

and 2013.

In relation to a publication type, the publication of choice for international education research is the journal article, with 49.3 percent of all publications. Book chapters (16.3%) and research reports (15.1%) are the next most popular avenues for publication. Journal articles have shown continued growth year-on-year—to the detriment of other publication types, for which trends are flat or in decline.

Given its interdisciplinary nature, international education research can be found in a very wide range of publications—420 separate journals and 199 separate publishers of research reports feature in the 2011–2013 data. The leading journals in this field, however, are the *Journal of Studies in International Education*, the *Journal of Higher Education Policy and Management*, and *Higher Education*, as well as *International Higher Education* (Boston College CIHE) and NAFSA's *International Educator* magazine. With six books to its credit, the Institute of International Education is the most prolific publisher, while the British Council, the Institute of International Education, and various Australian government departments have published the greatest numbers of research reports.

CONCLUSION

Just as it is a complex endeavor to gather comparative international data on higher education research centers and programs, it is equally hard to gain an accurate picture of research on international education. Although analysis of data from the IDP Database of Research on International Education is a useful starting point, a range of caveats exist in relation to the quality and rigor of the data.

Yet, this analysis provides an indication of the scale of international education research in recent years and has allowed conclusions to be drawn on trends in research topic, method, and publication type. The findings point to an uneven landscape for international education research. While the future contours of this terrain remain to be mapped, subsequent analysis incorporating 2014 data should help to identify changing trends in the landscape of international education research. ■

The Many Traditions of Liberal Arts—and Their Global Relevance

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The liberal arts are seeing a modest revival globally. In the struggle between specialization on the one hand and general or liberal education on the other, specialization has mostly won. In much of the world, higher education study is organized to prepare people for the workforce and most often for specific professions. Further, highly specialized curricula predominate in many countries—a student enters a particular faculty and nearly all of the classes are oriented toward a specific discipline, leading to graduation with specialized knowledge in that field. A few countries, such as the United States, have maintained some commitment to the idea of education for broader knowledge and intellectual competencies—the underlying concept of liberal education.

Yet, quite surprisingly, the idea of liberal education has taken on new salience in the global higher education debate. This has occurred for several reasons. There is increasing recognition that both the labor force and educated individuals require “soft skills” as well as vocationally relevant content-based knowledge. These include the ability to think critically, communicate effectively and efficiently, synthesize information from various academic and cultural perspectives, and analyze complex qualitative and quantitative concepts, among others. Further, the 21st century economy no longer ensures a fixed career path. University graduates face a diverse, complex, and volatile job market. The specialized curriculum is no longer adequate to prepare people for the new knowledge economy requires capacity to innovate and there is growing consensus that this capacity requires broader range of knowledge that crosses disciplinary boundaries—perhaps a revival of the idea underlying the European medieval universities.

So far, the modest global resurgence of liberal arts education is largely but not exclusively concentrated in the elite sector of higher education, although with considerable variation among institutions.

LIBERAL EDUCATION

There is no universally accepted definition of liberal education. Most think of it in terms of an approach to knowledge as well as in more detailed curricular terms. Liberal



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education is typically traced to Western traditions—such as Socrates’ belief in the value of “the examined life,” and Aristotle’s emphasis on “reflective citizenship.” But as discussed here, there are important non-Western roots of liberal education as well. Contemporary advocates focus on the value of critical thinking, and a broad knowledge of key scientific and humanistic fields as requirements to understand the complexities of post-industrial society. Most broadly, liberal education is contrasted to the more narrowly vocationally-oriented approach to higher education that has come to dominate much of thinking in the 21st century. Advocates argue that education is much more than “workforce preparation”—and that contemporary society demands a broader and more thoughtful approach to post-secondary education.

NON-WESTERN LIBERAL ARTS TRADITIONS

Perhaps the earliest example of an education philosophy akin to contemporary liberal education comes from China, where the Confucian tradition emphasized a general education with a broad approach to knowledge acquisition. Two key Chinese education traditions, the Confucian *Analects*, dating back 2,500 years, and traditional Chinese higher education that dates back to the Eastern Zhou dynasty (771-221 BCE) have elements of what might be called liberal education. The Five Classics, as they were known then, were featured books that covered many “fields of knowledge.” At the same time, Confucian higher education prepared students to take the imperial examinations for the civil service—examinations that included some general knowledge. Thus, the Chinese higher education tradition emphasized a broad interpretation of the meaning of knowledge, while adhering to the Confucian ethical and philosophical tradition.

While rarely considered, there are some similarities in approaches to the philosophy of education found in Western antiquity and in Confucian ideas. Confucius believed that humans were inherently good and thus the purpose of education was “to cultivate and develop human nature so that virtue and wisdom and, ultimately, moral perfection would be attained.” While institutional structures, curriculum, and the purpose of higher education no doubt differed from the contemporary understanding of liberal education, an argument can be made that a commitment to developing students with aptitude that reflected a broad array of knowledge areas links the Chinese higher education to modern ideas about liberal education.

It is also significant that today’s *gao kao* national university entrance examination is a successor to the imperial civil service examinations. While the *gao kao*, much criticized yet still the norm in China, is hardly compatible with current concepts of liberal education; it, like its imperial predecessor, requires the student to have a broad knowl-

edge base.

In a different context and with very different intellectual roots, Nalanda University, flourished in northeastern India for almost a millennium until 1197 CE. Reflecting both the Hindu and Buddhist traditions, Nalanda hosted lectures by the Buddha, and at its height had more than 10,000 students and 1,500 professors. While the curriculum focused primarily on religious texts, broader knowledge was also taught and the university welcomed students and scholars from many intellectual traditions. Buddhist philosophy defined education as a means of “self-realization” and a process of “drawing out what is implicit in the individual” by gaining knowledge that would free a person from “ignorance and attachment.” Like the Confucian tradition, Nalanda is another example of a philosophy with a specific focus—in this case on religious knowledge—but with understanding belief that meaningful education also requires broader disciplinary perspective.

Yet, quite surprisingly, the idea of liberal education has taken on new salience in the global higher education debate.

The oldest continuously operating university in the world is the Al-Azhar University in Cairo, Egypt. Established in 975 CE, the university has been among the most important centers for Islamic thought since its founding. From the beginning, Al-Azhar not only focused on Islamic theology and Sharia law, but also on philosophy, mathematics, and astronomy as they related to Islam. In the 1870s, the university added science faculties as well. At other post-secondary institutions in much of the Islamic world, the curriculum was based on Islamic concerns but often included other subjects in the sciences and arts—recognizing that comprehensive knowledge was necessary for an educated person, reflecting a unified philosophy of education.

As illustrated here, in many classical non-European higher education traditions, institutions and educators were committed to a curriculum that included a wide range of disciplines and knowledge. While the foci, organization, and specific requirements of the curriculum varied significantly, these traditions illustrated a commitment to understanding reality from a range of intellectual traditions.

CONCLUSION

In the contemporary, and so far modest, reconsideration of the liberal arts globally, rich, non-Western traditions have been largely ignored, even while the debate is taking place

in Asia. The current motivations to reconsider higher education curriculum are related to 21st concerns and the need to respond to the needs of the labor market, but the underlying verities of liberal education remain as valid now as they did in the time of Confucius, the Buddha, and Islamic sages. ■

Neo-Nationalism: Challenges for International Students

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There are more students studying outside their borders than ever before, with numbers doubling over the past decade, and forecasts that these numbers will rise even more rapidly in the years to come. Yet, with the rise of international demand, come added challenges for universities seeking to become more globally adaptive to their internationally diverse students. While some cultural adjustment is to be anticipated, what international students might be less prepared for are difficulties that are attributable less to any shortcomings of the student, but to the shortcomings of the home environment. Despite institutional leaders' best efforts, members of the university and local community might not be prepared or willing to welcome those perceived as outsiders. Resistance against international students has been well documented in various media outlets, in the form of discriminatory acts, from subtle stereotyping to physical attacks.

Although most international students have a very positive experience studying abroad, there are others who suffer silently. Based on some recent survey research of international students across seven universities in South Africa, when asked to whom they would report if they encountered unfair treatment, 32 percent indicated that they would not report to anyone.

RISE IN REGIONAL MOBILITY

With the rise in global mobility, there has been a rise in regional mobility as well. International study within one's region is occurring most notably within the European Union, but regional study is also taking place in East Asia, Latin America, Southern Africa, and other parts of the world. Due to regional cooperation agreements, improved university quality, and increased cross-border travel, there has been

an emergence of regional hubs that are attracting increasing numbers of students seeking an international degree, but desiring to stay closer to home. With this phenomenon, one might suppose there would be fewer discriminatory concerns for those maybe appearing less like "foreigners" abroad. Challenges such as language barriers, homesickness, and cultural adaptation might be assumed to be less troubling for those from neighboring countries than those from more distant regions. However, this is not the case.

NEO-NATIONALISM

In the United States, international students from non-Western and developing countries tended to report more unfair treatment and hostility than students from Europe, Canada, and Australia, which I describe as forms of neo-racism. Neo-racism is discrimination not solely based on biological differences, but also includes differences in culture in this postcolonial era. Neo-racism would help to explain why students from China, for example, might encounter a very different set of troubles in the United States, in comparison to Chinese American students. Neo-racism, however, would not aptly apply to international students being discriminated against within their region. As such, my latest research has uncovered a new form of discrimination that has less to do with one's race and more to do with one's nationality. Whereas nationalism refers to identification with one's nation, neo-nationalism, like neo-racism, extends this concept to the new global economy. Simply put, neo-nationalism is defined as discrimination based on national identity. With increasing internationalization, national identity is being reintroduced and reconceptualized as forms of global competition. That is, neo-nationalism has the potential to negatively impact an international student's experience, particularly in studying in one's region. Negative treatment might occur even despite sharing the same race as the majority culture, and may even result in worse treatment compared to a student from a different race and geographical region.

CASES OF SOUTH KOREA AND SOUTH AFRICA

South Korea and South Africa are two emerging market countries that have both experienced major increases in immigration, including from international students. These countries play significant roles as regional hubs, providing international higher education to nearby countries. Among both overall migrants and cross-border students, the major source of these populations comes from shared borders. Meanwhile, both South Korea and South Africa, much like the major global destinations of the West, have also been subject to negative reports of hostile treatment targeted against unwanted "foreigners."