Rationales for Internationalizing Higher Education Curricula and the Conceptualization of the Internationalization Process: A Case Study of Loyola International College

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A Thesis
in
The Department
of
Education

Presented in Partial Fulfillment of the Requirements

for the Degree of Master of Arts (Educational Studies) at

Concordia University

Montreal, Quebec, Canada

August 2011

CONCORDIA UNIVERSITY

School of Graduate Studies

This is to certify that the thesis prepared

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Entitled: Rationales for Internationalizing Higher Education Curricula and the Conceptualization of the Internationalization Process: A Case Study of Loyola International College

and submitted in partial fulfillment of the requirements for the degree of

Master of Arts (Educational Studies)

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ABSTRACT

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Frédérica Martin

As more higher education institutions engage in the internationalization of their courses and curricula, it becomes essential to clearly articulate the meaning and purpose of the internationalization of learning and teaching. The purpose of this study was to examine the past and current experiences of the Loyola International College (LIC), illustrating the efforts of a Canadian University to create and implement an international program. This case provides insight into a lived experience of curriculum internationalization by examining and analyzing the relationships amongst the wide-range of rationales that drove curricular internationalization, the approaches used to implement curriculum internationalization, and the LIC pedagogical frameworks.

This case study is based on archival data of official text records (Academic program committees, Senate and Board of Governors) supplemented with interviews. A total of seven participants were interviewed, including founding members of the College, current instructors and students. Based on the examination of the collected data, the thesis identifies key rationales that underlay the creation of the LIC; illustrates how the pedagogical concepts that evolved from the initial rationales continue to influence the current functioning of the College, and describes how new emerging factors interacted and continue to do so with the original frameworks.

The thesis identifies a set of critical questions that may inspire all stakeholders and curriculum committees, in particular, in setting up a process ensuring that all concerned stakeholders engage in a broad discussion about the potential educational benefits and pitfalls of internationalization initiatives.

Acknowledgments

I would like to thank my supervisor, Professor Arpi Hamalian for her support and wise counsel throughout this academic journey.

Thank you to Dr. Rosemarie Schade for allowing me to use Loyola International College as my case study. Dr. Schade generously shared her knowledge and enthusiasm, and helped open many doors.

Thank you to Ms. Cristina Barbu for compiling many of the written records that were analyzed in this document.

Thank you to all the participants of this study who shared their time and experience with me.

Last but not least, thank you to my husband Marcel for reminding me of the importance of work/family balance and helping make it possible.

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Chapter I

Introduction

On April 13, 2010, Concordia University's International Office presented a proposal to department Chairs regarding the implementation of a diploma with the notation of "With International Profile". The proposal explained that departments could choose to offer this notation if they fulfilled a certain number of requirements. One of the requirements was that the departments offer a selection of courses that would include international content. Eligible courses were defined as those that "clearly explored events, phenomena, history, structures, societies, and art of regions beyond Canada" (Appendix A). Faculties and programs would retain all academic rights regarding which courses would be defined as meeting the specified criteria.

The initiative led me to wonder whether departments would feel it to be sufficient to add on some international content to regular course outlines in order to meet the eligibility criteria. Some of my initial questions included:

- What does it mean for a course to be truly international in scope?
- What criteria would departments use to determine which courses are international and which are not?
- How would programs identify and define the criteria?

Because Concordia's initiative originated from the university's International Office and the Associate V.P. International Affairs, I decided to start making sense of these initial questions by looking to the field of globalization and internationalization of higher education. A review of the literature on the internationalization of curriculum in higher education led me to conclude that:

- educational objectives of curriculum internationalization are not always clear, or when stated, are limited in scope;
- there is limited debate about what an internationalized curriculum should or could be;
- the concept of internationalization is closely tied to that of globalization;
- dominant discourses of globalization seem to be affecting discourses of curriculum internationalization.

It was unclear to me whether the paucity of studies regarding the purpose and potential of internationalized curricula is due to the fact that dominant internationalization/globalization discourses are taking over the internationalization agenda, even at the curricular level. Faculty may either be in agreement with the dominant discourse, may not feel free to challenge it, or when new to the experience of internationalization, may not realize the full extent of its impact. This may lead faculty to overlook the importance of articulating the meaning and scope of internationalization at the curricular level. In any case, there is a very real possibility that in many instances curricular decisions are being taken without a full appreciation of the complexity of the process involved. Bond (2006) in fact argues that there is a popular notion that internationalizing education can be

achieved by simply adding an international dimension to aspects of the curriculum. This, she writes, denies the complexity of what is involved and implies that internationalizing learning can be achieved with a minimum of effort, leaving the heart of the curriculum undisturbed.

Taraban et al. (2006) argue that a discussion regarding the meaning and purpose of the internationalization of learning, teaching and research is necessary. Faculty must decide which concerns, be they pedagogical, economic or political, should drive internationalization initiatives. A broader discussion is therefore needed on the why and how internationalization should be implemented, and what values and meanings should inform internationalization initiatives. This discussion would of course expose the different rationales, concepts or discourses that underly faculty members' understanding of what internationalization means. Taraban et al. further state that there exists a lack of research on the lived experiences of internationalization with faculties that approach broader curricular and programmatic priorities and how they resolve tensions.

Schuerholz-Lehr, Caws, Van Gyn, & Preece (2007) emphasize that curricular decisions, which affect course content and instructional methodology, influence the learning experiences of students. These experiences, they argue, shape student's ways of thinking about knowledge, how they see themselves and others in relation to knowledge construction, and their general understanding of the relationship of knowledge to social justice, equity and inclusion. In the case of internationalized curriculum, the learning experience of students is at least somewhat dependent on

how faculty understand the purpose, scope and benefits of internationalization. If the underlying purpose of internationalization is not discussed or is driven by a certain type of discourse, the educational impact of internationalizing a course or curriculum may be limited.

Purpose of the study & objectives of the research

The purpose of this study was to examine the past and current experiences of an academic program that had engaged in the internationalization of its courses. The objectives were to gain some knowledge regarding:

- the types of rationales that drive curricular or course internationalization;

- how tensions among competing rationales are addressed;

- the ways by which broader concepts guide the creation of course content;

- the ways by which such concepts are reflected within courses.

By illustrating and analyzing the complex and important issues that need to be addressed when engaging in internationalization initiatives, I also hoped to uncover a set of critical questions that could inspire curriculum committees to set up a process that ensures that members engage in a broad discussion about the potential educational benefits and pitfalls of internationalization.

Chapter II

Literature review

This chapter reviews the literature about HE curriculum internationalization as it relates to the larger fields of HE internationalization and globalization. Because this study focuses on curriculum internationalization as a specific strategy used by universities to engage in internationalization, scholarship regarding teaching and learning is also included. The scope of the literature being very large, I have concentrated on reviewing the literature illustrating the main rationales underlying curriculum internationalization; broad approaches used to implement curriculum internationalization, and the most prevalent strategy utilized to internationalize course content: developing learning outcomes such as intercultural competencies or cognitive skills.

The Internationalization of Higher Education (IHE)

The internationalization of higher education is both at the conceptual and empirical level a complex and multifaceted phenomenon (Taraban et al., 2006). Bond (2006) writes that researchers do not agree to its meaning and that even as the interdisciplinary aspects of the concept become clearer, the definition continues to be reimagined. Educators are therefore not necessarily referring to the same concept. In current IHE literature, Knight's (2008) definition of internationalization

seems to be, nonetheless, widely cited. She defines internationalization as the process of integrating an international, intercultural and global dimension into the purpose, functions (teaching, research and service), and delivery of higher education at the institutional and national levels. Knight explains some of the key concepts of her definition more thoroughly. More specifically, she emphasizes the differences between the terms: international, intercultural, and global. In Knight's definition, the term international refers to the relationships between and among nations, cultures or countries; intercultural refers to the diversity of cultures that exist within countries, communities, institutions and classrooms; and the term global refers to a sense of worldwide scope.

In the literature a wide range of topics fall under heading of the internationalization of higher education. Some include (Knight, 2008):

- international cooperation and development projects
- institutional agreements and networks
- international/intercultural dimension of the teaching/learning process, curriculum, and research
- campus-based extra curricular activities
- mobility of academics through exchange, field work, sabbaticals, consultancy work
- recruitment of international students
- student exchange programs and semesters abroad
- joint degree programs

- twinning partnerships
- branch campuses

The internationalization of universities or higher education is not a new phenomenon. Some researchers argue that universities have always been international institutions (Altbach, 2006). The concept of internationalization in the field of education, however, has evolved over the years. Knight (2008) explains that the term internationalization became popular in the field of education since the early 1980s. Before this time the terms international education and international cooperation were commonly used. The term internationalization, if at all used, was understood as representing a set of activities at the institutional level. In the 1990s, according to Knight, the discussion focused on differentiating international education from terms like comparative education, global education and multicultural education. However, as will be discussed later, it might be argued that issues regarding the use of those terms have not yet been resolved in some of the sub-fields of IHE. Nonetheless, today there exist new related terms: transnational education, borderless education, offshore education, cross-border education, transnationalization, multinationalization and regionalization.

Globalization and Higher Education

The concept of globalization is referred to in most of the current literature about the internationalization of higher education. There seems to be no single theory or definition of globalization but many discourses are developed, grounded in broader theoretical traditions and perspectives, involving a number of distinct approaches to

social inquiry (Robinson, 2007). On the other hand, there also seem to be some commonalities among theories. For example, Robinson states that most scholars agree that the pace of social change and transformation worldwide have quickened dramatically in the latter decades; this social change is related to increasing connectivity among peoples and countries worldwide, and an increased awareness of these interconnections; the effects of globalization are omnipresent and the dimensions of the concept are interrelated. Globalization is thus a multidimensional concept. Moreover scholars seem to agree that the major dimensions of the concept are economical, political, cultural and technological (Robinson, 2007; Bisley, 2007). Many globalization theorists (Bisley, 2007), however, argue that the largely economic version of globalization, consistent with theories of global capitalism, has taken precedence. Theories of global capitalism include a critique of capitalism, an emphasis on the long-term and large-scale nature of processes, and the centrality of the global economic structures (Robinson, 2007). The global capitalist framework of globalization, however, has a definite ideological dimension to it. It is generally understood as privileging market approaches to public policy making. As stated by Vidovich (2004), globalization is not a neutral term.

Despite the fact that some authors (Altbach, 2006; Knight, 2008) argue for a strong differentiation between the concepts of internationalization and globalization, in the current IHE literature, the relationship between the two concepts remains unclear. IHE is understood as being either a reaction to globalization, as an agent of globalization itself, or as a phenomenon taking place in a world context that happens to be defined by globalization. In their review of research on IHE, Kehm &

Teichler (2007) even state that a major shift in research themes is emerging: from that of internationalization to globalization. Research about IHE is sometimes found under the heading of globalization of education. It is possible to conclude that conceptual confusion reigns between the two terms (Bond, 2006).

What seems to be clear nonetheless is that dominant globalization discourses are reflected in IHE discourses. Recent changes in higher education systems, including the phenomenon of internationalization of universities, are being examined using frameworks grounded in economic or political-economic theories of globalization. Bolsmann & Miller (2008), for example, examined the policy rationales and discourses used in the recruitment of international students to universities in England. They concluded that the recruitment of international students can be understood as an agenda located primarily within the broader process and ideology of globalization. They state that the language of economic returns, competitions, commodification and the market has become central to the discourse of university management and international student recruitment.

Taraban et al. (2006) write that discourses of global competitiveness and capitalist notions of global citizenship are prevalent in the literature on internationalization of HE. These discourses are in fact often used as reasons to engage in internationalization initiatives. Internationalization, they write, is situated within and often merged with the broader debates about economic globalization. Education and knowledge are referred to as international commodities. The language of

internationalization includes terms such as global citizenship, global competitiveness, and acquisition of skills for a global marketplace.

Leask (2010) and Haigh (2008) both write about the contradictory images of IHE. Rationales for internationalization as described by universities focus on the pragmatic preparation of graduates for participation in an increasingly globalized society (Leask) or a more idealistic vision of the global citizen who must function in a "world that is multicultural, environmentally vulnerable and interdependent" (Haigh, p. 427). On the other hand, there is great concern with recruitment of fee-paying international students for cash strapped higher education institutes. Even though higher education in many Western countries is big business and in many respects an offspring of economic globalization, the social ideals of planetary citizenship (Haigh) or global citizenship (AUCC, 2009) can also be found in HE discourses about internationalization

As can therefore be gleaned from the literature, globalization discourses underlie rationales for internationalization but multiple agendas coexist. Most researchers agree that each institution will have its own specific rationale for engaging in internationalization (Stensaker, Frolich, Fornizka & Maasen, 2008). The effects of globalization are therefore, understood to be mitigated by contextual factors. Knight (2008) proposes a framework to help understand the contextual elements that influence the meaning, rationales, approaches, and strategies adopted by universities when engaging in internationalization. The first part of Knight's framework attempts to explain the rationales driving internationalization, and

includes top-down (national/sector) and bottom-up (institutional) influences. The following table summarizes the main elements:

Table A. Rationales driving internationalization (Knight, 2008, p. 25)

Rationales	Existing Rationales	Of Emerging Importance
Socialcultural	National cultural identity Intercultural understanding Citizenship development Social and community development	**National level** Human resources development Strategic alliances Income generation – commercial trade Nation building-institution building Social –cultural development and mutual understanding
Political	Foreign policy National security Technical assistance Peace and mutual understanding National identity Regional identity	
Economic	Economic growth and competitiveness Labor market Financial incentives	**Institutional Level** International branding and profile Quality enhancement-international standards Income generation Student and staff development Strategic alliances Knowledge production
Academic	Extension of Academic horizon Institution building Profile and status Enhancement of quality International academic standards International dimension to research and teaching	

Knight points out that there is also a need to take into consideration approaches and strategies when analyzing internationalization processes. Strategies are at the most concrete level of the internationalization process and include academic and organizational initiatives at the institutional level. These are distinct from policies that can be present at the national, sector or institutional level.

Internationalization of the Curriculum

Knight (2008) writes that strategies are at the core of the success and sustainability of internationalization. Academic programs, more particularly the area of

curriculum development, are one of the strategic areas that universities often consider when engaging in internationalization activities. Although the nature and scope of the term curriculum can be debated, for the purpose of this paper I will refer to Leask's (2008) view that the curriculum involves the processes by which educators "select and order content, decide on and describe intended learning outcomes, organize learning activities and assess learner achievement" (p.12).

Part of the research on curriculum internationalization finds its origins in the traditions of multicultural or international education. Another segment has strong links to the field of HE teaching in learning. Most researchers today however, refer to concepts of HE internationalization or globalization. It is therefore safe to say that as a whole, the field of curriculum internationalization reflects the complexity and diversity of the field of HE internationalization and struggles with most of the same issues. Nonetheless, researchers address additional elements inherent to the process of curriculum development and delivery. It is therefore no surprise that the scope of the literature on curriculum internationalization is very large. Some topics include:

- approaches to (re)developing the curriculum;
- specific pedagogical activities such as delivering the internationalized curriculum;
- rationales for engaging in curriculum internationalization;
- integrating international and cross-cultural perspectives into the teaching/learning process;

- cultural diversity and inclusivity, including issues of learner characteristics and assessment;
- international students and student exchange programs;
- the role of ICTs in facilitating the internationalized curriculum;
- knowledge production.

For the purpose of this study, I have decided to concentrate on literature that analyzes the discourses underlying the rationales to internationalize the curriculum, that describes broad approaches to curriculum internationalization, and that highlight specific examples of strategies used to implement curriculum internationalization.

Discourses and Rationales

Caruana (2009) indicates that the literature of the field illustrates a variety of definitions, rationales, motivations and meanings that are attributed to curriculum internationalization. The complex relationship between internationalization and the curriculum is reflected in the ways in which curriculum internationalization is spoken about and the discourses that construct it. As with the general field of HE internationalization, there are global trends that influence how international or national bodies and HE institutions talk about internationalized curricula. The vocabulary of globalization that has permeated IHE has also found its way into the field of curriculum internationalization and is often mirrored in the rationales given for internationalizing the curriculum.

The literature about internationalizing the curriculum seems to point to a generalized world-wide concern in preparing graduates for participating in an increasingly globalized society. According to most HE institutions, participation entails being able to understand and engage with people from other countries and cultures (European Association for International Education (EAIE), 2007; Gesche & Makeham, 2008; Leask, 2010). The reasons for achieving this goal, however, are not always clearly articulated and when they are, seem to be related to different types of globalization discourses.

Curriculum internationalization as described in the field of business education for example, seems unsurprisingly to be situated within the global economic capitalist discourse. The rationale most often expressed by business schools for internationalizing their curriculum is to prepare graduates for employment in the global economy (Crosling, Edwards & Schroder, 2008). Throughout the business education curriculum internationalization literature, there is an emphasis on helping learners obtain competencies (knowledge, skills and attitudes) that will prepare them to succeed in an international business environment. One of the most popular competencies is that of intercultural effectiveness defined by Stone (2006, p.338) as being 'the ability to interact with people from different cultures so as to optimize the probability of mutually successful outcomes'.

Another example of globalization discourse that has entered the arena of curriculum development is the idea of sustainability. Based on the UN campaign for Education for Sustainable Development, Haigh (2008) explains that sustainability is a

discourse that urges institutions to help learners "achieve ecoliteracy and realize that personal lifestyle decisions have global impacts" (p. 431). The ideal of democratic citizenship when merged with environmental discourses leads to the idea of planetary citizenship. Described as a world-view that encourages the vision of a future sustainable in environmental, social and ethical terms, planetary citizenship reflects the growing concern about unbridled self-centered individualism (Haigh).

There are few examples in the literature that illustrate how academic units have identified and analyzed the discourses that underlie curriculum internationalization initiatives. One example is that of Taraban et al. (2006) who describe the route that York Faculty of Education took when internationalizing its curriculum. Through collective inquiry and faculty-wide discussions on why to internationalize, an overall internationalization framework was developed and is still evolving. The members of York's Faculty engaged critically and creatively with various facets of internationalization in a context of faculty values and practices. Their goal was to develop a vision. They concluded that internationalization should be guided by concerns with solidarity, community and global understanding.

Approaches to Internationalizing the Curriculum

As in the field of HE internationalization, both global discourses and contextual elements influence the field of curriculum internationalization. Leask (2010) notes that the relationship between internationalization and the curriculum is not fixed in time or place. Institutions face specific challenges and opportunities with respect to

curriculum internationalization. Consequently there are many different approaches to address the process. In the literature, several authors have attempted to categorize approaches to curriculum internationalization and critiqued them.

The first broad approach identified in the literature is that of osmosis. De Vita (2007) for example describes how HE institutions who have almost exclusively commercial agendas based on competing for international fee-paying students assume that mass recruitment of international students will by osmosis have a cascade effect on processes of curricular planning and implementation. Similarly, Leask (2010) writes that intercultural learning is often assumed to be an automatic outcome and benefit of intercultural contact, resulting from having a range of cultures together on campus.

The second approach is referred to as the additive, infusion, or tourist approach. Mestenhauser (1998) writes that the principal method of internationalization is infusion. He explains that the assumption behind this approach is that if a sufficient number of courses are enriched with international content of some kind, the cumulative effect will be an impressive international education. According to Mestenhauser, infusion does not alter the traditional disciplinary content, which continues to dominate. Most often, the content is included without curricular explanation regarding depth, reasons for selection of the materials, sequencing, relationship to the rest of the course, or competencies taught.

Joseph (2008) talks about the intellectual tourism discourse described as a brief foray by students and faculty through the curriculum into non-Euro-American

cultures. She argues that in this model, US or Western Europe provide the normative context and describes this as a one-way exercise in just adding on information. This broad category would also include the infusion or addition of sets of competencies related to cross-cultural skills, such as learning a foreign language or developing cross-cultural communication tools (De Vita, 2007).

The third category could be described as the areas study or sub-specialization approach. Joseph (2008) explains that in this approach, the educators and learners are considered to be explorers and is illustrated by area studies that are done in isolation from the rest of the world and global order. She describes this as being a superficial or surface analysis of differences. Mestenhauser (1998) explains that the development of international courses, in the U.S. at least, took place in several disciplines that defined important directions of international education. Anthropology, for example, introduced the concept of culture; communication theory or concepts gave ground to a proliferation of courses in intercultural communication, and influenced areas of cultural diversity; cross-cultural psychology provided insights into areas of cognition, socialization, and learning; sociology brought in concepts related to the nature of knowledge, of globalization; education, that of development education, comparative education, and educational psychology that helped define development of educational institutions and educational reform; management although dominated by concepts of foreign trade, marketing and financing looked at the role of culture in doing business. These disciplines, argues Mestenhauser, although creating and sustaining new international courses, are

driven by dominant disciplinary theories and paradigms and often remain isolated sub-specialities. Thus the heart of the curriculum remains untouched.

The fourth approach involves a discussion about knowledge production. Addressing this issue, De Vita (2007) expresses the need to provide students with the skills to identify sources of knowledge, assess claims of validity and legitimacy, examine local relevance and significance, determine uses and applications and speculate about how sources might be challenged and refuted.

Mestenhauser (1998) argues for both breadth and depth of reform. He writes about the importance of treating the curriculum as a system and perceives international education as a program of change and reform. He believes that the international curriculum should be based on pieces of knowledge already known, drawn from many disciplines, and produced by combining and recombining, configuring and reconfiguring pieces of knowledge while applying them to solve problems. He is a proponent of interdisciplinary thinking, which requires translating and recoding concepts from one knowledge domain to another. Mestenhauser argues that international education deserves consideration as an important mega-goal that should permeate the entire educational system.

The fifth approach involves critical pedagogy, and discussions about power and justice. Author Vainio-Mattila (2009) addresses the idea of justice by making the following point: 'internationalization of the curriculum needs to be connected to a pedagogical discussion to be transformative'. She further discusses the importance of thinking about how to embed the process of IHE in a critical pedagogy that seeks

to "guide the student to understand herself or himself as an active agent in society as well as to identify and create conditions for a more just society – in other words, anchoring the process of internationalization in the core educational mission of higher education rather than presenting it as a delivery mechanism" (p. 100).

Joseph (2008) believes that the core tenet of international education and internationalizing the curriculum is the willingness to destabalize one's own understanding of ways of being and knowing and to interrogate the power dimensions and notion of difference in the contexts we work and live in. She calls these the pedagogy of decolonization; a pedagogy that emphasizes critical engagement with notions of difference and power.

Similarly Guo & Jamal (2007) argue for the need to go beyond culture and emphasize the relationships of interdependence among groups in contexts of unequal power and domination. Many critical theorists, they argue, consider that teaching is a political act that involves the exercise of critical consciousness in a decision-making process regarding what to teach and how to teach. They believe that oppression is legitimized both by standardized learning situations and unintended outcomes of the educational process (such as the hidden curriculum).

Schoorinan (1999) describes critical pedagogy as a tool that can be used to describe how internationalization as an educational process should be undertaken. Following the principles of critical pedagogy, internationalization must be considered as being counterhegemonic and therefore pertaining to the content of education, the process of education, and the rationale for education. Schoorinan argues that if

internationalization is counterhegemonic, it calls for the representation of multiple cultural perspectives in the knowledge generated by HE institutions; entails a pedagogical process characterized by a variety of pedagogical styles and by multidirectional communication; and includes goals of democratic development.

Lastly, Schuerholz-Lehr et al. (2007) offered a workshop to university professors from the University of Victoria, interested in internationalizing their courses. In their workshop they discovered that they needed to provide space for a dialogical process that allowed participants to problematize the dominant terminology and to create meaning around the concepts embedded in and related to internationalization. They concluded that they needed to scrutinize the political, ethical, and cultural frameworks upon which a curriculum is based. Participants of the workshop expressed a need to engage with the notion of internationalization on a much deeper level embedded in critical pedagogy.

Strategies

Gesche & Makeham (2008) write that there are few concrete examples to inform the effective (re)development and delivery of internationalized curricula. Caruana (2009), however, states that examples exist but rarely involve wholesale review and redesigns of programs or modules but rather small incremental changes. Few authors link strategies to approaches however, and many list areas of engagement without raising pedagogical assumptions regarding the motivation of their engagement (Vainio-Mattila, 2009). This is undoubtedly linked to the prevalence of additive or infusion types of approaches. Many articles address strategies to

articulate learning outcomes related to competencies: most competencies reviewed in the field are related to the concept of culture, but cognitive competencies can also be found.

Learning outcomes and competencies

The categories of competencies most often referred to in the literature of curriculum internationalization are multicultural, intercultural, or trans-cultural competencies. Along those lines, Mestenhauser (1998) notes that virtually every task and function of international education eventually confronts the concept of culture. This concept, although included in most stated rationales for internationalizing the curriculum, is not addressed or understood in the same way. Not all researchers go so far as to actually identify the necessary knowledge, skills and attitudes and those that do, often disagree. The multitude of meanings associated with the concept of culture – or related terms - is once again linked to contextual elements such as particular regional interests, perspectives, and theoretical traditions.

Some of the differences in definitions may be explained by the choice of theoretical framework used by researchers. Guo & Jamal (2007), for example, describe the different theoretical underpinnings of several models of international education, helping to bring to light the reasons for which particular terms are used. The authors explain that the intercultural education movement initiated in the 1920s and 1930s embraces the goal of promoting tolerance and understanding among

different cultural and ethnic groups. This movement is based on the assumption that similarities among groups are more important than differences, and that having enough information about cultural groups helps avoid prejudice and bias and promote respect and acceptance. Multicultural education on the other hand is a field that emerged in the 1960s as a response to issues of social justice and equity in the education system. According to the authors it is based on principles of cultural pluralism and the elimination of prejudice and discrimination in the education system. The principle of cultural pluralism asserts the right of different ethnic and cultural groups to retain their language and cultural traditions within a climate of respect for the traditions and values of different groups.

From a regional perspective, as Caruana (2009) indicates, northern European countries concentrate on the concept of "Internationalization at home". The EAIA (2007) describes the internationalized curriculum as being the main component of "Internationalization at home" (IaH) movement that allows non-mobile students to acquire international and intercultural skills at home. The EAIA acknowledges the existence of debates as to what the differences between intercultural and international competencies are and proposes the following definitions:

> International competence: knowledge about and ability in international relations (*eg* foreign languages skills and knowledge about the political, social and economic development of countries/regions).

> Intercultural competence: the development of understanding, respect and empathy for people with different national, cultural social, religious and ethnic origins. (p. 2)

The Australian literature engages with ideas of diversity and inclusivity in the classroom (Caruana, 2009). In Australia up to until 1999 the term internationalization of the curriculum as described in most Australian policy papers was generally used to indicate the curricula needs of international students, and thus focused on the challenges associated with teaching large numbers of international students form a diverse range or cultural, linguistic and educational backgrounds (EAIA, 2007; Joseph, 2008). More recently, however, there has been a refocus on the development in all students of a range of knowledge, skills and attitudes that will assist them to live and work in an increasingly connected global society.

Leask (2010) for example, explored the construction of curriculum outcomes related to internationalization at the University of South Australia and its satellite institution located in Hong Kong. Since 1996, seven graduate qualities were used to assist curriculum planning in all undergraduate programs. The author wanted to know how students and staff constructed quality number 7 which related to the development of international perspectives. Leask concluded that students and staff were concerned with understanding difference and diversity and the role that culture plays in that, and with effective communication with cultural others. Practical skills that would enable effective communication at the local level in spite

of fundamental personal and cultural differences and contextual factors such as roles and responsibilities in the workplace were also highlighted as being important aspects of the curriculum. Self-awareness was also reported to be closely related to the development of an understanding of difference.

American literature focuses on multiculturalism and multiple perspectives within the context of liberal or general education. Burn (2002) for example reports that American colleges and universities typically stress the importance of learning about other people and achieving certain fundamental intellectual skills such as using a foreign language. Canadian literature seems to concentrate on the development of intercultural skills. In 2007, The Association of Universities and Colleges of Canada (AUCC) presented the results of a survey it carried out in 2006 among Canadian universities regarding, among other things, the internationalization of the curriculum. Survey respondents stated that the most important rationale for internationalizing the curriculum was to 'prepare graduates who are internationally knowledgeable and interculturally competent'. In practice, this was most often expressed through initiatives aiming at harnessing the experience of students to facilitate international and intercultural learning on the campus.

More generally, Gesche & Makeham (2008) argue for the development of what they call trans-cultural competencies, defined as the ability to recognize, reflect upon and embrace difference. According to the authors, trans-cultural competencies are recursive, dynamic, fluid and revolutionary, characterized by constant renewal and adaptability to change. Petocz & Reid (2008) view internationalization as a value –

one of a cluster of higher-level graduate dispositions, along with concepts such as ethics, sustainability and creativity.

Crosling et al. (2008) who write from the perspective of business education, attempted to link competency-based objectives and the subject curricula through the use of a typology. The typology identifies teaching strategies and methods for use at various levels of internationalization. Three competency levels are identified. The first is 'international awareness' during which students are encouraged to use reflective approaches, and instructors infuse the curriculum with international examples, cases and perspectives. The second level is 'international competence' which involves building cross-cultural interaction into the formal and informal experience. The third level is that of 'international expertise' developed through foreign language study and exchange programs, to immerse students in global settings so they can consolidate their international literacy. Another example from the field of management is that of Stone (2006) who has developed a list of items aimed at helping business programs initiate appropriate internationalization processes and that concentrates on curriculum design, content and curriculum delivery

A few authors write about cognitive competencies that need to be developed. One such example is Mestenhauser (1998) who argues that comparative analysis and comparative thinking are the heart of international education. Comparison, he states, is more than research methodology; it is an intellectual skill, like critical or creative thinking. Mestenhauser believes that learners need to develop new cognitive skills

such as cognitive flexibility, the capacity for rapid conceptual alteration, self-perception, and the ability to envision alternatives autonomously. Along with theses skills, there exists a need to develop new pedagogical knowledge by combining and recombining various curricular perspectives, including experiential learning and developmental theories. More broadly, De Vita (2007) argues for the ability to think reflectively about knowledge creation and its use, and the capacity to determine how knowledge is globally linked.

In conclusion, the literature indicates how complex the relation among globalization, internationalization and curriculum development is. The interaction among the three fields has not yet been fully conceptualized and research is characterized by a certain lack of coherence. As is illustrated in this chapter, the field of curriculum internationalization is also connected to scholarship about teaching and learning, and multicultural and international education. It seems evident however, that contextual elements influence the rationales, approaches, and strategies adopted by universities when engaging in curriculum internationalization.

Chapter III

In this chapter, I present the general methodology chosen for this study, methods for gathering data and selecting participants, and procedures for analyzing the data and increasing validity.

Methodology

During the course of this study I used qualitative methods of inquiry because they best suited the issues I explored. There are four characteristics of qualitative research, as described by Bogden and Biklen (2007) that were reflected within the approach I took. Firstly, I used descriptive data gathered from interviews and official text records to carry out a rich analysis of the data. Secondly, one of my main interests was to understand processes: more specifically the ways by which people negotiated meaning and translated concepts into practice. Thirdly, I used an inductive approach, examining data and attempting to draw certain conclusions from it. Lastly, I did not test any prior hypotheses and was principally interested in the participant's perspectives.

The study I carried out is a case study. According to Glesne (2011), a case is defined as a bounded integrated system with working parts. I believe that the process of curriculum design, involving a group of persons coming together to create a new curriculum for an academic program, is an appropriate example of a case. I attempted to offer a detailed examination of this procedure. The case was

Concordia's Loyola International College (LIC) Minor in Diversity and the Contemporary World program. This program met the needs of my area of interest for several reasons: one of the main philosophies of the College is to integrate international and global perspectives into higher education; the college was unique in its interdisciplinary approach to undergraduate education and its focus on international perspectives, and it is a well established college, founded in 1999. Information regarding enrollment statistics for the College can be found in Appendix B.

Document analysis and interviews

The analysis of both interviews and documents helped me gain a fuller understanding of curriculum internationalization. I was able to contrast information found in documents with that received through interviews, and look for congruence or inconsistencies.

Document analysis

The creation and evolution of the LIC curriculum was documented within several dossiers, thus helping me gain insight into the underlying rationales. Documents provided insights into what the committee valued, and revealed how decisions were implemented. I started by analyzing various official internal and external documents. The archivist working at the Concordia University Archives Department provided me with access to all print-based documents they had under record regarding the creation of the LIC. The assistant to the LIC Principal also generously gave me access

to all records that were available (a complete list of all documents received can be found in Appendix D). The following internal documents were examined:

- Board of Governors minutes about establishing Loyola International College;
- the related minutes of Senate and documents approved at Senate;
- the Report of the Loyola College Planning Committee (ASFC 99-4M-A Revised)
- course outlines and course/program proposals;
- Minutes of LIC Founding Members' Meeting;
- LIC Progress Reports.

The following external documents were also analyzed:

- promotional brochures;
- the current LIC website and screen pictures of past versions of the website;
- announcements for special events (panels, documentary screenings, wine & cheese, conference, book launches, open house, lectures, luncheons);
- newspaper articles from the Concordia Journal, The Bridge, Concordia University Magazine, Concordia's Thursday Report, Loyola Compass, Thursday Report Online).

When analyzing the documents, I proceeded by reading them a first time in chronological order, reading them a second time taking into consideration my main

research questions and identifying possible themes related to those questions. I read the documents over a third time with the purpose of articulating questions to ask participants – questions that would clarify points brought up through the documents, and that would help me gain more in-depth information regarding the themes I had identified.

Interviews

Once I had finished analyzing the documents, identified issues I needed to clarify, and topics related to my study objectives, I created a first set of interview questions for the Principal of the College. I decided to create an interview guide, which, according to Patton (2002) would help making interviewing a number of different people more systematic and comprehensive by delimiting in advance the issues to be explored. I also tried to follow Patton's suggestions regarding the creation of questions and management of the interview session. Suggestions I retained were:

- developing open-ended questions;
- avoiding phrasing questions as a dichotomy;
- asking singular questions with only one idea contained in any question;
- keeping the questions neutral vis-à-vis the content of what the person says;
- using presupposition questions that create rapport by assuming shared knowledge and assumptions;
- using prefatory statements to introduce the question, alerting interviewees to the nature of the questions that is coming;

- including support and recognition responses to provide reinforcement and feedback;
- introducing a final question (asking whether they had anything they wanted to add).

From the on-set of this study, I worked in collaboration with the Principal of the LIC, Rosemarie Schade. Dr. Schade recommended the names of instructors and students whom she knew were available and whom she felt would be helpful in answering my questions. She contacted each one of these persons, introduced me to them explaining the general purpose of my study. This helped me greatly in reaching participants who were able to respond in adequate depth to the issues raised in the interview questions. I interviewed seven participants: two of the founders of the College, two current instructors and three students. All but one of the participants were reached thanks to Dr. Schade's help; one student volunteered to participate. Each participant was given a written consent form to read and sign prior to the interview.

Interview questions evolved during the study, letting the participants' responses guide the creation of further questions and allowing me to make improvements to initial questions. The data was therefore partly analyzed using an ongoing process, so that emerging topics could be explored in later interviews. Although different types of questions were posed to students, instructors and founders, common themes were explored through questions in all three groups (see Appendix C).

The interviews were recorded using a digital audio-recorder. All interviews were transcribed and a copy of the transcript was sent to each of the participants to ensure that all of the transcribed data could be used in the study – to which all participants agreed.

The transcripts were read and re-read to identify themes in relation to my study questions and objectives. The analysis consisted of searching for patterns across participants in each groups (for example students' views were compared), across groups (for example students' views were compared to instructors' views) and across data sources (for example committee members' interview responses were compared to official documents). The themes reported in this study therefore emerged through the triangulation of data sources (written documents and oral interviews).

To increase validity, as suggested by Cresswell (2008), I used the method of member checking and showed the initial reports of analyses to the College's Principal, and all other participating founders and instructors. Because of the specific nature of the LIC, I concluded that it would be quite difficult and unproductive to use pseudonyms to obscure the location of the case study. With the consent of the Principal and instructors, I retained their names throughout the study and used pseudonyms for the names of the students.

Chapter IV

The Findings

In this chapter, I present the main findings of the study. I provide a description of the data, attempting as Glesne (2011) writes to stay close to the data as originally recorded or read so as to let them speak for themselves. Presenting data however obviously involves making choices: I selected and described elements that reflect the main purposes of the study. Moreover, this chapter was written after the analysis of the data arising from both document-sources and interview transcripts. The organization of this section therefore reflects the themes that emerged from comparisons among all data sources. The first part of the chapter presents data stemming from the analysis of documents; as a whole it conveys information about the context in which the LIC was created, and justifications for decisions that were taken at the time. The second main section of this chapter presents the interviews. This section includes both discussions about past events (in the case of the founders) and a description of the current context of the LIC (in the case of instructors and students).

The Documents

A very brief history of the merge between Loyola College and Sir George William University

Loyola College, established in 1896, grew out of the 1848 Jesuit-founded Collège Sainte-Marie. The curriculum at Loyola College although originally classically based,

evolved into a liberal arts-oriented curriculum with theology and philosophy remaining a part of every student's degree until 1972. In 1974, the west-end Loyola College merged with the downtown located Sir George Williams University (SGW) to form one institution: Concordia University, served by two campuses. SGW University had evolved out of the YMCA evening schools that mainly catered to working adults. As a result of this merger between two very different institutions, both Loyola campus and the SGW campus faced important changes. Several academic programs were combined with others or discontinued, and some departments were relocated either to the downtown SGW campus or the west-end Loyola campus (http://archives3.concordia.ca/timeline/histories/loyola.html).

Revitalizing Loyola campus in a context of change

The consequences of the merge were still being felt twenty-five years later. It would seem that one of its effects was a significant reduction of Loyola's student population; in 1998 a task force was created to look at ways of revitalizing the campus. One of the ideas presented in the task force's report to the Board of Governors was that of creating a new College. The task force's idea resulted in the Board of Governors authorizing the administration to examine the possibility of establishing a new College for the Loyola campus. The Loyola College Planning Committee was therefore put-together by the Dean of the Faculty of Arts and Science. The committee, headed by the Dean himself, included one member of the

Board of Governors and faculty members from the following departments: Theological Studies; Psychology; Sociology and Anthropology; and History.

In Concordia's Thursday Report (Feb. 11, 1999, Vol. 23), Anna Bratulic reports on her interview with one of the Committee members who felt that the withering vitality of Loyola campus could be reversed by the establishment of a college that would attract out-of-province students. According to the interviewee, "the (task force) report did not go far enough to improve the atmosphere of Loyola. The committee members particularly worried that the humanities and social sciences – the heart of Loyola tradition – would all be shifted downtown." In the article, the author described how the interviewee also felt that Concordia's reputation as a whole might be boosted by the creation of a new College as the creation of a Liberal Arts College had done for Carleton University in Ottawa.

Although the merger between Loyola and SGW had occurred 25 years earlier, structural and administrative changes were still underway in 1999. In May of the same year, the committee presented their final report (ASFC 99-4M-A revised) to the Arts & Science Faculty Council. The following quotation provides more details regarding the changes that defined to a large extent the context in which the Loyola College Planning Committee was working and that served to justify the creation of a new College:

> The committee's mandate arose in the context of a number of concerns and initiatives related to the future of the Loyola campus, as well as academic and space planning in the Faculty of Arts and Science and in the university as a

whole. For the next few years the Faculty is expected to continue to reorganize, consolidate, and relocate its academic programs. Broadly speaking, the social sciences and the humanities departments (with the exception of Communications Studies and Journalism) and Mathematics and Statistics, will be headquartered on the Sir George Williams campus. The sciences (Biology, Chemistry and Biochemistry, Exercise Science, Physics, Psychology and Science College) as well as Communication Studies and Journalism, will be headquartered on the Loyola campus. Given that the other Faculties will continue to be located in part (in the case of Fine Arts) or exclusively (Engineering and Computer Science, and Commerce and Administration) on the Sir George Williams campus, the site of the most wrenching changes will be the Loyola campus. These changes pose significant challenges and opportunities to the students and faculty of Concordia University.

Proposed mission, philosophy and program of the new College

In its report, the committee recommended that a program of courses in the social sciences and the humanities be provided at the Loyola campus for students whose programs were headquartered at Loyola. The committee was concerned with the exile of many social science programs to the SGW campus and expressed the need to provide certain academic programs to Loyola students so as to ensure the future of the campus:

> a significant cluster of disciplines, which will redefine the academic profile of the campus and provide a much needed "center of gravity", (…) foster a "residential" character to the campus by reducing the need for students to commute between campuses, (…) offer an innovative program designed to attract new students to Concordia, which is linked to the academic traditions of the campus

The committee defined the new Loyola International College as being a secular undergraduate college offering an "integrative, interdisciplinary education in the arts and sciences". The expressed goals and philosophy of the program were stated as the following:

- the need to integrate international and global perspectives into higher education;
- to foster understanding of how the individual and one's society can operate more effectively in a global context of increased inter-cultural interaction;
- the need to balance discipline-based instruction with interdisciplinary inquiry and cross-disciplinary communication;
- the need to prepare students to excel in further education, professional training, and employment, through the development of communication skills (including speaking as well as advanced writing), interpersonal skills, critical thinking, and the ability to use current information technologies;
- the need to develop oneself as a person and for responsible citizenship and leadership in the 21st century.

The committee felt it important to underline the links the future college would have with the Loyola Jesuit tradition:

> First, it will seek to educate the whole person. By this it is meant that there will be an emphasis on the development of the person as a scholar, citizen, and individual. Second, a goal for the college will be to promote the acquisition of basic intellectual skills and an understanding of fundamental domains of knowledge. In this respect, the curriculum will be broad and integrative, covering the disciplines that traditionally comprise the basic arts and sciences. Third, in keeping with Loyola's global vision, the college will have an international perspective. This means that the college will both a) strive to have an international representation among its students and (b) design its courses to encompass views and perspectives from cultures around the world. Finally, as a carrier of the Loyola tradition, the college strives for academic excellence in the education it offers.

In the initial proposal, the committee recommended that students be admitted into one of three programs:

- The Loyola International College Joint Honors Program (24 credit College core program and a 54-60 credit Honours program of the students choice offered by another academic department);

- The Loyola International College Foundation-Year Program for students admitted to the college's extended credit program (120 credits) and who would have to complete a foundation year of 30 credits before entering the Joint Honors Program;

- The Loyola International College General Education Program, a set of four-3 credit general education courses open to any Concordia University student.

In the spring of 1999, both the Arts & Science Faculty Council and Senate approved in principle the proposal to establish the Loyola International College. As per the Dean's suggestion, an implementation committee made-up of faculty members of the original Planning Committee stayed on to facilitate the new task of creating curriculum proposals.

Loyola International College growing pains

In the fall of 2001, the new Loyola International College was inaugurated. As reported by Debbie Hum in the Concordia's Thursday Report Online, one of the co-principals of the new LIC was quoted as stating that the new college brought together "pockets of international perspectives all over the university, researchers with concerns about culture and development, international relations, aesthetics across cultures, variations in philosophy and religion around the world, and globalization."

At that time, two programs of study were offered: a 24-credit Loyola International College Program for students accepted in the Faculty of Arts & Science and enrolled in a BA or BSc, and a 14-credit Loyola Foundation Year Program designed for students enrolled in an extended credit program (typically students from outside Québec).

Eight courses were offered for the LIC program: The Twentieth Century; The Contemporary World; Global Diversity; Scientific Inquiry; Biodiversity on Earth; Self, Culture and Development; Culture and Communication; and an integrative Seminar. A student successfully completing the program, graduated as a "Member of Loyola International College".

Two courses were designed specifically for the Foundation Year Program: 'The Idea of Modernity', and 'What is the Environment?'. Foundation Year students were asked to enroll in another eight listed courses already taught in the Faculty, three of which would be LIC courses. Students who completed the Foundation year program had the following statement entered into their transcript: 'Completed the Loyola Foundation Year Program on the Modern World'.

In 2003, however, as noted in a Memorandum dated October 2, 2003, to the Vice-Dean of the time, the principal of the LIC recommended that several Calendar changes be made to the College: " Recent enrollment concerns resulted in a re-examination of the College's objectives, its entrance requirements, and its programs (…). The College's structure is seen as being the primary impediment to solid student enrollment in the College."

Without going into detail about all the requested changes, I would like to highlight two that I find significant. The first recommendation was to take the word "international" out of the College's name, so that it would become "Loyola College". As explained in the Memorandum, the rationale for that request was that " The word international has only served to confuse the College's objectives. It is unclear whether or not we are solely for international students, whether we offer some kind of language program, etc." This request could not be approved because another institution has already retained the rights to the use of the name "Loyola College".

Secondly, the College also proposed to change the 24-credit Core Program to a named 24-credit Minor "to further benefit the students of the College and increase the Program's appeal. Students have voiced concern over the prospective worth of the Core Program as a transcript item when compared to a Minor". The proposed name of the Minor at the time was: Minor in 21st Century Pluralism. Furthermore, 6 of the 24 credits were moved to be elective choices. A list of courses from collaborating departments was created and students would choose electives from this list (for example from biology, economics, English, geography, history, philosophy, and political science). The name of the Minor eventually retained was that of 'Minor in Diversity and the Contemporary World', the name that is still used at the time of this study.

As explained in a 2003 LIC planning document, after assessing initial student response to the curriculum, the College decided to focus its attention on the Minor

and planned to use the two original Foundation Year courses as general LIC courses in 2005. However, despite the fact that the LIC principal put forward several detailed proposals for a Foundation year curriculum, the program was never implemented due to insufficient university resources.

The LIC at the time of the research project

The LIC, at the time of this study, still retains the College's original goals and philosophical statement. The curriculum is also intact in that it offers seven of the original courses, three having been dropped due to lack of sufficient financial resources. The courses that are no longer offered are the two Foundation Year courses (The Idea of Modernity, and What is the Environment?), and the Globalization and Diversity course. The LIC therefore offers through its Minor in Diversity and the Contemporary World a total of seven courses, six of which are compulsory. Students in the Minor are asked to take another 6 credits from the Faculty of Arts & Science chosen in consultation with the LIC advisor. After taking 9 credits of LIC courses or enrolling in the Minor, students become members of the College. Courses are small and limited to 25 students. There is an open admission policy at the LIC but students must retain at least a B- average in order to stay in the program.

The LIC actively organizes different events throughout its academic year, the most important being its Globalization Conference co-sponsored with the Siena College in Loudonville, New York. Initiated in 2005, the conference site has alternated between the Loyola and Siena campus ever since. The conference has explored themes such

as the environment, social justice, and the North American Free Trade Agreement. The format started with faculty presentations, to which student presentations and guest speakers were added. In 2011, a new course, co-taught through both colleges was created: Borderlands, Canada and the United States: Divergent Paths-Intertwined Destinies. As described in the course outline, the course is taught at the same time and in the same semester at both Colleges and by different professors. Students read the same texts and share some lectures via video conferencing. Students are expected to pair up with a student from the sister college, and write a final paper together on a topic they choose in consultation with their partner and instructor.

The Interviews

The founders/administrators/instructors

Rosemarie Schade

Dr. Rosemarie Schade is the current Principal of Loyola International College. She was a member of the original Loyola College Planning committee that was asked to develop a proposal for the establishment of a new college for the Loyola campus. A member of Concordia University's History Department, Rosemarie has been teaching at LIC since its inception and has been both principal and co-principal of the College. Rosemarie responded with great enthusiasm to my requests to use the LIC as a case-study and is obviously one of the College's champions.

Preserving the Jesuit Liberal Arts Tradition of the Loyola College

When speaking with Rosemarie about her reasons for getting involved in the creation of the Loyola International College (LIC), she refers to both her sense of belonging to the original Loyola College and the distinct identity of the College:

> I taught at Loyola, when I was hired we had a distinct identity, there was a Loyola Campus, there was a Loyola History Department, I was hired largely through the people who were at the Loyola History Department and I spent the first few years of my career on this campus, and so I developed this sort

> of esprit de corps which was still very much around with the older Loyola people as well as with my colleagues who taught at the Loyola campus…

The creation of the new Loyola International College curriculum was an opportunity for Rosemarie to both contribute to the preservation of Loyola College's strengths as she experienced them, and of revitalizing the campus through a new interdisciplinary program:

> Well what we wanted was basically something that was very interdisciplinary and that would be more in the tradition of an arts curriculum rather than in a science or fine arts curriculum, so we wanted to create a unit that would best represent the fragments that were left, put them together in a new way of what had once been a really lively college community. Loyola was an institution in its own right and had a very lively liberal arts tradition. We've tried to maintain aspects of the disciplines that at one point created this college but we've put them together in a new way (…) and by doing that we ended up with a curriculum that was definitely a liberal arts curriculum but also one that was entirely interdisciplinary.

Small group and interdisciplinary philosophy of teaching

The distinct Loyola College identity resonated with her personal experience of college education. Likewise, the interdisciplinary aspect of the Liberal Arts tradition

echoed her personal teaching and learning philosophy. She believes in a more comprehensive type of education, rather than a more narrowly focused one:

> I went to a small College myself and I loved it (….) In my own practice as a teacher, I'm more of a small class community kind of person who just doesn't like the anonymity. (….) I think it's also because at some point in my youth I read a lot of German history and philosophy and literature and came under the influence of Alexander Von Humboldt and Wilhelm and thought about what we are supposed to do when we teach, which is basically address the whole person and not just some very narrow part of them so I've tried to make the teaching that I do reach out and become relevant to people.

When discussing the LIC's curriculum and program objectives, Rosemarie felt that the shared traditions of the original Loyola College helped committee members in their decision-making processes:

> The definition of really good teaching has always been part of this campus: this is the tradition. You know it goes back to the Jesuit fathers who prided themselves, who in many cases were very good teachers, so I think there was great consistency and there was also a great deal of consensus about what we were trying to build.

Different ways of understanding the world

Rosemarie explained how the interdisciplinary nature of the LIC curriculum, a revitalized model of the liberal arts tradition of the original Loyola College, is an inherent part of getting students to see the world in different ways:

> The idea was, ok, people take a major in their field right? And so they will get lots of anthropology, or lots of history or whatever their major is. But what we want to do with this (the minor) which is an add-on, is broaden their minds if not blow their minds out of their disciplinary straight jackets and introduce them to different ways of seeing, of understanding the world by using different disciplinary ways and interdisciplinary ways of teaching the content.

Although the curriculum itself is multidisciplinary, the courses within the LIC curriculum seem to remain discipline-based up to a certain extent. Rosemarie highlights the importance that students play. Students come to LIC from different disciplinary majors and bring this background with them; it is in large part the students who bring in interdisciplinary points of view. Nonetheless, the general multidisciplinary approach of the program instills a sense of openness or flexibility so that other perspectives can be brought into the classroom:

> You can permit things from other disciplines to enter into (your discipline) and I think enrich it although you know as a historian, I'm always going to be hooked into some kind of chronology, I will have themes within the chronology, I'm going to insist that there is going to be a certain level of fact that they (the students) simply have to know. So there is always a

> disciplinary base to it somewhere, but then beyond that, there's a lot that is flexible where they (the students) can bring in their ideas. The anthropologists feel very happy in a history course, for example, because they can bring some examples of their most recent work.

Another element comes into play: Rosemarie's teaching philosophy. It is the combination of both the multidisciplinary nature of the program and her teaching approach that provides opportunities for students to bring in their own perspectives:

> I'm just now particularly thinking about my course, *Twentieth Century*, I don't know the entire 20th century, I'm ignorant of huge chunks of geography in the world, so because we know that, I tend to like to teach in ways that don't make me the person who knows it all, I don't want them (the students) to be intimidated or think that I know it all, and this is what you are going to learn, I want them (the students) to do things that they already know something about.

And so in Rosemarie's classroom, students bring in both their disciplinary perspectives and their international perspectives. The student body contributes to the international focus of the course and this is enabled by Rosemarie's student-centered teaching approach:

> You know I'm always struck by how some of our foreign students are much more conservative than the Canadian students. Not all, but many of them are. And to them, it's a little odd that things aren't memorized, things aren't very straightforward, sort of much more rigid (…). You know our teaching seems to be more student involved: we get them to do the work rather than have us funnel it in to them. So the projects are very often -get together with a bunch of students and create a presentation- where you involve various people. So in that sense, because the class is that small, I think it breaks down some of the fear, you know, "Oh oh, wait a minute, am I doing this right? Is that what the teacher really wants?" Because, you know, if you're used to a more rigid way of getting things done, working with others and getting more comfortable in a small class situation is going to loosen that complication I think.

Program objectives and some related concepts: community, volunteer action, citizenship, multicultural, international and global

The student-centered teaching approach is also linked to the sense of community that Rosemarie's defines as being part of a College education. This sense of community enables one of the LIC's educational objectives: that of encouraging responsible citizenship. Rosemarie describes this objective as the following:

> We want students to be conscious that they live in a large world, that they have responsibilities to each other, themselves and the world. We want them to realize that they are privileged to be here. We hope that the result is that

> they are respectful to each other, the environment, the earth. (…). LIC develops a sense of community, the students work together, socialize, go on field trips, participate in bake sales, give guitar lessons. They are encouraged to do things for others; we have put together a volunteer program. We are living on the same planet – we don't usually sound this preachy – we try to suggest and guide.

When speaking specifically about the terms 'international', 'global' and 'multicultural', Rosemarie describes them as being approaches used to explain different realities and as concepts that are inherent to a particular discipline's vocabulary:

> They are all good words, and I don't want to lose any of them; they are reflective of what we do. In history, it makes sense to use the term nation states, but today we also need to talk about the global (…). We also need to understand the local, hence the multicultural. Different courses lend themselves better to different approaches. For example (…) in history I talk more about the top-down. There are many big picture issues – for example to understand India, we need to take into account British imperialism. It depends on the course. We still address basic structures – be it imperial or international – it is part of the discipline. That is why the interdisciplinary approach makes it so interesting.

Summary

When looking at Rosemarie's interview it becomes obvious that for her, the creation of the Loyola International College was not about creating an international program: it was about preserving a tradition. Nonetheless, the liberal arts tradition as described by Rosemarie, includes small discussion-based classes, interaction among students coming from different backgrounds, a student-centered teaching philosophy, and a more general interdisciplinary framework that allow for different perspectives to emerge. Thanks to this approach Rosemarie hopes that students are learning to understand the world in different ways.

Bill Bukowski's story

Professor in the department of psychology, Dr. Bukowski was a member of the initial Loyola College Planning Committee and Chair of the LIC Implementation Committee. Although he taught at the LIC during the first few years of its existence, was both Principal and Co-Principal of the College, he has not been actively involved with the LIC in recent years. He nonetheless maintained some ties because at the time of the interview, Bill was going to take over the principal-ship of the College during Rosemarie's sabbatical leave.

Preserving the Jesuit liberal-arts tradition of the Loyola College

For Bill, the impetus for creating the LIC originated in the need to revitalize the Loyola campus and to preserve the Jesuit-based traditions of the Loyola campus:

> The idea was that the revitalization of the campus would come through the development of new facilities. They would bring out all the science departments out here and that there was a risk in that: that the traditional presence of a strong liberal arts program, if I can say it that way, that was characteristic of Jesuit colleges, such as Loyola College, which was one of the ancestral institutions of the university, that some of that would be lost. And so there was a concern that a) something about Loyola would be lost, and b) the campus would be just a science campus, and not be one that would have anything to do with anything else but science.

His connections with Jesuit-based traditions go beyond his work at a Jesuit College; Bill's personal educational experience is also rooted in the Jesuit tradition and he has had personal ties with members of the Jesuit community. These multiple ties explained, at least in part, his involvement with the creation of the LIC:

> I wanted to do something for the campus and I also wanted to do something that would respect the traditions of Loyola College. Now I was raised in a Jesuit high school, I went to a Jesuit College and I work for the Jesuits and (…) one of my closest friends in high school became a Jesuit, he died about a year ago. And I think that the Jesuit traditions, although not perfect, are deserving of some respect and some preservation. (….) There's a personal meaning beyond what I mentioned already: an uncle of mine who was my mother's brother, was for quite a long time the International Director for Jesuit missions.

Multidisciplinarity & diversity

Although the committee wanted to keep some of the objectives of Jesuit education, it was important that the new College not replicate 'content from other existing units of the university and provide something new on Loyola campus'. Bill associates the Liberal-arts based Jesuit education as it existed at Loyola with the more general Jesuit tradition of striving to understand different cultures. This seemed to have

provided him with a framework for conceptualizing what type of approach the new College might have:

> The one thing that was interesting about the Jesuits is that they turned up everywhere. There were Jesuits everywhere, and so they founded a network that I believe was largely benevolent, but maybe not entirely so, of institutions all over the world. And they eventually came to the conclusion, maybe too late, that in order to help people adapt or adopt their point of view, that you had to understand something about them, that you just couldn't go there wholesale trying to change them. So I saw the Jesuits as being people who were intellectually engaged, who eventually became culturally engaged, and who recognized that there was a world beyond their shores.

Bill connects the contextual nature of knowledge with the need to learn how to appreciate and address this diversity of knowledge in a world that seems in some respects to have become homogenous. A multidisciplinary approach can both help to recognize and understand other perspectives but also help facilitate the building of a common vocabulary:

> I think that it's great to contextualize what you're learning; no discipline can do it all. I think that truth itself is highly contextualized, and I think that there are benefits in a world that's believed to become more homogeneous to understand something about how to understand diversity. And so I think that diversity from scholarly perspective is something that's worth considering.

> So I think that multidisciplinarity is also necessary for the solution of problems, so that we try to get people to speak a common language and to understand how others might conceptualize a problem. (….) I think that interdisciplinarity can be one way of getting people to (…) think outside the box (…), to get people to see things from different points of view.

The Jesuit traditions were used as guiding principals when conceptualizing the LIC program and curriculum. The focus remained, however, on teaching courses to students coming from diverse disciplinary backgrounds and exposing them to different ways of thinking about shared concepts:

> And so (…) I tried to use that concept (of the Jesuit tradition) in the application (…) of the departmental structure of the university. (…) Interdisciplinary was a way to take this idea of understanding the world beyond our shores and to try to develop some courses that would try to have a very strong multidisciplinary theme to them. And for example, the course that I've always been most interested in, called *Self, Culture and Human Development*, the idea being that you can teach a course that would be of interest for people from sociology, anthropology, philosophy and developmental psychology. I taught a course one year, about 10 years ago, for Loyola, called *What is the environment?* and the idea of this course was how to take this concept, a common word, to multiple disciplines and see how they think about it.

When developing the curriculum, Bill wanted to emphasize the intellectual skills that students would gain from the multidisciplinary approach. The multidisciplinary approach also entailed having professors from different disciplinary backgrounds teach the same course, thereby helping to keep the focus on critical thinking skills rather than on the content itself:

> This is another point that was of some discussion to us (the committee) in the beginning and that was: how do you make these courses? How do you take a course like *Self, Culture and Human Development*, and turn it into a course with a syllabus and so on? And right from the beginning, I said I don't want to take these courses and turn them into something that is so rigid, that someone would walk in and say, I can't put my own spin onto that. (….) We wanted to design the courses in such a way that two people could teach the course in very different ways and still achieve the overall objective. So when I've been told we've hired some sociologists to teach these courses, and so on, it made perfect sense to me even if I know the stuff they talked about had no overlap with what I was talking about. (….) We wanted to have the courses to have sufficient breadth so to speak, so that there'd be an absence of rigidity. (….) Why? Because we cared more about the kind of thinking somebody would be able to do on their way out the door, rather than on having mastered some body of information, whatever that information was.

Program objectives and some related concepts: student recruitment, international and globalization

When asked specifically about why the word international was included in the title of the College, Bill explains that it was introduced with the hope of attracting foreign students. The choice of the name also reflected to some extent the buzz-word of the time, globalization:

> We had wanted to call it Loyola College, but we were told we couldn't, that that name belonged to somebody else. So we decided it would be called Loyola International College for two non-parallel reasons: one was that another justification for having a college was that often students would come to Concordia who were from outside the province or outside the country, and therefore hadn't gone through the CEGEP system, and so they would come here and wouldn't have anything to do. They wouldn't yet be able to fit into a department, because they didn't have the prerequisite courses, and so they were sort of, there was a foundation year issue. (….) The other part that I thought was interesting was that this was a period of time when the expression globalization was used a lot (…). We wanted to do something that was would capitalize on that, in a more focused way and so that's why the name was chosen.

When the foundation year objective of the LIC fell through, there seemed to be some confusion regarding the 'international' aspect of the College. As Principal, Bill

requested that the term international be taken away from the title of the College. He explained the reason for the request as the following:

> We didn't know what international meant, except in the way that we knew (with regards to the foundation year for out-of-province students) and in the way that we did know what it meant, wasn't working out. So we had something, it sort of had a meaning in a sense that we thought it might be a way of getting some international students, but it never really happened, so why keep it.

From Bill's point of view, the concept of international seems to almost be part of the daily life of most Canadians. On one hand, because it is so common, it doesn't seem worth mentioning. On the other hand, because of the multitude of international links between Canadians and people from all around the world, Bill emphasizes the importance of understanding how others think and function:

> When I think about my children and their friends, and what they're doing, the concept of international has both more and less meaning. (…) International means more because of the opportunity (…). When people are hired here at the university the international representation is really high, what can I tell you, it's just the way things are. And again so many issues, I'm beginning to sound trite, just have an international spin on them, and well I think people need to go and think about that, about what it means to function in other places, particularly as life appears to become more homogeneous.

> Hey I'm going to Berlin tomorrow, why? Because I'm involved in a project that is funded by Volkswagen (…) and so one of the people from this project came here last fall and I'm going there for a few days to sort things out with this issue and that issue. It's just the way things are, that's how things function in science. There's no international content to this course in the sense that we are making a comparison between one place and the other place, but it's an international team, and I think that more people are prepared to function in that kind of atmosphere, the better off they're going to be. For some people at Concordia, they don't need me to tell them about that because they live internationally in their houses every day.

Summary

Bill's interview reveals how the impetus behind the creation of the LIC was to preserve the Jesuit liberal-arts tradition of the Loyola Campus. It also highlights how a new College was developed out of ancestral traditions while attempting to satisfy administrative needs and integrate new fashionable concepts. Although not explicitly addressing the concept of international, the multidisciplinary approach described by Bill aims to help students understand and appreciate the world's cultural diversity.

The part-time instructors

Matthew Anderson

Dr. Matthew Anderson has been associated with the LIC since 2005. His status is that of a part-time professor and he has taught two courses over the years: LOYC 220: *The Contemporary World*, and LOYC 230: *Self, Culture and Development*. He has a doctorate in religious studies, specializing in New Testament rhetoric and history and also teaches several courses in the Department of Theological Studies.

Interdisciplinarity and the development of course content

In speaking about his own background, Matthew illustrates how his area of academic expertise induced him to make certain specific choices regarding course content, and influenced his general approach to the course he teaches:

> It's (Self, Culture and Development) about stages of psychosocial development in an international context, so for instance psychological developmental theory for Piaget, Erikson, on and on and on and how applicable these particular theories are once you take them out of your euro-centric context, and start talking about the wider world, and that's once again, a long ways away from my training and so when they asked me to teach it, I said well I can't, I can't teach it, that was my first answer, and then I said, well I might be able to teach it (…) if I were able to do it partly as a literature course and so that's what I suggested.

Similarly, for the Contemporary World course, he created the course outline using concepts from his own disciplinary background, concepts that he is comfortable with. The course therefore takes on a cross-disciplinary approach out of necessity, because he is teaching a course in an area that he is not specialized in:

> My specific specialization is not theology per se, more literature around the new testament (…) so I'm able to bring in aspects of my own training (…) even more so in the other course on the Contemporary World. When we started it, I started the class in sort of secular apocalyptic, so how end of the world scenarios, which is so common frankly in the environmental movement, and sort of sustainability, how they sort of borrow language from the religious background of the West, and I know quite a bit about that from (…) my own academic background, so I think I was able to live out in my teaching pedagogically some of the cross-disciplinary approach that Loyola International strives toward.

When speaking about some of the concepts addressed in class, Matthew emphasizes the role the students play in determining the direction the course takes. Both the students and the professor have an impact on how the curriculum evolves and consequently what concepts are discussed:

> I think that that evolution in the curriculum probably has come about to reflect an evolution in the student body, where in some way they mutually

> reinforce (…). The curriculum change is a little bit of the recognition of who we are as a group at Concordia and in the International College.

Interdisciplinarity and the international focus

By being explicit about the influence of his own discipline in his courses, Matthew wants to be a model of interdisciplinarity to the students. He feels that this very approach models openness to different points of view and is an example of practicing what you preach. However, it is also because of the multidisciplinary structure of the program that the instructors' diverse approaches can be brought into the classroom:

> You model in your own approach what you're teaching. I guess it's about embodiment in what you're teaching in a way, so if you teach a class that is already bringing in disparate influences, that's already probably helpful if you're talking about internationalization and about the various ways in which cultures can affect us. (….) The idea is that (…) the course also embodies what it teaches.

> So in other words, in the class about development psychology if you are open to bringing in ideas from outside a purely social scientific, psychology background, you're indicating that you're already doing some of what you're talking about (…). That seems to me that it gives it integrity. (….) In my case it certainly came up because of necessity and I would hate to pretend

> otherwise. It was because I had to do that kind of thing because otherwise I wouldn't have been able to teach those courses.

Matthew feels that an interdisciplinary approach can help engage a group of students who have experienced different learning environments, particularly international students. This approach, he believes, may better meet their learning needs:

> I believe that it is advantageous, when talking about international courses, to have an interdisciplinary approach. One of the reasons I think this is because the fit between subject and student isn't going to be the same in every country, well it won't be because it isn't even the same in every university here in Canada for instance, so if you have (…) international students coming into your class, they're not all going to formed academically the same way, and the more rigid pedagogically you are about certain definitions, this has to be social scientific, this has to be this kind of humanities, whatever it might be, probably the more you'll lose them as students, the less positive the learning outcome will be.

He also feels that it is part of the LIC philosophy to encourage students to gain other types of international experience through study abroad or volunteer experiences. Matthew feels that the interdisciplinarity approach of the College prepares them well for those types of experiences:

> I think that those experiences on the ground, so to speak, will always be interdisciplinary, they always will be and so the student who's already experienced that in some way will be more ready, will be more trained for that kind of an experience as they go out.

Facilitating open-mindedness

Matthew attempts to encourage open-mindedness and exposure to different cultures through the use of different techniques. He does this informally by modelling behaviour and formally through certain kinds of assignments, such as sending students to foreign restaurants where he hopes students will experience other cultural setting and 'learn across cultures'. He also tries to promote open-mindedness through the types of readings he assigns:

> Of course a person does that informally simply by setting the example of that, I think. I'm not scared to ask "How many of you are born outside of Canada?", because for me it's not a pejorative question, it's a celebratory question and if students see that it's a celebratory question then they'll participate in that kind of way of thinking about it.

> The fact that these works of literature that we use talk about different cultures is another example pedagogically, and I find it useful that one of them is an example of what we may call an indigenous Euro-Canadian culture,

being the Mennonites, but it shows that there are sub-cultures within what we would call traditional.

Program objectives and some related concepts: sustainability, multicultural, globalization, local and citizenship

Matthew refers again to the role that students play in influencing the choice of key concepts addressed in the curriculum. When speaking about one of those concepts, sustainability, he explains how he connects it to his own disciplinary background and the concept of globalization:

> I think I told you that we started from the idea of secular apocalyptic because I wanted to start with my strength which is apocalyptic and then to talk about secular apocalyptic but as we've been getting into it, I realized more and more that students wanted to talk about sustainability, it is something that is becoming more important in the world overall and it's sort of the natural outcome, either you despair or you do something, and if you're going to do something then you have to engage ideas of globalization and of sustainability. (….) Sustainability (…) sort of seems to have two major foci, one of which is local, very local and the other of which is global. And so globalization and sustainability are very much linked concepts and Loyola International College has (…) been well positioned at being a place where all of the sudden can talk about that because we have some international students coming in and we have this sort of focus going out as well.

The concepts of multicultural and intercultural, however, do not seem to be that meaningful to Matthew, at least not in the context of Montreal or the LIC:

> The two terms I have a little sticking point with are multicultural and intercultural. And I know that we're a multicultural society in Canada but I think we're certainly, within Loyola International College, and I suspect this is going to be true soon of Canada overall, (…) it seems a little odd even to talk about multicultural any more? (….) It seems to me that this is our culture, I don't know quite how to say that, but our culture is multicultural, so it almost seems like it's becoming an obsolete term multicultural, it just is who we are. (….). So intercultural to me (…) there's something that doesn't quite seem to fit. It's just that because it's so common that it doesn't really need a name.

On the other hand, the term global is meaningful for Matthew and he uses it to distinguish among types of students:

> Global, that still works because in some cases if you've got students who come from somewhere and are going back, so we had Mexican students in one of our classes, and they were bringing a unique perspective because they were not staying here, so they brought a Mexican perspective that was a little different, they certainly hung out with the students who spoke Spanish in the class and there was a common culture there, but there was also a difference

> because they were headed back. They didn't live here full time. And so I think global has more resonance for me in the class.

Matthew connects the concept of responsible citizenship to those of globalization and sustainability in several ways. Conceptually, he connects the idea of sustainable local action with the idea of understanding the global environment. In his teaching practice, he rewards local activism, which he perceives as being an example of responsible citizenship. However, he rewards it because he perceives it as being an example of an enriching learning activity:

> I think that it (responsible citizenship) is related to an emphasis both on sustainability and globalization because increasingly, to my mind, and in my experience with the students, to be a responsible citizen means to be aware of the global perspective. (….) You could maybe be responsible on a local level, a municipal level or something but in a world (…) where everything is acting so globally, where events on the other side of the planet can affect us so quickly, (…) insular thinking is dangerous.

> Just about everybody is on the fact, on the bandwagon that responsible citizenship now means more emphasis on sustainability, so that's good, I mean we're already there, we've been talking about that such sustainability takes place in a global perspective where you can talk about things like globalization, or mobilization of environmental movements for instance. But

> in any case acting locally, and that might mean being involved in sustainable Concordia, and a lot of the students are, so I would give marks for involvement in some sort of, involvement meaning learning, in some sort of an environmental organization or something like that and it's not just a civic's mark, the idea is that there's a formation taking place and your involved in that kind of thing.

Summary

Matthew has been teaching with the LIC for over five years and has had time to reflect on his teaching, adapt his techniques, and change the content of his courses. When speaking with him, he communicated his appreciation for the LIC students and conveyed the effort and thought he brings to his courses. His courses seem to integrate themes related to his disciplinary area, key concepts of the LIC such as globalization and responsible citizenship, and themes reflecting the evolving interests of his students.

Melanie McCavour

Melanie McCavour is a part-time instructor and at the time of the interview, had just finished teaching her first course with the LIC: *Biodiversity on Earth*. Melanie's academic background is in environmental sciences, specializing in bio-energy and forest ecology. She also teaches for the Department of Geography, Planning and Environmental Science at Concordia.

An interdisciplinary approach to teaching

Melanie perceives her course as being quite interdisciplinary in terms of both content and techniques used to present content. She feels that this approach successfully addresses the needs of students coming from different disciplinary backgrounds:

> Biodiversity is actually pretty inter-disciplinary in the sense that it brings in political science, history, I try to include a lot of history because I know I had a few history students in the class, certainly anthropology, the film students not so much, it was a little more difficult I have to admit, but even there, there's opportunity because you can show some film clips, I tried to include some film clips where people have tried to, you know, basically present their message through that media, English literature again is a little trickier but again is not that difficult. The book I used is really great actually it's very interdisciplinary. (….) I was very pleased with the reaction to the book. It brings in a lot of history, a lot of culture, a lot of anthropology actually in a

> way, because it discusses their personalities, and the social context in which they were living, their personal backgrounds and how they reacted to their settings, you know they were in Indonesia, mainly about Wallace and Darwin, so Wallace in Indonesia, and Darwin in the Galapagos, and along the way it presented a lot of the scientific concepts really quite well. So that was probably a major change from the previous year, they used more of a scientific textbook which the students weren't that crazy about so it goes to show you that using more of a interdisciplinary book, certainly helps the students understand the material better.

According to Melanie the interdisciplinary approach can also help to address international content:

> A lot of these regulations and economic measures that have been put in place for example for biodiversity, or climate change, they're easier to analyse and understand if you know the history behind them and how in the past they've interacted with other international bodies or other countries etc. I don't think anything out of context is actually that useful.

International aspects of the course content

When speaking about her course, *Biodiversity on Earth*, Melanie perceives the international aspects of her course as being limited to very specific elements of the outline that explicitly include the use of the word international:

> I do talk about international agreements near the end of the class once I've already introduced the students to of the background of the information they need, like the taxonomy, the framework in which to file all the organisms that we're talking about, but we do get to the point where we start talking about international agreements on biodiversity for example, the convention, the United Nations convention of biological diversity.

When I told her that some of students I had interviewed felt that the very nature of the topic was international, she agreed:

> I mean we talk about invasive species, for example, invasive species don't see any borders at all, you know it's like I always tell them, once it's on planet earth and it can survive here, we're going to get it, it's just a matter of how we'll deal with it, or how we can slow it down but we will eventually have everything here, likewise with climate, everything you know, it may go into the atmosphere here but it's going to affect climate on an international level, not just a local level.

When referring to the examples she uses to illustrate concepts in the classroom, she chooses those that are familiar to the students, who are all, according to Melanie, North, South and Central-American students. She feels that these examples will help students learn better. Nonetheless, the examples are also representative of how North-American biodiversity research functions. Research in Central or South-American countries seems to be the norm for North-Americans in her field of study:

> I haven't had too many students from outside of North and South America (…) but I've had a lot of Central and South American in the class and it's really quite enriching actually because many of the examples that I do use are from either North America, Central America or South America just because this is where we live and even those of us in the North, North America when we go to do our research etc.

Program objectives and some related concepts: international, global, multicultural, interdisciplinarity, and citizenship

When speaking about the concepts 'international' and 'global', Melanie seems to perceive that the terms have a distinct meaning when associated with an academic context. She refers to the existing partnership between the LIC and the Centre for Globalization Studies at Siena College in New York and how despite the fact that one has the term 'international' in its title and the other one 'globalization', their approach is quite similar:

> I believe that global or globalization has almost become synonymous with international certainly when we're talking about minors or classes or specializations in an academic arena. For example, there's an agreement with Sienna College in New York and Loyola International College, it's like a joint conference that's held every year, and a class that's actually taught, co-taught, a professor on both campuses, and their sister program is called Sienna Globalization. So it's pretty much the same thing. So I would say for all intent and purposes, international, globalization are pretty much synonymous in terms of the two minors at least that are offered at the two institutions.

When further exploring the two concepts, Melanie explains that she prefers the term international, at least when talking about biodiversity. Within the context of her course or even the College, she feels that the word global is inappropriate:

> In terms of the courses that are offered, I would say that I would prefer international especially since I am teaching biodiversity, just because (…) there's a context in which globalization is used that is not really representative of what the College is offering, i.e. more of a activist slant let's say, whereas international is more of a neutral term that is sort of all-encompassing. So I would personally probably prefer to stick with international. I mean globalization, it tends to be used more when you're talking about fair-trade, a lot of the political issues perhaps?

She sees the term multicultural however, as referring to a local reality:

> Multicultural (…) obviously relates to international issues but multicultural is just, you know, a conglomeration of cultures, it's really about cultural diversity rather than international issues per se and obviously we can include international cultural diversity but it could also just be for example North-American cultural diversity, so it doesn't necessarily have as much as an international context.

When I contacted Melanie with my analysis section, I received these two clarifications from her at the same time as she gave me permission to use her name. There is obviously an evolution and some confounding in the use of terms such as "international and/or global" depending on the context, whether it be the classroom, field work, or advocacy initiatives etc:

> As for global vs international, I would love to have the time to think more about this (it is lots of fun), but a few comments: when I think of biodiversity as a topic, such as the class I teach I do think of "international", but when thinking about world biodiversity, strictly, I do think of "global" biodiversity. In fact, I find that narrower, purely scientific topics tend to be described as global (perhaps explaining the economic connotation?), like global change (global climate change) whereas broader concepts and phenomena tend to be described as "international"....

> I would like you to change/add/nuance the part about international vs. global, to clarify that what I meant is that in the context of a course on biodiversity, or courses within LIC I prefer the term international, as it, after all, implies transboundary issues such as cultural and political, and biological (invasive species!), whereas global is reserved for more narrow descriptions and is used when talking strictly (scientifically?) about biodiversity. Global biodiversity is a much better descriptor of earth's biodiversity than international biodiversity, which would sound really strange.

Lastly, she explains how the term responsible citizenship is also linked to the concept of interdisciplinarity, at least within an international context:

> Responsible citizenship, well I haven't actually seen that in the mandate, but I guess it would mean being aware of what is going on internationally, and of course, this being aware would demand that you are again interdisciplinary, and you're including these topics like you know cultural diversity and history, international negotiations, etc. So I believe if I had to say it in one word, it would be knowledge, to learn, to read, to be aware of the various international negotiations that stands as who is involved, who is at stake, what are the repercussions, what are the choices, etc. To be aware, to be aware.

As a follow-up to my email she provided me with the following clarification:

> I also encourage the students to think about how their and our actions affect

people elsewhere, especially in terms of diversity (invasive species, the pet trade, "blood timber" certification schemes, etc) and climate, and have them present these often controversial topics. These decisions are always trade-offs after all.

Summary

At the time of the interview, Melanie was in the midst of administrating the final exams for her first course with the LIC and consequently had had little time to look back at the course she had taught. However, throughout the interview and in her email correspondence, she emphasizes the different contextual uses of the terms 'international' and 'global'. Coming from an academic background that is itself very interdisciplinary, it is obvious that she values this approach and integrates it into her course.

The students

Martin

I hadn't scheduled an interview with Martin. When I arrived at the Loyola offices, the student I had been scheduled to interview was not there. Martin was the only student present and without me asking, offered to be interviewed. Originally from the Yukon, he had applied and been directly accepted to both the LIC Minor in Diversity and the Contemporary World, and a major in Political Sciences. He had applied to the College because of his interest in international events and globalization. When interviewed, he was completing his 3rd semester at Concordia and had been studying part-time since 2008. He had completed three courses with the LIC: Biodiversity on Earth; the Contemporary World, and Science and the Contemporary World.

Multidisciplinarity and the international focus

Martin described the type of approach a course with an international focus should have. He generally feels that the course should permit students to be exposed to the perspectives of people from different countries and to perspectives arising from different disciplinary backgrounds:

> A holistic approach, it gives you different perspectives at looking at things from a more world citizen approach. For example the College is involved with

> the Sienna Conference New York and globalization which we got to go down there. And it brings you the American perspective on how things are viewed from that realm and I think that if I hadn't done that I wouldn't have thought about things from that angle (…) I think it (the course) needs to bring different perspectives from different fields of studies, it doesn't rely on, I guess, one lens.

When Martin provides examples of how the courses he has taken with the LIC provided an international focus, he emphasizes how a different disciplinary approach led him to step back and question his own ways of thinking. Martin argues that this approach helped him question his own ways of perceiving the world, and consequently, led him to realize that other societies must also have particular ways of thinking about things:

> So from the *Contemporary World* perspective, I took that 3 years ago, (…) it sort of made you drop all your pre-conceived notions about religion and institutions and made you look at it from almost an anthropological viewpoint and what ideas have dominated the mental territory of Canada or the world (….) It shows you how they've developed in the minds of people, and it breaks you out of the herd mentality so you turn around and see yourself as part of the society that's thinking that way and you break those bonds and it gives you a different perspective and then you understand how that connects to different countries, different societies and how every society

> has they own demographic, or the same, I guess, herd mentality that thinks that specific way.

He refers to what he perceives as being an example of introducing a global perspective into one of his classes and relates it to the idea of world citizenship:

> With *Biodiversity*, the international element in that class was talking about the invasive species and how they don't recognize international borders, and how that's just a man-made concept, and then you see in reality, in biological reality, there are no borders, there are no laws for wildlife, so it brings the global perspective to your mind and you see yourself as a world citizen, and you're only attached to the state of Canadian reality because the way the institutions have brought you up.

Martin feels that the multidisciplinary approach helps him be better equipped when facing new experiences and consequently to learn from these experiences:

> I'd say that it gives you more tools, it makes you I guess a social Swiss-army knife, a different tool for a different job and it increases your scope of abilities and knowledge to form particular experiences that you undergo and I really appreciate it.

According to Martin, the multidisciplinary approach stems from the variety of backgrounds of both the faculty and student body:

> Each professor comes from a different background, and they bring that knowledge with them, and (…) there are students from all over, from all disciplines: communications, journalism, education, political science, history, psychology, and for the most part though the professors usually stick to what they're comfortable with, they might dabble with stuff, but (…) if they're not familiar with it, they won't bring it in that much. But if a student knows something about it, they'll encourage that and they'll learn something.

The interdisciplinary approach has also influenced his way of understanding concepts introduced to him in his political science major:

> For the *Scientific Contemporary World,* we studied different scientists and the evolution of different scientific thought and it would bring the idea of natural selection into the sphere of social thinking, so you can kind of see the evolution of thought in the world as just the continuing unfolding of processes of natural selection which was a paradigm shifter to me and it applied to my political science; it changed the way I viewed poli-sci courses and dominant ways of governing and international organizations.

The learning environment: community, exchange and small groups

Martin believes that LIC students learn about international perspectives because of the conversations that exist among students from different origins:

> (The Siena Conference) really helped the Canadian students get a perspective from the American students' take, how they view Canada and then vice-versa and it was pretty neat to see our fellow students at the same level as us just from the American point of view and what we were taught in school versus what they were taught, we exchanged ideas and it was eye-opening for both, and the professors too.

Martin perceives that the dialogue or communication that exists among students is a consequence of the class size and sense of community that exists at the College:

> But everyone brought to the table experiences, knowledge from where they were from. Because I was from the Yukon, I would bring in ideas from there, and the professor would exchange and stimulate new ideas among everyone else. The girl from Costa Rica would talk about the vegetation and certain laws in place to protect endangered species, and it was really a community kind of class, that's one of the things I appreciate about Loyola College because they're so small and you have a better feeling of belonging to there, and it's more one on one, and I think you have a better sense of freedom to express yourself whereas maybe you might be a little bit intimidated to have that kind of dialogue with professors and students in a class of 100 or 200.

Exposure to different ideas also seems to be linked to the types of class assignments that are made possible by the small group size:

> Every student presented on the topics, so not only did we learn a whole wealth of knowledge about these certain things, we got to practice our public speaking abilities, which is great, which in most classes I don't do that, only in Loyola.

When comparing LIC's approach to international concepts to the approaches used in his political-science major, Martin explains that the international element is more striking in the LIC because of the learning environment:

> I've only taken one international course so far on International Relations (…) But the International Relations course I took followed more along the evolution of the thought in the field, I guess the element of international approach was there, except it wasn't as stimulating or vivid. One of the reasons I think is because of the dialogue among the students is a lot richer here, you find out who they are, where they're from, their backgrounds, and that exchange goes on, whereas in the bigger courses, you know, it's like being in the suburbs, you don't know your neighbor for 10 years, you don't talk.

Program objectives and some related concepts: international, globalization, multiculturalism and responsible citizenship

Interestingly, when speaking more generally about concepts such as 'global' and 'international', Martin refers to them in a more limited way that contrasts with the way he described the terms when speaking about his courses:

> I see globalization as being more of an economic word, more of a breaking down borders for investing and financial institutions and I see multiculturalism as being more of a meshing of cultures. (….) International? That just brings up ideas of I guess, just different countries, just maybe more of a governmental level.

When talking about the concept of responsible citizenship, Martin refers to his personal travel experience. He reflects on the sense of appreciation Canadians should have about their own country and the awareness they should have about what exists outside of Canada:

> I think that it (responsible citizenship) emphasizes the fact that when you travel, that you should be an ambassador for your country, and I think that many people don't grasp what that means, and I think it holds true to even staying in your country that you should be responsible and respectful to the institutions and the environment that you've been brought up in because for the most part the majority of people here haven't traveled that much and I've been to a few Third World countries and when you're back you really appreciate Canada for what it is, as where it's flawed, it's nothing compared to other countries.

Martin feels that the LIC promotes the idea of responsible citizenship by helping students develop an awareness of the living conditions of others. He once again contrasts the conditions of groups of people in the Third World with the educational opportunities that exist at Loyola and in Canada more generally:

> I think it alerts you to the plights of certain citizens and certain peoples not only in Canada and abroad, and talks about, for example native people on certain reserves, how they're treated how they've been treated and um steps that are being taken to increase their standard of living and that goes onto an international level on how these people are being treated in their own countries.
>
> And that idea of citizenship specifically from the point of view of this course enriches the sense of citizenship because you understand the level of quality that you have access to as compared to your counterpart say in Kenya. When I was in Tanzania, there were kids doing math in the mud, in the dirt and I guess it opens your eyes to the amount of opportunities we have in Canada and the lack of opportunities they have in their world.

Summary

Martin is someone who has traveled and for whom the LIC has helped put some of his experiences abroad into perspective. For him, the international focus of the LIC is present both in terms of international content and the development of critical thinking abilities that will equip him with the skills to learn from new situations. Interestingly, his understanding of the concept 'global' seems to be related to the context in which he discusses it and there is a clear contrast between how he explains it in the context of the Minor and his more general definition.

Charles

At the time of the interview, Charles had been studying at Concordia University for the past five years, three of which were at the LIC. He was majoring in political science and had been recruited by the LIC to enroll in the Minor. The LIC sends emails to Arts & Science students who have a GPA of 3.0 and more to invite them to apply to their program. Charles decided to apply because he felt that the College's emphasis on globalization complemented his area of interest in political science. He was also attracted by the collegiate life offered by the LIC. At the time of the interview he had completed all required courses for his minor and major and was preparing to graduate. He had taken the following courses at the LIC: Biodiversity on Earth; Borderlands Canada and the United States: Divergent Paths-Intertwined Destinies; Culture & Communication; Self, Culture and Development; and the Integrative Seminar.

Different ways of understanding the world

From Charles' point of view, university courses that include an international or global perspective should aim at helping students understand differences in perspectives. After taking the LIC courses he felt he was able to step back and understand how people's backgrounds influence their approach to different issues:

> I guess it (having an international or global focus) would be going beyond the parochial views of what you're surrounded with. (…) Concordia is kind of a

> cool school where there is a lot of different nationalities and a lot of different backgrounds (…), so the issues are thrown in your face a bit, but being at Loyola you're kind of stepping above that and seeing kind of where their background is from and you're studying more that background than the issue (…), for me it's looking at where people have come from instead of the actual issue and why they're approaching that issue in that way. (…) I guess you kinda, you start taking different things into account when you enter into a debate with someone or even an issue, I think for me that's what globalized did.

Speaking about how courses at the LIC specifically helped students become aware of the perspectives of others, Charles provides the example of the Borderlands course that helped him understand how citizens of two neighboring countries perceive and approach shared problems:

> It's (the course) specifically between Canada and the U.S. and it was studying I guess different ideas of what we had of the other nation, or country and kind of getting rid of any preconceived notions of what we had and then how issues along the border are kind of resolved, and how I guess, not really resolved but what are the kind of problems come from. So I mean a lot of the focus was on the history instead of current issues, which I kind of had a problem with, I would much rather have current issues but there's really neat seeing I guess the growth of the 2 nations, from the beginnings and kind

> of how that's formed, how we think and perceive each other now, so it was really neat we did some debates in class with, through video conference…

Interdisciplinary and small group learning environment

Charles feels that the LIC' approach helps broaden intellectual horizons because students are exposed to courses from a variety of disciplines that wouldn't normally be part of their course of studies:

> It's interesting mixing in the sciences and I really liked the Culture and Communication, I mean that's had kind of a large impact in kind of broadening my scope, the same with the sciences too because when you're stuck in political sciences you tend to forget about everything else.

Charles compares the broader scope of the LIC curriculum to the more narrow one that is provided through a particular concentration and feels that this broadening of scope helps him better understand his own field of concentration:

> So I find to have an interdisciplinary approach you're covering more ground and having a wider perspective than just poli-sci or geography or something like that. I mean you're getting other aspects of issues you're interested in, you're able to related different perspectives on that.

Interdisciplinarity is not only made possible by the representation of various discipline-based courses within the LIC curriculum, but also to some extent by the mixing of approaches instructors introduce within their own course:

> The one (science course) that I did take, the Biodiversity I thought was done really well because you're not only getting, kind of the environmental aspects, (…) I mean the different types of species and different levels and how we classify them, and kind of ideas about them, but the professor brought in I guess a different take of how we use them and kind of our needs for, ways we justify using the resources that we do and how we try to preserve them or not preserve them, and so it wasn't so much from an environmentalist type aspect, in perspective it was also from I guess it's hard to explain, ah something (…) from a social aspect that I wasn't expecting and which I enjoyed.

Nonetheless, the major interdisciplinary input seems to come from the students themselves and input is facilitated by the types of class activities:

> Where they get most of their interdisciplinary approach I think is actually from the students, where they bring their different perspectives to it and Loyola International College I guess tries to deal with a higher grade of student who, I mean who is maintaining a higher than a B- or a B, which isn't very much but it, you definitely get more of a focused student who has different perspectives so when you do presentations, I think I've done a presentation in every class, I mean you put I guess your own ideas into it.

Class activities are obviously linked to both the small size of the class, and in the case of the Borderlands course, to the specific course design. Charles perceives both of these elements as a means of encouraging student exposure to different perspectives:

> I would say they do it (introduce the international scope) by also encouraging, because of the small class sizes, they encourage debate. Through that you kind of get different perspectives and then specifically with the Sienna College, we've had a good partnership there, the Borderlands class that I did this semester, we've worked pretty closely with them and even teamed up with a student to do a project, which is kind of cool.

Charles argues that the dialogues and exchanges that are made possible through specific course design and pedagogical activities should be part of the any future LIC endeavors:

> I know Rosemarie's looking into having, working with German students, I think that's definitely where you need to take this, is try to figure out a way of just doing like a certain theme and then discussing that with students elsewhere, getting paired up with students all around the world, I think that's the way to go.

Program objectives and some related concepts: community, volunteer action, sustainability, and citizenship

When speaking about what responsible citizenship means to him, Charles defines it as the active participation within one's community. He feels strongly about the investment people need to make, leading to what he calls having an 'active share' within that community:

> So whether that's Loyola International College or Concordia University or various communities within your city, they can be whatever size, but just taking up a responsibility within that community, so you're connected more than just being associated with it.

Charles feels that as a community, the LIC demonstrates active citizenship through its sustainability initiatives and promotes a sense of belonging by offering students a place to congregate:

> I mean the great thing about this College is that we have two rooms on the 5th floor Loyola there where we can congregate and stuff like that. And this year was better than other years where people were more congregating there and discussing with each other, and meeting with each other. So I mean you're creating community there, I would like to see more people kind of get involved, I mean Loyola International College is really pushing the sustainable courses and I mean all our events try to be sustainable as possible and we have a vermi-composter there so there's different initiatives that I think could be pushed and I've been VP sustainability, and VP communications so I've been trying to get involved with it that way.

For Charles action within ones local community is what defines responsible citizenship and although he is aware that knowledge about different perspectives is important, action is what it is all about. So when talking about responsible citizenship in an international context, he does not feel it to be possible unless you become part of that 'other' local community: "I mean studying abroad I would say. I mean you're learning different perspectives, different ways of looking at issues and people what-have-you, but unless you actually get out there I don't think you're going to be a responsible citizen."

Summary

Life in Montreal and Concordia University for Charles involves engaging with a multitude of people with a variety of backgrounds and opinions. According to Charles, the LIC has provided him with the tools to understand those differences. Although he does describe some of the content of the courses he has taken, he does not dwell on the content. Instead he concentrates on the fact that he has gained a wider perspective thanks to the exchanges he has had with fellow students and professors; a wider perspective that he believes will help him approach and understand different problems in the future.

Alexander

Alexander joined the LIC when he came back from a study-abroad term with the University of Maastricht, Netherlands and realized that he wanted to be involved in something international. His newly developed interest in international development and international relations led him to respond positively to the email invitation he received from the College. Alexander's major is in psychology and at the time of the interview, he had completed 3 semesters of study with the LIC. He had taken the following courses: The Twentieth Century; The Contemporary World; Culture and Communication; Self, Culture and Development; Borderlands, Canada and the United States: Divergent Paths-Intertwined Destinies, and an independent studies course (through the Concordia Volunteer Abroad Program) recognized by the LIC as a core course.

The international focus of the LIC

Alexander joined the LIC with the expectation that he would be exposed to a global perspective on different topics. He felt, however, that this global perspective was not always present. When describing the courses that he feels did achieve this objective, he highlights that what is important for him is making comparisons between different cultures or countries:

> Development across Cultures, so we looked at child development from birth to adolescence across different cultures and that definitely, like we were

> making comparisons and like different parenting styles, even just social norms across cultures that definitely brought in what I believe in the intercultural, international aspect of if. Also I'm taking a course this semester that's called Borderlands course and we work in cooperation with a university in the United States, so this brought in all this Canadian and American perspectives, and finally also I'm going to Uganda this summer with the Concordia Volunteer Abroad Program, and they accepted my pre-departure course with CVAP, the program I'm going with, to be part of Loyola International College. So this also brought a lot of, like an African perspective to the College which was really nice.

In contrast, the reason for which he feels certain courses were less successful in achieving an international or global view, is because the content of those courses either concentrated on issues that he had already been exposed to or that dealt mainly with local issues:

> In History of the 20th century initially she mentioned that whenever we learn history here in Quebec, or high-school, CEGEP (….) she claims that it is taught in a North-American perspective and she was bringing a world view to it, like a European and North-American, for me there wasn't much difference, like I've taken that class in high school and in CEGEP again, it's kind of the same thing, so I didn't find there was much of an international perspective within that class (…). This semester I'm also taking another class, it's called the

> Contemporary World, I mean they did bring in an international perspective but not as much as I would like to have, we focused a lot on sustainability, and we focus a lot on local problems, especially involving Concordia, so it wasn't that international.

Even though he is aware of the time constraints that exist when teaching a course, Alexander feels that for a course to be truly international it needs to include content that goes beyond the confines of Europe or north-America:

> Especially in history, it's really hard to bring in the international perspective especially that we grew up and are living in North America, but maybe like have, now I think a little more about it, we did focus a little, for example watched German documentaries, so international would go beyond Europe, I guess, more focus also on how the Eastern world, the Eastern world's history and maybe that would have brought in a fuller idea of an international aspect for history, also Africa I guess, I would bring in that continent as well. But I mean we only have 15 weeks also, so it's not super ideal to teach the history of the entire world in 15 weeks.

Alexander highlights a few teachings strategies that the LIC instructors used to introduce international or intercultural aspects. He describes one strategy he felt was more successful than the other:

> He (the instructor) said in this class we probably have 20 different accents of people, because people were feeling a little bit nervous about group presentations and all that so he was trying to get everyone to feel a little bit

> better about that and I remember him mentioning that and he really, really brought in the different cultures. We had to read for example two different novels of different perspectives of, one was Tamarind Mem, so it was like about an Indian culture, a university student trying to break free from her culture, going to break free from her Indian culture going to university, and another westernized, it was a Canadian book, can't remember the name of it, of the title of the book and so he does a great job definitely at bringing in, like making us feel comfortable with interacting with different cultures, and discussing how different cultures, like for example, even social outings like having dinner with your family and what-not, he really did a good job at that.

Another assignment felt somewhat superficial to him in that it didn't provide enough in-depth knowledge about the cultures he was observing; the aim of the assignment was also unclear to him:

> One assignment that was rather interesting, at first I was kind of optimistic about it then I kind of didn't like it so much, because it was actually professor X again who had us eat at 3 different restaurants, we had to choose different cultures, restaurants, 2 of them which he chose, one was an El-Salvadorean restaurant and the other was an Indian restaurant and one of our choice, but they had to be family-run restaurants and I mean the concept is interesting, and it was fun, like easy grades and also to get, but in the end I found myself

> kind of stereotyping a little bit towards these cultures like which I didn't like you know, like I'm just making these generalizations.

Beyond course content and assignments, for Alexander the diversity of students studying at LIC represented an important part of the international aspect of the college:

> I find there's a much wider diversity of students in the Loyola International College compared to psychology. In psychology, it was always Canadian or like, mostly women actually that were in the program, and I actually made this realization, like Wow I have many more friends from all over the world, and I thought this would have happened when I first came into the university and I was a little bit disappointed when it didn't, and the College really fulfilled that aspect I thought that was missing.

Interdisciplinarity

Alexander explained that the interdisciplinary approach of the LIC was expressed both through the contributions of students from other disciplines and the courses offered representing a variety of disciplinary backgrounds:

> Having been exposed to students from a bunch of different disciplines, I mean from religion to philosophy, to sociology, anthropology, a lot of political science students, which was very different from psychology, so that's one way of bringing different disciplines all together and you get to learn about

> other disciplines just through conversations and also through discussing our assignments cause they usually, I would bring in a psychological aspect to my assignments whereas someone else might bring in, I don't know a more sociological aspect of it. Also secondly through the courses, let's see I had a history course, kind of psychology, philosophy, so I guess through the courses as well which I had (…) yeah I guess that's kind of interdisciplinary isn't it?

Working at assignments in courses that were outside his area of specialization proved to be a challenge, but one that forced Alexander to take into consideration different perspectives. The types of assignments or class exercises that he was exposed to were most likely defined by the particular disciplinary background of the instructor and partly by the small class size:

> Which was also kind of difficult at times also cause you have to adjust your mind, your mindset, so for example in the Contemporary World, it was very philosophical based and I never had a philosophy class before and it was rather difficult for me at first being able to really think out of the box and to think critically on the spot, especially since the classes are very, very small, you're very, they ask you a lot to participate in discussions.

Program objectives and some related concepts: community, sustainability and responsible citizenship

Alexander equates the idea of responsible citizenship at the LIC with the movement towards sustainability. He agrees and feels comfortable with this approach and explains how it was introduced to him though the college:

> I guess what they mean by responsible citizen is this whole, this green movement that has become more and more popular, they really focus on sustainability a lot, especially the Contemporary World class, one example that the College has, we have a compost in the College, our President is, I think she's also President of Sustainable Concordia, so we have a lot of events with them as well, and I guess they're promoting this kind of behaviour, you know recycling, and stuff like that. (….) I totally agree with that, for me that would be a responsible citizen as well, you know like, following a sustainable, having a sustainable philosophy I guess and trying to, I mean respecting our environment.

Alexander links the idea of being a responsible citizenship with the sense of community that is encouraged at the LIC. He feels that a sense of community encourages responsible citizenship through the participation in sustainability activities in the community:

> Before entering the College, I wasn't, not that I wasn't aware of it but it wasn't very much in my, like the front of my mind you know? They really, I'm very happy they really pushed me towards this, in this direction and like before this I don't know, I didn't get this sense of community in university and that sense of community really helps me towards being a more

> sustainable and more quote green person, you know? So I guess that would make me more, what's the word, responsible citizen, yeah.

The sense of community exists because of the small student population of the LIC, the general friendliness and open-door approach of the college and the fact that students have an area where they can gather:

> We have our own little space at the Loyola International College, there's three offices, (…) and they have a very open door concept, students are in and out all the time, the secretary, her assistant, they share the same office and she was a student of the College and so people are very familiar with her, we're always in and out asking her questions and what not, and then another office is kind of a study room, with a computer, and students have just like a quiet area with a library and finally there's a third room which is a lounge, just for students to hang out and so they can study there as well and it also has a library and tea and a microwave and a coffee-maker, yeah, and I guess, we're very small, it's a small College also so that also adds to the community, everyone kind of knows each other, like everyone's always hanging out, if I cross somebody from the College, I'll definitely say hi to them, and that doesn't always happen, it rarely happens in psychology, I find, that's I guess my idea of the community that I get.

Summary

It is obvious that Alexander enjoyed his experience at the LIC. He is, however, the only student that was not uniformly supportive of the approaches instructors took. What seems to be valuable to him is experiencing direct contact with people of different nationalities and the exposure to course content that deals explicitly with cultural differences or that describes and contrasts aspects of different countries or regions of the world.

Chapter V

Analysis

The main objective of this study was to gain knowledge regarding rationales that drive curricular internationalization, and understanding the relationship among rationales, broad pedagogical concepts, and approaches to curriculum internationalization. This chapter therefore focuses on identifying the key rationales that underlay the creation of the LIC; how the pedagogical concepts that evolved from the initial rationales continued to influence the current functioning of the College, and how new emerging factors interact with the original founding principles. I have also attempted to tie the concepts that have emerged through this study to the frameworks presented in the HE internationalization and globalization literature as well as the literature on curriculum internationalization.

The origins of the LIC: motivations, rationales, discourses and contextual elements

The institutional level

The case described in this document is one that illustrates the early struggles of a Canadian University to create an international program. The literature on HE internationalization highlights the importance of considering both global influences and contextual elements when trying to understand rationales for creating international academic programs. The creation of the LIC depicts the interplay between local needs and global trends. In this case, as was highlighted by the

documents and interviews, one of the main contextual elements was the need to revitalize Loyola campus by increasing the number of its fee-paying students. The increase of students was perceived as benefiting both the Loyola campus and the university as a whole: as indicated in the initial proposal for the College, the original LIC academic programs were structured in such a way as to attract international or out-of-province students to Loyola, to then be able to funnel a certain number of these students into other Concordia programs. Although responding to a local need, Concordia University also exemplifies the global HE internationalization trend of competing to recruit international students (or in this case of out-of-province students who in Quebec pay substantially higher fees than local residents). As such, the case of LIC also serves to contribute to this trend.

The second local need identified though this study is that of preserving the Jesuit-based Liberal Arts tradition on Loyola campus. The documents and interviews reflect a dedication and strong belief in the pedagogical strengths of a broad undergraduate liberal arts education. Although the creation of the LIC can be understood as responding to the local faculty's needs and desires, it also seems to illustrate an existing trend in HE internationalization. Mestenhauser (1998), for example, writes that it is a north-American tradition to use liberal arts as a place to internationalize education. As was described in the literature review, many of the disciplines that are part of a traditional liberal arts curriculum are among the ones that have defined important directions of international education (such as anthropology and psychology). Although responding to a local need and perhaps reflecting an international trend, the academic rationale cannot be isolated from the

administrative and even logistical needs of the university. The creation of a new college was linked to the structural changes going on at Concordia at the time; the documents indicate that there was a perceived need for Concordia to offer social science and humanities courses on both campuses, so as to satisfy both academic and logistical demands.

The choice to create a college with a specific international focus can also be described as being responsive to both local needs and global discourses. Faculty wanted to preserve the Liberal Arts tradition at Loyola, but had also been directed to create a new program that wasn't already offered at Concordia University. A liberal arts college, however, had been part of the university since 1978 and was located in the downtown campus. This constraint, in conjunction with the need to attract international fee-paying students led committee members to attempt integrating the trendy concept of globalization into the College mission with the hope of attracting those students. This combination of local need and global trend led to the decision to create a college with an international focus.

During this research project, I was unable to interview all of the original committee members and consequently have most probably not identified all of the elements that motivated administrators and faculty to create the LIC. However, those elements that have been identified highlight the existence of multiple elements – local and global - that seem to influence one another. The HE internationalization literature indicates that the struggles that faculty and administrators face to satisfy multiple agendas and realities seems to hold true in most institutions. The presence

of so many elements involved in the process of internationalization of HE institutions makes it difficult to conceptualize the process. In particular, the distinction between local and global influences is blurry. It becomes complicated to speak about the two influences separately because local experiences soon become part of global trends, which then in turn affect local realities.

The curricular level

The process of curriculum development is complex at any time and in the case of the LIC, committee members were faced with the challenge of building something new out of the old. Mestenhauser (1998) describes the philosophy of liberal education as one that is deeply entrenched in traditions that include Western-oriented contextual readings; a traditional content-centered canon and for an outcome "liberation of people's minds" (p. 16). He further states that this philosophy is so deeply entrenched in North-American HE that it makes it difficult to challenge. The attempt to create a new program that would preserve the Jesuit liberal-arts tradition and at the same time integrate international and global perspectives illustrates one of the many challenges of curriculum internationalization. Academic disciplines are grounded in knowledge paradigms, based on an agreed-upon set of norms, assumptions and values. When introducing new perspectives into the curriculum, faculty and administrators face the challenge of working with values and assumptions that may be in contradiction or at cross-purpose with one another.

This challenge is closely related to the issue of depth and/or breadth of curricular reform. As discussed in parts of the literature, many instances of curriculum

internationalization reflect an additive approach to curricular reform. The liberal-arts curriculum is traditionally a broad based undergraduate program. Mestenhauser (1998) believes that by concentrating on breadth of reform, internationalizing the liberal-arts program "relieves the depth of field component from pressure to internationalize the disciplines" (p. 16). In the case of LIC, the approach chosen can be interpreted as illustrating the additive approach. The curriculum consisted of courses representing the disciplines that are traditionally considered to be part of a liberal arts education such as biology, philosophy, psychology, anthropology, and history. As indicated in one interview, the committee took the fragments of what was Loyola, maintaining aspects of disciplines that were part of the Liberal Arts tradition of Loyola and embodied by professors who represented various disciplinary backgrounds. The committee also attempted to bring in pockets of international perspectives, by choosing elective courses containing international content or addressing issues of global, international or inter-cultural importance.

When trying to understand how the initial LIC curriculum was created, it is also important to take into consideration the motivations of the individual committee members who were brought together to develop the mission, philosophy and curriculum of the new college. Although their work took place in a larger context, defined in part by the constraints and needs as described above, each committee member brought with them their own experience as learners, researcher and instructors. This experience influenced their perception of what a Jesuit liberal arts education is all about. Thus the individual faculty member becomes another element

that needs to be taken into consideration when attempting to understand processes of curriculum internationalization.

Rosemarie for example, emphasized the pedagogical benefits of the liberal arts tradition such as the development of a sense of community, small class size, excellence of teaching, and the importance of breadth of education. The idea of breadth of education in Rosemarie's case is connected with the concept of multidisciplinarity, understood as the offering of a variety of courses from the humanities and social science, and science disciplines. This breadth of education encourages exposure to the perspectives of each particular discipline represented in the curriculum. In Bill's case, the Jesuit educational philosophy and approach were very influential. For him, this approach was characterized by the practice of intellectual rigor and cultural engagement. Thanks to a multidisciplinary approach, Bill felt that students would be exposed to a diversity of disciplinary tools that would help them solve problems by learning to consider issues from different points of view. In the multidisciplinary approach that was elaborated by committee members, there is an emphasis on the development of skills, intellectual or cognitive, to better understand a variety of cultural or disciplinary-based perspectives. This is also reflected in the course descriptions – each of which emphasizes the skills that the course aims to develop in students. This approach is similar to the knowledge production approach as described in the literature.

It can be concluded that the committee members utilized both what has been described as an additive approach and a knowledge production approach when

creating the LIC curriculum. When selecting the types of courses that were to be part of the curriculum, the committee chose an additive approach. However, when taking into account the pedagogical advantages of multidisciplinarity, it resembles that of a knowledge production approach. Paradoxically, although the two approaches are described in the literature as being philosophically at odds with one another, they find their origins in the liberal arts tradition that includes both exposure to a breadth of disciplines, and the development of intellectual (or cognitive) tools. The LIC case therefore illustrates how approaches can be blended when developing an internationalized curriculum. This is consistent with how Knight (2008) describes approaches. She concludes that HE institutions utilize multiple approaches when engaging in internationalization, and that the choice of approaches may evolve over time.

The LIC at the time of the study

International, global and inter-cultural perspectives in the classroom

In addition to its focus on multidisciplinarity, the LIC's mission statement refers to the integration of international and global perspectives, and to notions of inter-cultural interaction. A multidisciplinary or interdisciplinary approach that only focuses on the development of intellectual or cognitive skills is insufficient in itself to provide an international education. The tools developed through such an approach must be applied to problems related to international, global, and inter-cultural conceptual issues and real-world contexts. As described in the literature,

however, the concepts of global, international, and culture rarely have agreed-upon definitions. This is also illustrated in the present case study; interviewees assign different meanings to the same terms.

Interviewees highlighted how terms take on different meanings in different contexts. Rosemarie, for example, feels that the words "international", "global", and "multicultural" describe approaches that explain different realities, and are concepts that are inherent to a particular discipline's vocabulary. Melanie also contextualizes the use of the terms "international" and "global". She feels that the two terms are sometimes used synonymously in HE institutions. In terms of her field of interest, biodiversity, she believes that it is more appropriate to use the term "international" because of the political and economical connotations associated with the term global. When speaking more generally about concepts such as 'global' and 'international', Martin associates the term "global" with economical concepts, whereas the idea of "international" refers to notions of government and country. When he describes the concepts in reference to the College, however, Martin refers to broader ideas of differences in perspective, and world citizenship. Bill focuses on the cultural dimension of the concept "international" and feels that the term has lost meaning because it describes a reality that has permeated most peoples' lives. However, because it is part of everyday life, the importance of being able to function in different cultural environments becomes especially important. Similarly, Matthew feels that in the north-American environment at least, people are multicultural to the point that it doesn't make sense to use the term multicultural or intercultural anymore.

Given the different meanings that instructors assign to the concepts of "international", "global" or "inter-cultural", it is not surprising that each instructor has a different strategy for integrating these concepts into his or her course. Instructors, for example, include international content, or address differences in cultures as pertaining to specific themes. However, both students and instructors commented on how much of the international content and perspectives came from other students who brought their ideas into the classroom. The sharing of different perspectives and content, however, is facilitated by instructors and mediated by the types of learning activities and environment provided to the students. Examples highlighted by instructors and students include small class sizes; debates; student centered activities; cooperative learning activities; readings; modeling; interaction among students, and presentations. Furthermore, the instructors noted that each cohort of students had an influence on the choice of content and approach. The curriculum was perceived as being a work in evolution, defined to a certain extent by the instructors and students who make up the learning community.

Multidisciplinarity, interdisciplinarity, and the international focus of the LIC

It is difficult to separate teaching strategies from the concepts being addressed in the classroom, and from the general approach of an academic program. The teaching strategies described above exist within the larger multidisciplinary/interdisciplinary framework of the College. The relationship between the multidisciplinary/interdisciplinary approach, and the integration of

international perspectives, however, is not always clear. As the interviews indicated this relationship was perceived in different ways by different people. Firstly, the interviewees assign different meanings to the concepts of interdisciplinarity and multidisciplinarity. The two terms were sometimes used interchangeably and when a distinction was made, multidisciplinarity was used to refer to separate and parallel knowledge concepts, or to juxtapose tools used in different disciplines. This is the meaning that the original committee members gave to the concept, hoping that through this approach students would learn to appreciate and understand different disciplinary and cultural perspectives.

Students who were interviewed did perceive that the College offered a multidisciplinary-based curriculum. When speaking specifically about the international aspects of the curriculum, one of the students, Martin, linked the multidisciplinary approach of the program to its international focus. He felt that by being exposed to different disciplinary lenses or experiencing what he called paradigm shifts, he was able to better appreciate how different groups or societies developed certain perspectives. Martin also believed that learning about different disciplinary tools would lead him to being better equipped to deal with new learning experiences. This outcome is similar to the one De Vita (2007) argues for: the ability to think reflectively about knowledge creation and its use.

Charles expressed similar ideas and felt that the multidisciplinary approach helped broaden the scope of his knowledge. However, he appreciated his new understanding of how people's cultural backgrounds influence their approach to

different issues, helping him to communicate with people of different backgrounds. Charles' learning outcome resembles Gesche & Makeham (2008) idea of transcultural competencies, defined as the ability to recognize, reflect upon and embrace difference. Alexander on the other hand, felt that the College could have provided more emphasis on international and comparative content (similar to the idea of international competence as defined by the EAIA). When speaking about the multidisciplinary approach of the program, he appreciated the exposure it gave him to other disciplinary tools but did not make an explicit link with the international focus of the College.

From the interviews, it is possible to conclude that interdisciplinarity was understood by the instructors as the act of integrating, or combining concepts from several knowledge domains. Although the literature does not seem to refer specifically to multidisciplinarity as an approach for internationalizing the curriculum, Mestenhauser (1998) does write about interdisciplinarity. A proponent of interdisciplinarity when internationalizing the curriculum, he understands it as the translating and recoding of concepts from one knowledge domain to another. According to Mestenhauser, interdisciplinarity consists of combining and recombining, configuring and reconfiguring pieces of knowledge.

When speaking about interdisciplinarity, Matthew, one of the part-time instructors, explained that he used this approach out of necessity. For one of his courses, he used tools and concepts from the field of literature to convey concepts normally grounded in a psychological tradition. In his other course, he utilized concepts from

religious studies to introduce contemporary global and local issues to students. He felt there were definite pedagogical advantages to the interdisciplinary approach. Firstly, he felt that it gave him the flexibility to integrate different concepts or tools into the classroom. He believed that this helped him to better convey ideas to students who themselves came from various academic and cultural backgrounds. Students could relate to the aspects of the course that had meaning to them, thus helping them gain a better understanding of the issues. Mathew also felt that by being exposed to different concepts and tools, when traveling abroad students would be better equipped to solve problems, which he believes are almost always complex and multi-faceted.

Although it might be argued that the lines of demarcation between many disciplines are being blurred, some new fields of study have always been interdisciplinary. The field of ecology, Melanie's own area of expertise for example, is one that arose out of several disciplines including that of biology and physical geography. Similarly, the course that Melanie taught and considered by the LIC program as being a science course (Biodiversity on Earth), is itself a relatively new area of study arising out of several disciplinary traditions. Melanie perceived the interdisciplinary approach as being useful to convey to students both the various complexities inherent to the field and those related to international issues. From the instructors' point of view, it is possible to conclude that the interdisciplinary approach was generally perceived as providing a certain freedom to allow them to teach from their strengths, a more flexible framework to explain complex international perspectives and issues, and deal more effectively with cultural and disciplinary diversity in the classroom.

New directions of the LIC

Community, sustainability, and responsible citizenship

The promotion of the idea of responsible citizenship is articulated in the official mandate of the LIC. However, when speaking about the idea of responsible citizenship with the participants of this study, two other related themes emerged: that of community and sustainability. As became apparent through the interviews, the three themes seem to relate to one another and to other aspects of College.

First of all, Rosemarie depicted how the student-centered teaching approach and small class size creates a sense of community, enabling responsible citizenship. Rosemarie also described that being a responsible citizen meant understanding that one was also a member of the global community, with all the responsibilities that are inherent to that - responsibilities towards the inhabitants of our planet, and towards the Earth itself. She perceives a strong link between the idea of community, the sense of citizenship and responsibility towards the environment. This reflects the HE internationalization discourse of global or planetary citizenship which includes issues such as awareness of responsibilities as a citizen and as a member of the global community, contributions to society, and the idea of a sustainable future (Mallea, 2006).

As described earlier on, the concept of sustainability, although contested, has been described as a world-view or an articulation of a vision that encourages a future sustainable in environmental, social and ethical terms (Haigh, 2008). Charles and

Alexander both perceive the idea of sustainability as being linked to a sense of community and responsible citizenship. Charles feels that the LIC promotes a sense of belonging and as such, students feel they are part of a community. As a member of that community, active citizenship is expressed through sustainability initiatives. Likewise, Alexander feels that that the sense of community encouraged at the LIC led him to think about his responsibilities as a citizen, which he expresses through the participation in sustainability activities in the LIC community. As an instructor, Matthew promotes engagement in local sustainable action as an example of responsible citizenship, and believes that local sustainable action is associated with an understanding the global environment.

Another aspect of the concept of responsible citizenship is an awareness of living conditions that exist outside of Canada. Rosemarie for example, feels strongly that students should understand their privileged situation and be encouraged to help others. Martin reported that the LIC promotes the idea of responsible citizenship through their courses by helping students develop an awareness of how people outside of Canada live. Charles also emphasizes the importance of having an opportunity to exchange with students from other countries, and how he feels such exchanges should be developed.

In conclusion, the themes connected to the concept of responsible citizenship, including those of privilege, ethics, contributions to society, and the environment, are necessarily associated with concepts of exclusion and marginalization. Although it was not made clear in this study that the LIC directly addressed topics such as

exclusion and marginalization, the inclusion of responsible citizenship in its program mandate, the LIC broaches issues of power, justice and equity, coming close to the critical pedagogy approach described in the literature. Moreover, by including civic objectives, the LIC comes close to the counterhegemonic conceptualization of internationalization as described by Schoorman (1999).

Chapter VI

Conclusions and Recommendations

The case of the Loyola International College provides insight into a lived experience of curriculum internationalization. As such, the insights gained may serve to guide future academics and administrators in their endeavors to develop internationalized courses or curricula. Firstly, the case illustrates how multiple layers need to be taken into consideration when analyzing the reasons for which Higher Education institutions engage in curriculum internationalization. In this study, although several rationales for creating an international program were described, it is probably safe to conclude that those identified represent only a small number of potential sources of influence.

HE institutions are complex organizations, serving multiple roles, comprised of multiple members, and functioning within regional, national and global contexts. Motivations for internationalizing the curriculum arise out of this complexity. It is therefore not surprising that multiple rationales coexist, although not necessarily harmoniously. As can be seen in the LIC case, it can be challenging to try to meet the various demands of the HE institution. Because rationales have an impact on the educational process, it becomes important to identify and understand the implications of potential contradictions among demands. A first step is to make all rationales for internationalizing the curriculum explicit.

Schoorinan (1999) writes about the importance of taking into consideration *why* teaching and learning occurs. The reasons for which an institution will engage in curriculum internationalization affect how its members envision the process of internationalization. By process, I refer to the pedagogical discussions that take place, and the approaches that are chosen to achieve curriculum internationalization. The explicitly stated rationales for internationalization have an impact on the pedagogical discussions, which in turn influence the type of approach that is chosen. Too often the three elements are disconnected.

As was illustrated through this case, multiple rationales influence how faculty members and administrators envision the shape and mission that an international academic program will take. The rationales underlying the initiative to create the LIC led committee members to agree upon a pedagogical framework: one of multidisciplinarity grounded in the tradition of a liberal arts education. The approaches utilized to design and implement the curriculum were derived from that framework. When developing an international curriculum, it therefore becomes important to ask the "why" question, and make the connection between rationales and the process of internationalization explicit because they influence how the process of curriculum internationalization is understood and articulated.

The links between the pedagogical framework, approaches to curriculum development, and the international focus of any academic program needs to be made clear, not only during the design and development phase of the curriculum, but also throughout the existence of a program. As was noted earlier, the curriculum

consists of many interconnected elements such as learning outcomes; content; learner characteristics; instructional methods and activities; instructional resources; and assessment methods (Dezure, n.d.). Even though an academic program may be grounded in a general pedagogical framework when it is designed, there is considerable room for evolution and change within and across the different elements of the curriculum in the classroom.

Instructors, for example, who implement the curriculum in the classroom cannot always be retained on a permanent basis. It therefore becomes important that new instructors clearly understand how the pedagogical framework is connected to the international focus of the program to which they contribute. By making this link clearer, departments are better positioned to offer a more integrated and consistent academic program. The international focus of an academic program needs to be connected to a pedagogical discussion, and this discussion needs to be made explicit even after the development phase.

Students likewise need to be made aware of the link between the overall pedagogical framework and the international focus of their academic program. This link must also be made clear within the context of each individual course. If the pedagogical framework and approach is strongly defined, it becomes easier for instructors to identify the type of content that is relevant to the international focus of the program. This contributes to the consistency of the international focus of any academic program, by ensuring that both instructors and students identify and share concepts related to the international aspects of the course and curriculum.

Content becomes meaningful for students and the task of adding new content as the subject matter evolves is made easier.

Lastly, as was illustrated in this case, the type of subject matter included within a course can evolve over time. This evolution can be, among other things, the fruit of the interaction between instructors and students in the classroom. Throughout this study, the importance of the contribution of students to the interdisciplinary approach and international content was emphasized. This contribution is an important means of adding scope to course content and approach. It speaks to the issue of instructor competence in the internationalized curriculum. Instructors cannot be expected to understand all international perspectives and be knowledgeable about all international content. It also emphasizes the need to include instructional methods and activities that encourage student-to-student, and student-to-instructor interaction.

Such instructional methods and activities will help encourage the development of deeper interaction and deliberations among people with diverse backgrounds and experiences within the multicultural classroom. Instructional methods and learning activities could also include additional field experiences such as travel or volunteer activities in an international context outside the classroom to promote direct encounters with the "international". Such encounters must once again be explicitly connected to the pedagogical framework of the program, so as to make learning goals meaningful.

Some considerations for further study:

a) This is one case study of a small program. It is based on interviews conducted with seven participants (1 principal, 1 past principal, 3 students and 2 instructors). Nevertheless, the conclusions I have drawn do resonate with some concerns in the larger literature. Other case studies may enrich our narratives about the experiences of internationalization in HE institutions.

b) The committee members I interviewed were speaking about events that had occurred ten years earlier. It is quite possible that their recollections did not entirely represent what actually occurred, but instead reflected in part the experience they gained after the creation of the LIC. While taking into consideration the possible distortion due to history, it is safe to consider that the information was based on mature reflection of an on-going experiment.

c) The selection of almost all participants was based on the advice of one person; the biases of that person could have had an impact on the reasons for referring participants. On the other hand, it is a strong point for a small case study that the person who was at the origin of the program has stayed with the program and therefore there is some degree of perspective. The enthusiastic participation and guidance of the Principal of LIC can also be seen as representing a certain strength for source credibility.

d) Because of time constraints, I limited my interaction with most of the participants to one interview. Ideally I would have liked to follow-up with additional questions to add more depth to the data collected. I would also have liked to include female students.

e) A follow up study of LIC can benefit from this baseline narrative after 10 years of existence of the program at Concordia University.

Reflections on Concordia University's approach

One of the strategies identified by Concordia for internationalizing the university is to identify and increase the number of courses that include international content. In Concordia, international courses are defined as those that "clearly explore events, phenomena, history, structures, societies, and art of regions beyond Canada" (Appendix, p.2). This strategy provided very little information with regards to how existing courses should be internationalized, or how new international courses should be developed, other than by adding international content.

This approach is representative of the additive approach; it reflects the hope that by adding a certain number of courses with international content, students will end up with an international education. As has been discussed throughout this document, it is not enough to focus on content. First of all, courses must be connected to the rest of the curriculum. Otherwise the so-called international courses within each academic program will present fragmented bits of information, without any links to

the rest of the disciplinary subject matter. The curriculum will lack coherence and integration.

Secondly, as mentioned earlier, content must be connected to a pedagogical discussion, which in turn must be connected to an expressed purpose for internationalizing courses. Departments must engage in discussions regarding whether the existing pedagogical frameworks within their discipline are appropriate for addressing content related to global and international problems, or cross-cultural issues.

Recommendations

At the beginning of this study, I hoped to be able to identify some of the complex and important issues that need to be addressed when engaging in internationalization initiatives. By analyzing the LIC case I hoped to uncover a set of critical questions that would inspire curriculum committees to set up a process that ensures that members engage in a broad discussion about the potential educational benefits and pitfalls of internationalization.

I would like to recommend that departments or programs establish a policy document highlighting the process that should be followed when internationalizing the curriculum and/or internationalizing courses. The following items represent potential questions that I believe should be addressed as part of a process of (re)development of international courses:

1) What are the rationales for internationalizing our courses or curricula?

2) What possible contradictions among rationales exist, and what is the potential impact of these contradictions on the educational process?

3) What are the learning goals and objectives that derive from these rationales?

4) Are the new learning goals and objectives different than the larger program goals and objectives?; Do they fit within the larger curriculum?

5) What are the assumptions underlying the prevalent disciplinary pedagogical framework within our respective field?

6) Is the prevalent pedagogical framework useful for addressing the identified goals and objectives? Are there any alternative frameworks that would be more useful?

7) Given the pedagogical framework that we have chosen, what are the instructional methods that are coherent with the chosen framework, goals and objectives?

8) What type of content will be chosen?

9) What additional educational activities outside of the classroom can be developed within the chosen pedagogical framework so as to encourage direct experience within international environments?

Each higher education institution faces its own challenges and realities, including limited amount of resources with which to implement change. By considering questions such as those presented in this chapter, I am hoping that

curriculum committee members will take into consideration the complexities involved and engage in the discussions that will help make curriculum internationalization a fruitful endeavor for all involved.

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Appendix A

The International Profile Implementation Proposal

ASFC 2010-3M-D

The International Profile Implementation Proposal 13 April 2010

In consideration of

- *Concordia's commitment to the development of international community and presence;*
- *Concordia's unique network of international partner institutions; and*
- *The need for recognition of students' efforts in obtaining an international education,*

a diploma with the notation of "With International Profile" is proposed.

Departmental or Program Eligibility:

All programs in the university will be eligible to offer the International Profile option. Students who wish to obtain the notation must be enrolled in a participating program.

Any department or program wishing to offer the International Profile must demonstrate the capacity to do so. The Office of Concordia International will offer full consultation services to departments in order to fulfil this requirement. The capacity to offer the profile consists of the following:

1. Identification of an advisor for students wishing to complete the profile;
2. Identification of a minimum of three partner institutions, including a clear understanding of relevant programs, credit equivalencies;
3. A listing of courses which could form part of the students' program both at the international partner institution and in the Concordia program;
4. A decision whether or not to allow study at other institutions than the identified group.

Departments will be fully supported with information on partner institutions and their programs, in searching for other institutions if the current options are inadequate, and in training on the process of student exchange and international internships.

A review process will take place on a regular basis after the establishment of the programs.

Student Eligibility:

Entrance requirements:

- GPA of 3.0;
- Studying in a participating department or program

Completion requirements:

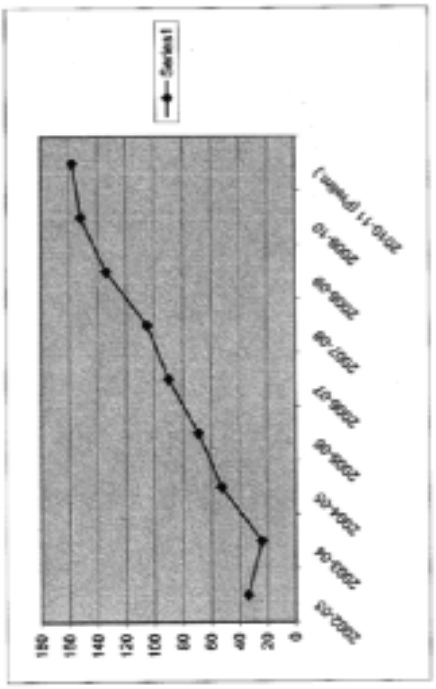
- Earn a minimum of40 points, including all items from the compulsory list (see below)
- Have a cumulative GPA of 3.0 at graduation

Appendix B

LIC Student Enrollment

STUDENT ENROLLMENTS 2002-2010

	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11 (Prelim.)
LOYC 210/2 - The Twentieth Century	14		8	16	17	23	25	24	19
LOYC 220/4 - The Contemporary World	9	N/A	N/A	14	15	23	25	27	25
LOYC 230 - Globalization and Diversity	11	N/A	8	N/A	N/A	N/A	N/A	N/A	N/A
LOYC 320/4 - Biodiversity on Earth	N/A	7		10	14	11	23	17	18
LOYC 330/2 - Self, Culture and Development	N/A	11	20			17	23	23	27
LOYC 310 Science & the Contemporary World	N/A	6		7	9	7		20	18
LOYC 340/2 - Culture and Communication	N/A	N/A	16	20	21	29	30	30	30
LOYC 420/1 - Integrative Seminar	N/A	N/A	N/A	N/A	N/A	N/A	N/A	7	N/A
LOYC 420/2 - Integrative Seminar	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	2
LOYC 420/4 - Integrative Seminar	N/A	N/A	3	2	5	4	8	4	8
PSYC 398L	N/A	N/A	N/A	N/A	9	N/A	N/A	N/A	N/A
POLI 398V/LOYC 398 A - Borderlands	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	11
Total	34	24	63	69	90	105	134	152	158
% Inc.		-29%	121%	30%	30%	17%	32%	13%	4%



Additional LIC enrollment information:

• 34 students have graduated with the minor in Diversity and the Comtemporary World from 2005 to June 2011
• 7 students have graduated with membership only since 2005
• Of all graduates, 20 were male students and 23 female

Appendix C

Examples of questions for founders:

- Overarching goals were identified for the College. How did the committee identify those goals? Were the goals identified before the curriculum was decided upon? What was the rationale for choosing these goals?
- Throughout the documentation, it is clearly stated that the liberal arts tradition at Concordia should be maintained. What does the liberal arts tradition refer to exactly?
- How do you feel the objective of maintaining a liberal arts tradition concurs with the international focus of the College?
- There is also reference to the Jesuit tradition. How is the Jesuit tradition in keeping with an international focus?
- What led the committee to choose an interdisciplinary approach for the curriculum? What is an interdisciplinary approach? In what ways do you feel the interdisciplinarity of the curriculum enhances the international focus of the College?
- How was the core set of courses chosen?
- Who designed the outlines and who developed the content?
- How were these reviewed and approved?
- How is the international scope of the College reflected in the curriculum and in the courses?
- One of the stated goals refers to the term 'responsible citizenship'. From your point of view, what does it mean to be a responsible citizen within an international context?
- In what ways is this goal being addressed through the curriculum?
- I have noticed that over the years, the terms 'globalization' and 'multicultural' were introduced to the documentation. From your point of view, what differences exist among the terms global, international and multicultural?
- In what ways does the introduction of these terms reflect an evolution in the curriculum?

Example of questions for instructors:

- How long he has been associated with LIC? What course(s) have you taught over the years. What is your disciplinary background? What attracted you to teaching at the LIC?
-
- I have noticed that over the years, the terms 'globalization' and 'multicultural' were introduced to the documentation. From your point of view, what differences exist among the terms global, international and multicultural?
-
- How are these perspectives integrated into the courses you teach?
- How does the integration of international and global perspectives affect not only the content but also the delivery of the content?
- What is your understanding of an interdisciplinary approach? In what ways do you feel the interdisciplinarity of the curriculum enhances the international focus of the College?
- How does your disciplinary background influence the way you approach your courses?
- One of the stated goals refers to the term 'responsible citizenship'. From your point of view, what does it mean to be a responsible citizen within the international context?

Example of questions for students:

- Why were you interested in Loyola International College?

- Are you doing the minor?

- What courses have you taken so far?

- What other department or major are you studying in?

- From your point of view, what does it mean for a course to have an international or a global perspective?

- How is the LIC achieving this?

- How is the international scope of the College reflected in the courses you take?

-In your other courses – in what ways are international or global perspectives adressed? Is the LIC approach very different?

- One of the stated goals refers to the term 'responsible citizenship'. From your point of view, what does it mean to be a responsible citizen?

- In what ways do you feel this goal is being addressed through the curriculum?

- From your point of view, what differences exist among the terms global, international and multicultural? Are these themes addressed in your courses?

Appendix D

List of documents analyzed

The following documents were obtained from Concordia's Archives Department:

- Letter to Secretary to Senate and to the Board of Governors US-99-4-D18
- Recommendation from the University Senate for the attention of the Board of Governors, 28 May 1999
- The Report of the Loyola College Planning Committee (ASFC 99-4M-A Revised)
- Memorandum dated October 2, 2003, to the Vice-Dean RE Proposed changes to the Academic Calendar
- Screen pictures of the LIC website:

  LIC Website page Thursday January 10, 2002

  LIC Website page Thursday January 13, 2004

  LIC Website page Wednesday March 16, 2011

- Newspaper articles:

  Bratulic, A. (1999, Feb. 11, Vol. 23). Concordia's Thursday Report

  Hum, D. (2002, Jan. 10). Loyola International College gets underway. *Concordia's Thursday Report Online*.

  Martens, A. (2006, April 20). Students consider the global impact of local actions. *Concordia Journal*, p.9

  Gedeon, J. (winter 2007/08). The Loyola College continues its namesake's humanities and social science legacy – with a global perspective. *Concordia University Magazine*, p. 13

The following documents were obtained from the LIC administrator and Principal:

- Course outlines:

  POLI398I/LOYC 398A: Borderlands Canada and the United States: Divergent Paths – Intertwined Destinies

LOYC 210/2 01 A History of the 20th Century, Fall 2008;

LOYC 210/2 01 A History of the 20th Century, Fall 2002;

LOYC 220 The Contemporary World, fall 2005;

LOYC 220 The Contemporary World, winter 2007;

LOYC 220 The Contemporary World, winter 2009;

LOYC 230 Globalization and Diversity

LOYC 310 Science and the Contemporary World, winter 2011

LOYC 310 Science and the Contemporary World, winter 2008;

LOYC 320 Biodiversity on Earth, fall 2003;

LOYC 320 Biodiversity on Earth, winter 2008;

LOYC 320 Biodiversity on Earth, winter 2011;

LOYC 330 Self, culture and human development, fall 2006;

LOYC 330 Self, culture and human development, fall 2007.

- Course proposal:

  Canada and the United States: Divergent Paths – Intertwined Destinies

- Program proposals:

  Preliminary proposal to Structure Foundation Year Courses at Loyola International College, Nov. 28, 2006

  Proposal for International Curriculum, Nov. 9 2006

- Minutes of LIC Founding Members' Meetings:

  June 20, 2006;

  November 02, 2006;

  November 29, 2006;

  February 14, 2007;

  April 4, 2007;

  December 11, 2007;

September 19, 2007;

February 7, 2008;

April 24, 2008;

September 24, 2008;

October 23, 2008;

February 9, 2009.

- LIC Progress Reports to the Dean of Arts & Science:

  Oct. 25, 2005;

  November 23, 2006;

  March 29, 2006;

  November 27, 2007;

  May, 10, 2007;

  December 2, 2008;

  June 7, 2010.

- Special announcements:

  Homecoming 2007, LIC Public Lecture;

  LIC Book Launch, Nov. 19, 2008;

  LIC Book Launch, Dec. 2, 2009;

  LIC Book Launch, Oct. 7, 2010;

  Announcement Round-table: March 5, 2010;

  Public lecture, Sep. 20, 2010;

  Film screening, Jan, 18, 2010.

  Program for Annual Siena-Concordia Globalization Conference, April 7, 2006;

  Program for Annual Siena-Concordia Globalization Conference, March 9th, 2007;

  Program for Annual Siena-Concordia Globalization Conference, March

7th, 2008;

Program for Annual Siena-Concordia Globalization Conference, March 19-20, 2009;

Program for Annual Siena-Concordia Globalization Conference, March 24-25, 2011.

- Newspaper articles:

  Christensen, J. (Fall Issue, 2007/2008). Where education means communication and community. *The Bridge*.

  Naimi, K. (Fall Issue, 2007/2008). The Siena-Concordia Globalization Conference. *The Bridge*.

  Herland, K. (2010, April 1). Fifth Concordia-Siena Conference on North American Trade. *Concordia Journal*.

  Loyola Compass. Loyola International College Newsletter, Jan. 2011, Vol. 2, Iss. 2

  Loyola Compass. Loyola International College Newsletter, Sep. 2010, Vol. 2, Iss. 1

- LIC Events summary document for 2010-2011 Academic year
- 2003 LIC planning document
- LIC Information/Marketing package 2011