mainly in order to advance their career opportunities in their homelands, where youth unemployment rates are high¹.

Chilean students are allowed to stay abroad for four years before having to return to Chile, but none of the participants showed any intention of staying in the United Kingdom, because they considered their chances of getting a job there as low. Also, they were aware of increased job opportunities in Chile as a result of having an overseas degree. Weisser (2016) suggests that international students prefer to remain in their study destinations if they think that they will have relatively more social and economic opportunities than back home. Therefore, it can be argued that the Chilean students in this study decided to return to Chile because they expected to have a relatively better career at home. Yet, as some of the participants stated in the study, finding a job back home in their field of expertise is not an easy task, so they saved money during their studies and upon returning to Chile, plan to stay with their families for a while.

Conversely, Turkish students are required to return to Turkey within two months following graduation and to work at preselected positions for a period twice that of their studies, but some participants ask for extra time after graduation to get some work experience abroad. Some Turkish participants expressed concerns regarding working locations, as most of the offered positions are in less-developed regions. (The purpose of the scholarship program was initially to help meet the demand for quality academic staff in newly opened universities in rural areas.) The Turkish participants who agreed to take these positions after living abroad for quite some time, called the duration of obligatory work “cruel.” Conversely, participants appointed to major cities or well-resourced universities were positive about their

¹According to OECD (2020) statistics, in 2018, the youth unemployment rate in Turkey and Chile were 20.1 percent and 17.6 percent, respectively.

future career in Turkey. It is likely that students who choose their future positions without careful consideration will experience growing concerns over the years.

In summary, both scholarship programs are instrumental in advancing human capital and offer talented individuals from disadvantaged groups a quality higher education abroad. However, while both programs oblige their recipients to return home, they have different strategies to insert the returnees into the local labor market. Despite socioeconomic similarities between the two countries, such as economic growth in recent decades, significant income inequality, and low-quality higher education, the students' motivations for applying for the scholarships varied due to the different conditions of the programs, which had an impact on their career prospects.

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International Students' Perceptions of the Mission and Values of US Mission-Driven Institutions: A Comparative Study in a Private Jesuit Research University

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In the past two decades, the rapid growth rate and considerable number of international students in the United States have emerged as an evident trend in higher education. According to data from the Institute of International Education (IIE), the total enrollment of international students at US higher

education institutions was 1.094 million in 2018–2019, a 123 percent increase since 1998–1999 (IIE, 2019). In response to this trend, a significant number of studies have focused on the difficulties of international students to integrate on US campuses. Numerous authors have discussed factors like accul-

turative stress and identity confusion (Berry, 2008; Yeh & Inose, 2003; Poyrazli et al., 2004; Adweale et al., 2018). A less conspicuous sign of integration, though, is the extent to which international students understand and adopt the mission and values of the institution, which are symbolic illustrations of campus culture (Masland, 1985).

This paper is based on my master's thesis research, which focuses on the potential influence of US mission-driven institutions on the perspectives and values of international students, with empirical research done at a private Jesuit research university. This paper discusses the study participants' interpretation of institutional mission and values as a key to understanding their difficulties in integrating.

International Students Struggle to Integrate on Campus

When integrating into campus life, international students experience different levels of acculturative stress, which leads to negative feelings like loneliness and depression (Berry, 2008). Several studies have delved into the factors that generate acculturative stress. Yeh and Inose (2003) identify the language barrier as a substantial factor, especially for international students from non-English speaking countries. International students from Asia and other non-English speaking countries report feeling more acculturative stress due to their lower level of English proficiency and their different social background. The study by Poyrazli and colleagues (2004) shares similar insights on English language proficiency as a crucial factor, and further states that social support has a significant influence on alleviation of acculturative stress. In addition, some researchers argue that self-identification is an essential factor affecting the integration process. Adewale et al. (2018) indicate that international students have to go through identity transformations in order to survive in different cultural environments because of their multiple national, cultural, and linguistic identities. Existing studies contribute significantly to understanding the integration process of international students. However, the institutional mission and values have rarely been emphasized as cultural fac-

tors that international students may find difficulties adopting.

Institutional Mission and Values as a Symbolic Illustration of Campus Culture

Based on work by Clark (1972), Masland (1985) developed a comprehensive understanding of the concept of organizational culture in higher education studies. He identified shared values as a core and unique part of campus culture. He further discussed saga, heroes, symbols, and rituals as four major windows that assist scholars and professionals in visualizing campus culture in the US context. Accordingly, the institutional mission is an example of "saga," which "roots in an organization's history and describes a unique accomplishment of the organization" (Masland, 1985, p.161). Institutional mission and values are two integral elements fostering campus culture, which deserve more attention in the process of engaging international students.

Research Content

The site of my research was a private Jesuit research university on the US East Coast. Compared to other private research universities, this institution has relatively few international students, ranging between 1,000 and 1,500. It signals a clear institutional mission in student formation rooted in the values of Jesuit education (in particular, faith and service) and liberal arts education.

The study participants were senior year international students. In total, I surveyed 26 international students and interviewed 11 among them. Participants were between 21 and 25 years old and 64.86 percent were Chinese.

I analyzed the survey data on an online survey conducting platform that produces graphics visualizations and tables. In addition, I did a comparative analysis of the perceptions of the Chinese and the non-Chinese students. I did a thematic analysis and quantitative analysis of the interview data.

The major limitation of this study is that the dominance of Chinese students may skew the ultimate findings on overall perceptions of the institutional mission, which therefore cannot be

generalized to the larger international student population. Other limitations include the small size of the sample and the fact that the study was undertaken at a single institution over a short period of time. Nevertheless, the findings are interesting and relevant and they provide peer institutions with plausible approaches in engaging international students from a different angle.

Findings and Conclusion

The results of the survey data analysis indicate that all participants demonstrate a clear awareness of the institutional mission, as they are all able to describe it in their own words. As mentioned above, given the dominant participation of Chinese students, I made a comparison between the perceptions of Chinese and non-Chinese students. Chinese students perceived the institutional mission from an academic focus, encouraging students to become competitive and pursue excellence. Non-Chinese students, on the other hand, perceived the institutional mission in terms of experience, leading them to reflect critically on their connections with others, the community, and the world. Both groups mentioned “love and care”—core values of Jesuit education—as main institutional values. Due to the significant cultural heterogeneity among international students, there are evident differences in their perceptions of the institutional mission. Further attention should be given to these distinctions when discussing integration difficulties.

The interview data further reveals the participants’ interpretation of the institutional mission and their insights about its influence. All interviewed participants perceived the core values of Jesuit education, such as “men and women for others,” as the institutional mission. Among the 11 interviewees, nine agreed that they were influenced by the institutional mission, which is reflected mostly in the curriculum, during interactions with faculty, and within the campus environment. This group also stated that they understood the values that the institution is trying to pass on to them. One of them explained that “[the college] wants to educate students [to] care for others and to make an impact in the world in a humanistic way” (interviewee AZ, personal commu-

nication, January 17, 2020). Further, two interviewees argued that the institutional mission is only a vague statement that cannot have a deep impact unless embraced fully by the students—and that the mission statement is meant more for local students. The only non-Chinese interviewee stated that the institutional mission emphasizes Jesuit education values and high quality education, and agreed that she was influenced by the institutional mission and values through the curriculum.

In light of the above, participants demonstrated no difficulties in adopting institutional mission and values, especially as these are widely embedded on campus. However, they displayed different levels of understanding of the institutional mission, which also reflected their perceptions of campus culture. Compared to other international students, the Chinese students participating in this study were in general more academically focused, and, unsurprisingly, stated that the curriculum and faculty are major influencers. This may mean that Chinese students are less engaged in campus activities, which may delay their integration process. It is crucial to consider these differences in perceptions of international students when engaging them in campus activities.

This study provides information on the integration of international students by analyzing their perceptions of institutional mission and values, but more research needs to be conducted with a bigger sample for a more fine-grained comprehension of how international students experience and internalize campus culture.

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INCLUSIVE THEORETICAL AND CONCEPTUAL FRAMEWORKS FOR INNOVATIVE INTERNATIONALIZATION

Cultivating Students' Cultural Self-Awareness: Transformation from Structure to Cultural Diversity in the Global Era

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Since human society entered the twentieth century, diversity has become a key feature that manifests itself in all aspects of society, together with the spread of modernization to most parts of the world. The globalization process, which features increasing transnational mobility of capital, knowledge, people, values, and ideas, has intensified the diversity issue further. In this global era, in addition to their traditional academic and social roles, universities' cultural mission has been highlighted, as globalization has dramatically increased the opportunities for people of different cultures to meet. Universities have long served as key cultural mediators in encounters between global and national cultures with the goal to promote equity, justice, and democracy (Scott, 2015).

Many researchers have noted the ability of intercultural encounters to contribute to a better understanding both of others and oneself (e.g., see Chiu et al., 2013). However, it may be flawed to assume that these benefits accompany intercultural encounters

naturally. A better understanding of oneself and others generally does not occur automatically but needs to be nurtured and developed intentionally. Both Allport's (1954) and Putnam's (2007) works demonstrate that simply being in the presence of different people does not result in meaningful, intercultural learning. In addition, not all intercultural experiences are positive. If managed improperly, encounters with other cultures can lead to conflicts between different cultural groups, humiliation, and anger toward each other (Iyer et al., 2007). To a large extent, whether the outcome of intercultural encounters is positive or negative depends on experiencers' cultural competence.

Current Approaches to Cultural Competence Education

Cultural competence education has gained increasing importance in different disciplinary fields and

obtained a more prominent place in university curriculum since the 1980s (e.g., see Green, 1982). However, most available models have been developed in Western cultural contexts. The resulting weaknesses in current approaches to foster students' cultural competence have drawn growing attention from university policymakers, practitioners, and researchers.

First, the multidisciplinary origin of cultural competence education has resulted in segregation among disciplines. Second, current approaches emphasize the instrumental and professional benefits for individuals to gain cultural competence. The focus on instrumentality reduces the applicability of current approaches to cultural competence education to all students across disciplines. Students from disciplines that require less engagement with intercultural occasions often find themselves less motivated to develop their intercultural competence. They may feel apathetic about cultural competence because they view it as “soft knowledge” that is less valuable than concrete disciplinary knowledge (Jernigan et al., 2016). Third, because current approaches stress instrumental benefits, ongoing development of cultural competence when students complete such education or training, or change their occupations, is a remaining question. In addition to successfully performing one's job in intercultural occasions, the appreciation of other cultures, indeed, could bring spiritual, emotional, and intellectual delight, which offers individuals motivation to work on their cultural competence sustainably.

An Alternative Pathway to Cultural Competence Education

The drawbacks of available approaches highlight the urgent need for universities to innovate their practice in cultural competence education. Universities must eliminate the segregation among disciplines and move cultural competence education to the core of delivery. A holistic, development-oriented approach is needed to demonstrate the multifaceted benefits of intercultural competence. Such benefits could contribute to students' personal growth and assist them with developing life-long commitment

to cultural appreciation and internalizing cultural competence. In this case, Fei's (1997/2016) cultural self-awareness theory could fill the gap and serve the purpose.

According to Fei, cultural self-awareness means that those who live within a specific culture may come to know themselves and understand their history, their culture's origins, the way in which it formed, its distinctive features, and future trends. Although he refers to it as “self-awareness,” such self-knowledge cannot be achieved without referring to others and valuing their differences. This form of self-knowledge increases the ability to make deliberate and conscious choices to adapt to new times and circumstances that affect culture. In this respect, the concept of cultural self-awareness recognizes not only the importance of self-knowledge in itself, but also highlights the scientific method to achieve it. People's aspiration to know themselves as well as others is nothing new; it has existed since people formed societies, with a surge in mankind's awareness during the Western Renaissance.

To attain cultural self-awareness, Fei (1997/2016) highlighted the means—“each appreciates its best, appreciates the best of others” (p. 405). “Each appreciates its best” suggests that individuals from different cultures must learn to appreciate their own traditions first, and seek the wisdom of self-knowledge, while “appreciate the best of others” indicates an understanding of other cultures' merits and aesthetics (Fei, 1997/2016). A reciprocal attitude is essential to appreciate others' best, as appreciating one's own best does not preclude appreciating others. Indeed, together with growing self-awareness, one is able to establish closer relationships with others by seeking common ground while preserving differences.

The appreciation that Fei encourages may be viewed as both the means and the end. As the means, appreciating the best of oneself and others requires deliberate guidance and unremitting practice. Indeed, as a pedagogy, appreciation has been employed widely in teaching literature, music, painting, and other forms of art. Appreciation's original Latin meaning is “to price or to set a value upon” (Hilliker, 1934, p. 41). This suggests that apprecia-

tion is not only an emotional response, but also depends upon the use of one's cognitive faculties as a way to approach emotions. Through persistent exercises, appreciation may be acquired and internalized as an individual's ability.

Fei's cultural self-awareness theory is distinct from other models that are instrumental in nature, in that his construction has personal development as the ultimate goal. According to Fei's argument, effective functioning in and/or with other cultures is only one of the many benefits that cultural self-awareness offers. Acquiring cultural awareness eventually leads to personal growth through better understanding of one's own culture as well as that of others.

Closing Remarks

More than three decades ago, a few advanced nations took the lead in recognizing the potential of a new discourse on international student mobility that creates a market in higher education (Rizvi, 2011). This discourse allows universities in these countries to obtain a competitive advantage in the global higher education field and become leading players in the market. Today, universities have an opportunity to lead another round of innovation in higher education practice, to achieve the transformation from structural to cultural diversity. To make the transformation happen and deliver benefits to all students, universities need to innovate the practice in cultural competence education and to demonstrate that all students can benefit from exploiting their cultural capability, as can the institution, wider community, and society as a whole.

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Sustainable Development through Inclusion: Indigenous Knowledge Systems in International Higher Education

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Internationalization of higher education (HE) is the ability to think and research globally from an international and intercultural perspective (Altbach & Knight, 2007). Universities determined to become truly internationalized are aiming at the difficult task of aligning internationalization embedded in organizational strategies (e.g., policy and administrative systems) with academic activities and services (e.g., curriculum and pedagogy). This helps to develop global mindsets, skills, and understandings (Leask, 2001). Universities aim to incorporate international or intercultural dimensions into curriculum, pedagogy, and support services to prepare socially responsible citizens (Robson, 2015). One such global social responsibility is sustainability. The identification of HE as a driver of sustainable human development through knowledge generation and knowledge transfer for development concerns in society is well established (Varghese, 2020). On the other hand, indigenous knowledge systems (IKS) are a collection of knowledge based on centuries of experimentation and observation of the environment, orally transferred from one generation to the next for a harmonious and sustainable life (Minz, 2020). This paper explores sustainability at

the intersection of HE and IKS.

Development and Sustainability—An International Perspective

The analysis of ecological efficiency of the Human Development Index (HDI)¹ suggests that improved HDI in a given country is not helping the earth's climate globally. Parts of the world inhabited by indigenous populations (the Latin Americas and North Africa, for example) perform better on the Sustainability Development Index (UNESCO, 2016).

So far, development is compromising sustainability. We ought to balance economically viable decisions with socially viable ones. World Bank data suggests that indigenous populations merely occupy a quarter of the earth's land area, while protecting at least 80 percent of the world's biodiversity, using experience from ancestral knowledge. With sustainability becoming a global concern, development paradigms should accept to relearn from knowledge systems across the world.

Why Is HE Important for Sustainability?

The *Times Higher Education* is now ranking universities based on their sustainability practices. Could

¹ The HDI propagated by the United Nations Development Program has long been criticized for not considering the ecological sustainability quotient. In 2016, an ecological dashboard was introduced along with the HDI to capture similar data. A project called Sustainability Development Index ranks countries comparing HDI with CO₂ emissions and material footprints.

HE worldwide evolve to address sustainability concerns by utilizing IKS and benefiting from them? Resource pooling, reusing, upcycling goods, green business, and community cooperation integral to tribal culture are the next business leaps². The “Ubuntu” concept of the Nguni tribes of Southern Africa was used to revolutionize computer operating systems. The business idea of carpooling is both economic and sustainable. The recent wave of copy-left and open sources like creative commons in academia are examples of how the world is inadvertently advancing on lines of universalism, inherent to tribal ethos. HE needs to explore and integrate numerous “zero-sum” philosophies into pedagogy and curriculum to meet the demands of future businesses, and of the world.

Going “Glocal”—Sustainability and Equity through IKS

As part of my doctoral research, I conducted an empirical study within the tribal state of Jharkhand in India to understand the role of HE in sustainable development. In-depth interviews and focus group discussions with tribal youth, university faculty, and community leaders with a HE background confirmed that sustainability is integral to tribal living. In several cases, tribal communities are unaware of the market value of IKS. They also do not believe in patenting knowledge, a universal resource—which often leads to biopiracy. Respondents felt that when looked upon as a quick fix for sustainability issues and not treated as consistent with their cultural values and goals, IKS further marginalize tribal communities. Modern education also deprecates tribal ideas of cooperation with the biosphere as naïve. Consequently, educated tribal communities are increasingly becoming victims of “ethnocide.” Climatic changes leading to global warming and the extinction of species are some of its repercussions.

Thus, “glocalizing” HE curricula and building pedagogy to encourage acceptance of IKS has a dual advantage: addressing sustainability issues and

overcoming the alienation of specific cultures. For example, exploring the idea of “totem” in IKS reveals the scientific rationale behind protecting native species. Storytelling teaches how to deal differently with different flora and fauna species, and which plant and herb should be part of a nutritious food system. Myths encourage prudent usage of water bodies, forests, and other landforms. Riddle solving inspires curiosity and is innovatively used to evaluate a child’s learning. The folklore and songs of tribal communities emphasize that each creature occupies a unique space, a purpose, and a right to live and flourish. For example, during animal-specific mating seasons, their hunting is prohibited. Empty sacred spaces reserved for the spirits of ancestors’ act as a symbolic connection between humanity and the forces of nature, besides serving as contemporary conservation reserves.

Inclusion and diversity being significant internationalization aims, several international mobility programs also focus on indigenous cultures (Jones, 2011). Nevertheless, there are apparent difficulties in generalizing IKS. IKS could be community-specific, sociocultural knowledge arising out of localized struggles that cannot be generalized. Another problem is the modern demand for “scientization” of IKS that often strips it off its indigeneity (Agrawal, 2002). Education needs to experiment with counter-hegemonic practices such as critical community engagement to address such difficulties. Could a “glocal” education be a game changer? Probably yes.

Sustainable Future for the World—Integrating IKS

My study found that tribal communities hold HE in high esteem and believe modern scientific and economic knowledge is vital for survival and growth. They accept that traditional educational institutions like *dhumkuriyas* that use mentor–mentee based verbal engagements preserve IKS. Nevertheless, tribal youth are increasingly taking an interest in

² The OECD is actively looking at SDGs integration in business opportunities. The World Business Council for Sustainable Development gives an illustrative list of such opportunities. Ethical products such as “Fairphones” are becoming popular as their premiums are dropping. There lies huge potential in sustainable business in the exploration of such ideas.

digital technologies and are excited about research promoting the integration of IKS in HE.

With the “Talloires Declaration on the Civic Roles and Social Responsibilities of Higher Education” in 2005, programs such as *Buen Vivir*³ in Latin America received an impetus (UNESCO, 2016). Experts now emphasize the need for “bilateral transactions” between university and community systems. The Centre for Fostering Social Responsibility and Community Engagement scheme, and Unnat Bharat Abhiyaan in India are examples. HE institutions need to provide adequate incentives for such efforts instead of only rewarding other academic deliverables (Unkule, 2020).

My study corroborates other research, revealing that it is necessary to map out existing knowledge and resources within university systems (Howarth et al., 2019). Besides reaching out to communities, institutional leadership and sensitization exercises are of utmost importance, as age-old negotiations have silenced tribal communities.

Finally, the university system could benefit from IKS through:

- Ideas for sustainable business: Universities could serve the startup economy where the market purchases “knowledge-based design from students and transform[s] them into products and services” (Androutsos, 2020, p. 392). This will also give a much-required impetus to modern tribal aspirations.
- Sustainable workforce: Too much focus on technological development and far less on employment-intensive service sectors is causing an imbalance in regional development (OECD, 2007). Reaching out to tribal communities could result in designing region-specific aspirational courses.
- IKS for advancing science: STEM courses, for example, are actively involved in flood prevention and water resource mapping. The Jarava tribe in India that survived the disastrous tsunami of 2004 became a wonder the world over. *NBC news* quotes, “They can smell the wind.

They can gauge the depth of the sea with the sound of their oars.” Integrating IKS with modern technologies could benefit humanity and economies at scale.

- Universities’ Unique Selling Proposition: If sustainability is the future of skills, values, and perspectives in our lives (Pessotto et al., 2020), universities closely connected to their communities could get a head start by integrating with existing IKS around them.

Conclusion

HE has multiple and complex functions where sustainability is a challenge and an opportunity. The conscientization of IKS in HE could foster citizens with “universal wisdom.” Thus, it is crucial to record initiatives of integration taking place across the world. Quasiexperimental research should be funded to create a database on changes experienced through such integrations. But all this needs to be done before we lose the battle to climate change and related woes. Sustainability is not a return to preindustrial livelihoods. It is about raising a generation capable of striking a balance between the future demands of businesses and beings. This will require a constant evolution of HE to reclassify and reorganize its frameworks. What universities choose to propagate today will determine the future.

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³ “A new paradigm of social and ecological commons, is community-centric, ecologically balanced, and culturally sensitive. It is a vision and a platform for thinking and practicing alternative futures based on a bio-civilization”.

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Epistemic Injustices in Internationalizing Humanities and Social Sciences: A Case Study of Higher Education and Science Institutes in Kazakhstan

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In the first three decades of independence from the Soviet Union since 1991, Kazakhstan “aggressively” introduced a series of modernization and internationalization reforms in the field of higher education (HE) (Ahn et al., 2018). Internationalization of research (IoR) and the increase of international research outputs became central pillars in a wider internationalization of the higher education reform agenda. The aim of this paper based on my ongoing doctoral project is to understand how the IoR policy affects the knowledge creation process by academics in the humanities and social sciences (HSS) disciplines based in a range of higher education and science institutes (HESIs) in Kazakhstan. It draws primarily on the conceptualizations of epistemic injustice, testimonial injustice (TI), and hermeneutic injustice (HI) developed by Fricker (2007), in order to unpack the injustices that might be happening during the IoR process.

The purpose of my study is to reveal whether epistemic injustices occur in the global or national academic publishing industries, and whether the global sphere is dominated by a certain set of exclusive systemic practices. It also invites the international community to see academic communities in “developing” countries as not linguistically or culturally homogenous.

Internationalization of Research: New Publication Requirements in Kazakhstan

As a continuation of the internationalization reforms, on January 1, 2019, new requirements regarding publishing in international peer reviewed journals of a particular quartile, preferably Q1, and cited in selected Web of Science and Scopus databases, were introduced for holders of academic titles. Similar international publication requirements

were introduced for state-funded grant applications, which is one of the main science funding mechanisms in Kazakhstan. In order to apply for state research grants, social scientists must have published two publications in the last five years as a first or a corresponding author in journals cited in the Social Science Citation Index (SSCI) or in journals with no less than 35 as a CiteScore Scopus index. In the humanities, scientists must have published one publication in a journal included in the Arts and Humanities Citation Index, in journals with no less than 35 as a CiteScore Scopus index (as a first or a corresponding author), or no less than 10 articles in journals recommended by the quality control committee in education and science of the ministry of education and science (MES RK, 2019). These requirements have become the main evaluation criterion of scholars and define the terms of academic promotion and the ability to apply for research grants and supervise postgraduate students.

A Hierarchy of Knowledges and “Knowers”?

These internationalization of research requirements may seem to merely reflect a wider policy trend, since internationalization is a dominant HE process globally (Tight, 2019). However, could it be that this internationalization requirement in fact questions a scholar’s fundamental capacity as a “knower” and proposes a new kind of “modernized” and “internationalized” scholar? Could it potentially create *hierarchies of knowledge* and a *hierarchy of knowers*, distinguishing those possessing all necessary linguistic abilities (e.g., English language proficiency) and skills, and all sorts of epistemic, social, and economic resources to meet the new requirements, from others, who will lag behind?

One might ask another critical question: Why are scholars in Kazakhstan—where the two dominant languages are Russian and Kazakh—required to engage in (mostly) English language publishing endeavors in order to be recognized and promoted professionally? Is this publication requirement fair, ethical, or just to Kazakhstani scholars, particularly to minority scholars who speak Uzbek, Uighur, or

other languages?

Epistemic Injustice

Postcolonial scholars might see IoR trends in non-Western countries as a result of the larger dominance of Eurocentric values, along with processes of modernization and epistemic violence against the non-Western “other” (Mignolo, 2009; Spivak, 1988). Indeed, Santos (2014) builds a convincing argument on the lack of acknowledgment of non-Western epistemologies of the South, and of ways of knowing and being that do not fit the mainstream discourses of modernity and development.

While historically Kazakhstan could be considered as a postcolonial context, as it was a part of the Russian Empire and later of the Soviet Union, I argue that one needs to analyse IoR trends beyond the colonial/postcolonial, Western/non-Western binaries, from a social epistemological point of view, in order to unpack a more complex, socially created, set of epistemic relations. Social epistemological approaches might reveal a layered social setting of hierarchies of knowledge production between and within Kazakhstani higher education institutions.

In 2007, Miranda Fricker’s book *Epistemic Injustice: Power and the Ethics of Knowing* became a seminal work in the field of social epistemology. The author identified two particular forms of injustices. “Testimonial injustice” (TI) happens to a speaker when her credibility as a knower is questioned based on her identity, for instance as a woman, or as belonging to an ethnic minority. This type of injustice mostly happens on an interpersonal level. “Hermeneutical injustice” (HI), in turn, is a type of injustice that takes place in a collective realm based on the lack of a shared conceptualization. Here, in order to grasp how such epistemic injustices happen, one needs to understand the related vocabulary that Fricker develops. The key concepts are identity power, identity prejudice, and identity-prejudicial credibility deficit.

Fricker (2007) conceptualizes power as “a socially situated capacity to control others’ actions” (p. 4). Identity power is a practice of social power which is shaped by “shared social-imaginative conceptions of the social identities of those implicated in the par-

ticular operation of power” (Fricker, 2007, p. 4). In this context, testimonial injustice happens when there is a credibility deficit on a hearer’s part that is based on the identity of the speaker. For instance, identity prejudice is at work if the police do not believe a testimony from a person of color in a wider context of the socially situated identity-prejudicial credibility deficit. On the opposite, some people could experience credibility excess. However, the credibility deficit is more damaging.

The experience of epistemic injustices could have negative effect on those at the receiving end. Fricker further elaborates on the primary and secondary harms caused by the injustices. In the case of the testimonial injustices, the primary harm called intrinsic injustice is caused by a hearer not trusting the speaker in their capacity as a giver of knowledge.

Fricker’s (2007) ideas resonated with scholars from different fields ranging from medicine and international development (Koch, 2020) to educational studies (Kotzee, 2017)—but to a lesser degree with the scholars of IoR. Indeed, in her original book, Fricker rules out testimonial injustices that might occur in academic publishing as incidental, and hence not fitting the profile of systemic testimonial injustices. However, I argue that in the case of Kazakhstani scholars, or potentially other scholars from “developing” countries, the types of testimonial and hermeneutical injustices faced by scholars when submitting papers or during peer review, when looking for research collaborators, applying for grants or when not being taken seriously while presenting at conferences in a foreign language, are in fact systematic and based on their identity as “non-Western” or “others.” Emerging literature points to the unequal treatment of Kazakhstani scholars in the context of an elite university in Kazakhstan, where scholars with Western degrees or Western or foreign citizenship are considered with higher regard compared to “locals” (Kuzhabekova, 2019).

Moving on to discussing the most damaging cases, Medina (2017) provides a typology of epistemic injustices and extreme cases, such as epistemic death. Medina’s discussion is also relevant for the

IoR analysis, since if scholars choose not to engage in minority language research or research topics, internationalization could cause the epistemic death of certain research areas, knowledges, and projects.

Arguing for Inclusive Internationalization

Turning to the discussion on resisting and combating epistemic injustices, Medina (2017) develops a set of strategies and terms on hermeneutical imperialism, expansiveness, epistemic friction, privacy, disobedience, “microresistance,” and insurrection. The notion of epistemic friction, an interaction of diverse ideas, is important for the current project, since one might need to envision more inclusive and just internationalization practices.

To sum up, the pressure on Kazakhstani academics to internationalize their research by meeting international publication requirements assumes that they themselves have the responsibility to change their practices on an individual level—without recognizing the dynamics created by the wider, hierarchical world of academic publishing. Inability to publish is framed as an individual failure, without questioning what support system is in place for researchers at the institutional or national level.

Conclusion

Fricker’s (2007) concepts of testimonial and hermeneutic injustice might help scholars in the field of IoR and higher education to identify and address microlevel testimonial injustices that might be happening to faculty under pressure to meet IoR outputs requirements, and possibly to conceptualize macrolevel hermeneutical injustices. Building on existing studies, my study opens space for new research that might address the role that dominant higher education institutions, academic communities, journals, and editorial teams have in maintaining and addressing epistemically unjust practices.

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