

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





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(Editors)



## **CIHE Perspectives**

This series of studies focuses on aspects of research and analysis undertaken at the Boston College

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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 (WES) and the (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





Intensified globalization influences most of our lives on a daily basis. Education is not immune to this. Higher education is, as is innovation, globalized. The standardization of higher education is, as is innovation, globalized. The standardization of higher education is, as is innovation, globalized. The standardization of higher education is, as is innovation, globalized.

Internationalization strategies of this partnership.

### Literature Review

International organizations have grown in influence in higher education since the early 1990s (Chabbot, 2003; Zep & 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



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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.

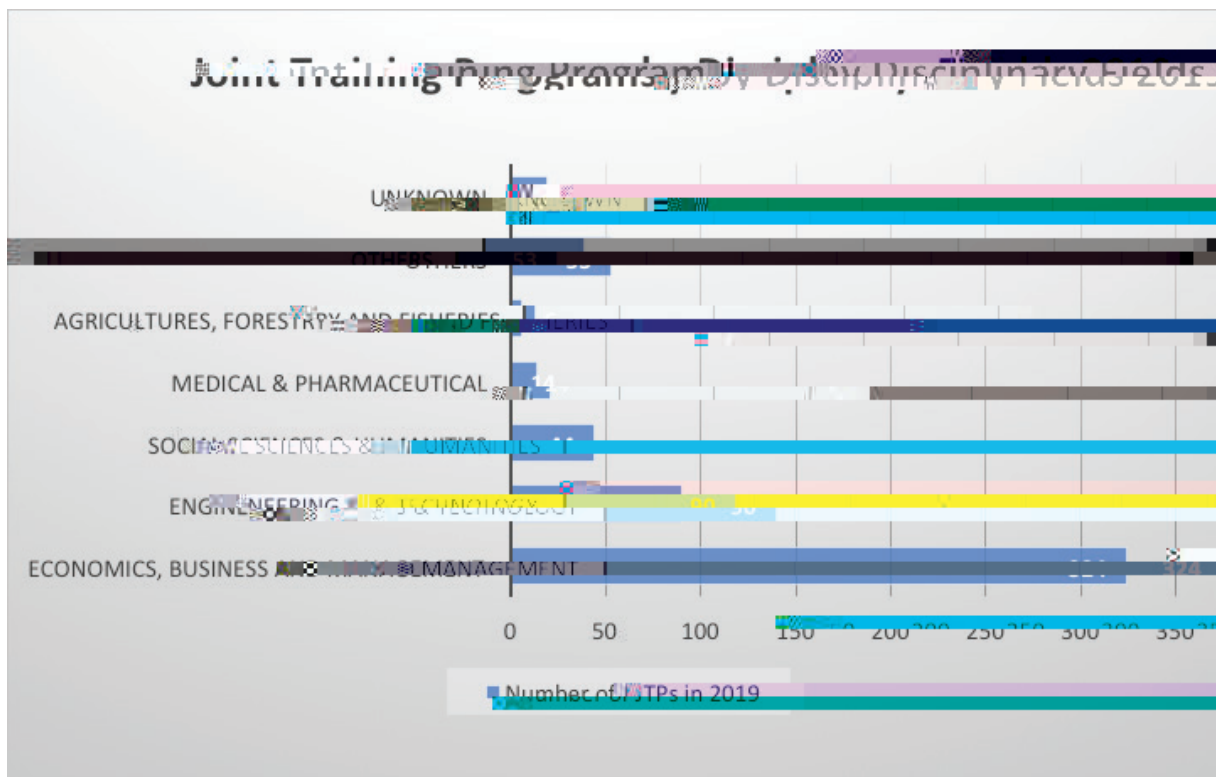
Notably, the JTPs defined in this paper refer to in-country foreign education programs approved by the Vietnamese ministry of education and training

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.

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.

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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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## 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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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 contexts relevant to the United Kingdom, the United States, and Canada.



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## 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

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 Ho Chi Minh'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 the 1000-year-old culture.







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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

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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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



Argentina and referred to as the root of the relationship between university reform and social reform, giving birth to the broad concept of *autonomia*. 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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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. Com-

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.

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

## **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

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 responsibil-



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 competi-

ring. The significant growth in internationalization is evident in the number of international students and the number of international competitions.

**A**dvocates of greater diversity in US study abroad





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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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 only



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 international scholarship prospects of





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

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 and non-UK students.

Poyrazli, S., Kavanahgh, P., Baker, A., & Al-Timimi, N. (2004). Social support and demographic correlates of acculturative stress in international students. *Journal of International Education*, 1(1), 73–82.

Institute of International Education. (2019). "International student enrollment trends, 1948/49–2018/19." <http://www.iie.org/opendoors>

Yeh, C., & Inose, M. (2003). International students reported English fluency, social support satisfaction, and social connectedness as predictors of acculturative stress. *Journal of International Education*, 1(1), 15–29.

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

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



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 leaps<sup>2</sup>. The “Ubuntu” concept of the Nguni tribes of Southern Africa was used to revolutionize computer operating





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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



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 *insur,*,C





## CIHE Perspectives

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