



diversityabroad

THE GLOBAL IMPACT EXCHANGE

A Quarterly Publication of Diversity Abroad

FALL 2018 EDITION

**HIGH-IMPACT PRACTICES &
GLOBAL EDUCATION:
LEVELING THE PLAYING FIELD**



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**INNOVATION
COMPETITION**

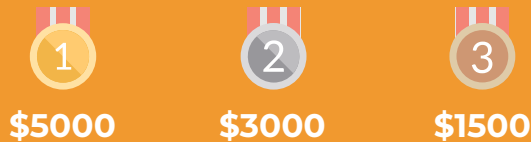


SHARE YOUR INNOVATIVE IDEAS

Apply to the Innovation Competition — Prizes Available!

The Diversity Abroad Innovation Competition, sponsored by CAPA The Global Education Network, invites proposals from professionals and students with outstanding ideas and programs that support globalization efforts on campus and abroad.

Selected presenters will compete during the opening plenary of the 7th annual Diversity Abroad Conference on March 3, 2019, in Boston. Presenters will be judged by a panel of experts in international education for awards of:



Application materials are available at
conference.diversitynetwork.org/innovation-competition

Proposal submission deadline: December 3, 2018 11:59pm PST

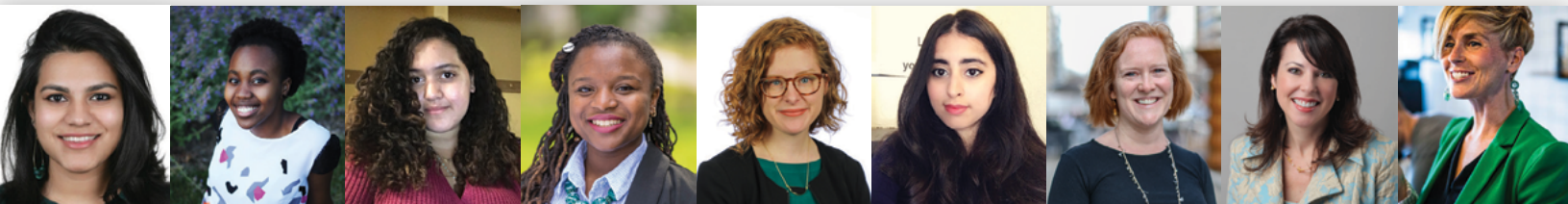


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PUBLICATION INFORMATION



The Global Impact Exchange

*A Quarterly Publication
of Diversity Abroad*

The Global Impact Exchange quarterly publication serves to advance domestic and international conversations around diversity, inclusion, and equity in global education with respect to the thematic focus identified each quarter.

Acknowledgments

A special thank-you to members of the Diversity Abroad Network consortium for supporting thought leadership at the intersection of global education and diversity, equity, and inclusion.

Fall 2018 Edition:

High-Impact Practices & Global Education: Leveling the Playing Field

Published November 2018

What role can [Diversity/Global Learning](#) play in advancing academic, personal, and post-graduate success for our students? Research around the potential benefits of high-impact practices—such as Diversity/Global Learning—especially for underrepresented minorities, low-income students, and first-generation college students, is both promising and inconclusive. As educators and administrators committed to equity in global education, how do we create educational conditions and practices that deepen learning and engagement to promote tangible success for our students? What additional factors might global educators incorporate into existing approaches to enhance Diversity/Global Learning? How can research on this topic inform program design and other key components of Diversity/Global Learning experiences? What innovative models might we consider to facilitate student success?

THE DIVERSITY ABROAD NETWORK



Diversity Abroad's membership consortium, the Diversity Abroad Network, is the leading professional consortium of educational institutions, government agencies, for-profit and non-profit organizations who share Diversity Abroad's vision that the next generation of young people from diverse and underrepresented backgrounds are equipped with the skills, knowledge, and global acumen to thrive in the 21st century interconnected world and global workforce. Thanks Diversity Abroad Network members champion policies and practices that advance diversity and inclusion in global education and connect diverse students to educational and career opportunities.

The Diversity Abroad Network connects its members to the good practice guidelines, professional learning & development opportunities, and advising resources needed to ensure that all students have equitable access to and are adequately prepared for meaningful global education opportunities. Through its member consortium, Diversity Abroad leads the field of global education in advancing diversity and inclusive excellence by:

- Developing Diversity & Inclusive Best Practices
- Championing the Importance of Equity & Inclusion in Global Education
- Facilitating Professional Development & Networking Opportunities
- Fostering Assessment & Research
- Developing Practical Tools for Inclusive Outreach, Advising, & Instruction
- Connecting Diverse Students to Resources that Support Global Learning

MEMBERSHIP

Diversity Abroad Network members support the mission and goals of Diversity Abroad through collaboration on projects, data collection, sharing resources, participation in task force groups, and membership dues.

Membership also supports the important work that Diversity Abroad engages in to provide institutions and organizations with the good practice guidelines, research, resources, and learning opportunities essential to provide equitable access to global education. Additionally, Diversity Abroad Network members are able to share successful practices, recommendations, and experiences, which allow them to play an important role in shaping Diversity Abroad's activities and advocacy.



LETTER FROM ANDREW

CEO & Founder of Diversity Abroad




This fall millions of students began or continued their college career on campuses throughout the United States.

Some attend community colleges, while others are pursuing their education at Ivy League schools. They come from diverse ethnic, socioeconomic, and generational backgrounds, yet for the most part they and their families share similar goals and aspirations: that after completing their higher education experience they will have the skills, knowledge, critical thinking ability, and experience to be successful—personally and professionally—in the 21st century.

Students and their families choose a college or university—and invest their time, energy, and resources in it—with the expectation that the faculty, staff, and administrators who work at the institutions will support their success. With this expectation from students and their families, coupled with public and government pressure to demonstrate a return on investment for those who pursue higher education, many institutions have rolled out a variety of programs intended to support their students, particularly those who are first in their families to attend college, students of color, and those from lower socioeconomic backgrounds. Considering this dynamic, it is imperative for professionals who work in international education to embrace the reality that they are well positioned to be part of the infrastructure that supports the academic success, interpersonal growth, and career readiness of their students.

To be certain, few if any students go to college or university simply to pursue international education. However, global learning opportunities and other related practices are correlated with positive academic performance, thus supporting their aspirations for higher education and serving as a vehicle for achieving institutional goals pertaining to student success. High-Impact Practices, which include education abroad, are a series of practices designated by the AAC&U that when properly administered have the potential to positively impact student outcomes. In some cases the positive impact of such practices is even more profound among at-risk student populations. This places professionals who facilitate global learning programs in a strategic position that both allows them to directly support the success of their students and champion the initiatives of colleges and universities.

To successfully leverage global learning opportunities to help students achieve their academic and career goals, as well as support the strategic direction of institutions, the field of international education must administer global programs in a way that maximizes their impact. Professionals can achieve this by approaching their work through a diversity and inclusive lens. From a diversity perspective, armed with the knowledge of the impact of global learning programs on student success, the field of international education must continue to strive to ensure that the demographic of students participating in global programs reflects the demographic of students enrolled in their college or university. We cannot embrace the benefits of global programs on academic success, interpersonal growth, and career readiness and at the same time be complacent with the fact that students from diverse and marginalized

A decorative graphic consisting of several light blue circles of varying sizes connected by thin, light blue lines. One circle is at the top left, another at the top right, a larger one in the center, and another at the bottom left. Lines radiate from the central circle towards the other circles and also extend outwards.

backgrounds are not participating in these opportunities in representative numbers. However, it goes beyond the numbers. For high-impact practices to be successful they must be implemented with an equity-minded approach. Thus, simply offering global learning opportunities and increasing one's 'numbers' does not in and of itself mean this will be a high-impact practice. Programming such as education abroad must be administered in a way that supports the success of not just the 'traditional' student who pursues such opportunities, but also for a growing and diverse population of students who also want access to such programming that will support their goals.

The future of the field of international education is bright, but its continued success will in part be dependent on how well it is able to demonstrate its applicability to a wide demographic of students and its ability to support the overall goals and mission of the academy. Given that global programs can be a high-impact practice, the field is well positioned to successfully take on this mandate. However, to do so diversity, equity, and inclusion must be integrated into each aspect of our work. As you read through the articles in the Fall Edition of the Global Impact Exchange I encourage you to consider how you can support student success through global learning opportunities.

INCLUSION BY DESIGN: CREATING A SENSE OF BELONGING ABROAD

EVELYN LUEKER	Education Abroad Diversity & Inclusion Specialist	San Diego State University
DR. AARON BRUCE	Chief Diversity Officer	

Preparing students to become successful leaders in a highly diverse and globalized society is a priority for universities and industry. As educators developing student leaders who represent a diverse, empowered, and interculturally competent world, it is our responsibility to create study abroad programming which is inclusive by design. The future of excellence in our field will be determined by the ability of our practitioners to shift from the deficit-based pedagogy that strongholds underserved student methodology (Ladson-Billings, 2014; Tillman & Scheurich, 2013) to asset-based program development (Willis, Wick, Rivera, Lueker, & Hernandez, 2018). The deficit model of education when applied to study abroad views diverse students as deficient, defective, or in need of fixing, or lacking knowledge or skills valued by mainstream society.

Diverse Student Identities Are Not Our Issues; They Are Our Assets

To mobilize this asset-based pedagogy, new strategies are required to help all students gain a greater sense of belonging—both domestically and abroad (Humphrey, 2017; Waldrep, 2017). **This asset-based pedagogy is creating a new wave of international education programs that validate, honor, and challenge diverse and intersecting student identities.** Using a study abroad program specifically created to serve diverse identities as our guide, join us to explore how to create asset-based programming, culturally responsive programming, and lessons learned from our experience along the way.

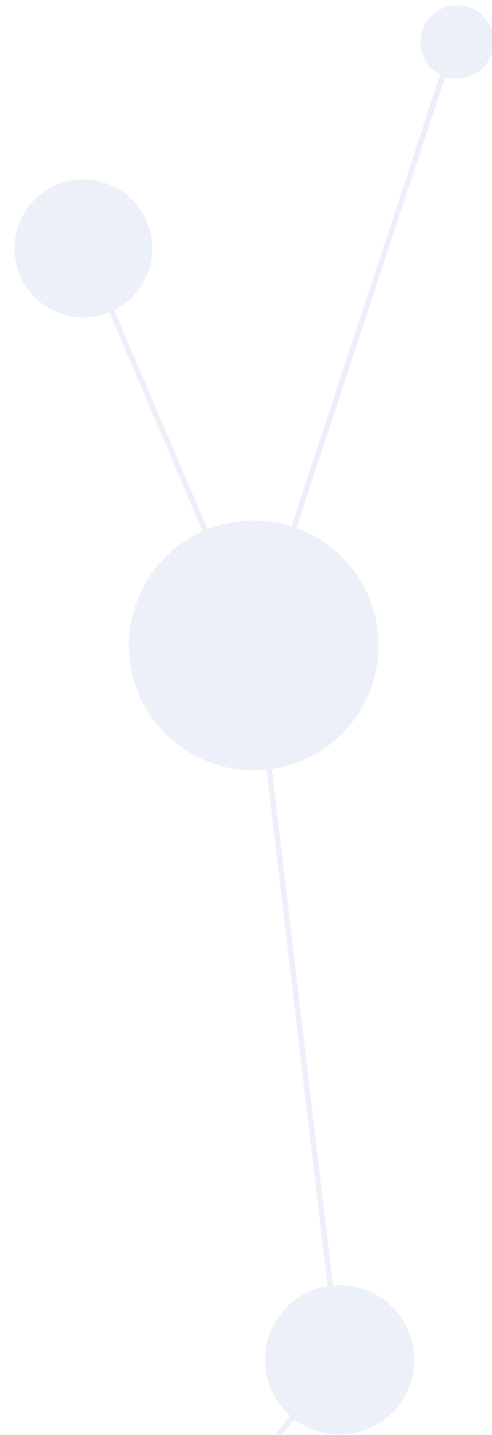
Our first step in creating inclusive programming should be addressing the needs of **all** of our student identities. There is already a full menu of courses and services available to serve the current majority of our study abroad students. We must invest the time and energy to create programming and support that addresses the unique identities and lived experiences of diverse student populations. Some practitioners will argue that this premise goes beyond the responsibility of leading their program. However, at absolute minimum it is our legal liability to provide their emotional and physical safety. These necessities fit hand in hand with the need for social and cultural wellness, which support an inclusive study abroad experience. A common question in diversity and inclusion work is: “Can you design an inclusive

study abroad program without knowing the identity of your participants?” Our answer to this is empathy mapping.

Empathy mapping and other student needs analyses are essential tools for study abroad practitioners who design inclusive curriculum. This curriculum will increase students’ sense of belonging rather than perpetuate feelings of otherness (Staszak, 2009). If we design a program before knowing the identity of our participants, are we ready to be flexible with that programming pending the outcome of our student needs analysis?

Considering equity and profitability, practitioners who fail to address diverse student expectations abroad will not be able to compete in the future. The lived experiences of diverse students bring unique and invaluable perspectives to our programs. However, it is important to remember that the responsibility does not fall on the student to teach us about their identity (Morgan, 2014), but rather it is our responsibility to create programming that speaks specifically to the student’s identity. The “othering” that historically underserved students sometimes experience at home should not be perpetuated abroad.

San Diego State University has implemented a Dominican Republic (DR) short-term Faculty-Led course catering to our African American male population. However, students with diverse and intersecting racial and ethnic identities, and students with varied abilities, have also benefited from the identity-first approach of our program design (Be International, 2018). Guiding students to find meaning in self-discovery through their encounters with new countries and cultures is a foundational theme of the course.



How to Be a Culturally Responsive Guide in Study Abroad

Once you have identified the needs of your students, how do you identify culturally responsive ways to address them?

1 Preparation: Finding allies and seeking relevant views of the terrain. As practitioners, can we create culturally responsive programming for a community we are not a part of? **The answer to that question needs to be yes.** Whether they are affinity center staff on campus, or community members in our destination country, identifying allies is key.

Identity- and asset-based program design can improve every step of your students' journey abroad. Even as early as their application and pre-departure process your students can begin the exploration of their own identities. For this DR program, we have designed pre-departure material to introduce the types of introspection and negotiation of identity, power, and privilege that we explore abroad. Samples of these reflection and group discussion prompts include: "What parts of their identity will be validated by their experience, what parts will be challenged? What do they consume at home and what will they consume abroad? What does it mean to be American, is this an identity they accept, reject? What lens do they see the world through at home and are they prepared to borrow someone else's? Are they prepared to be flexible with their identities?"

These questions seek to empower our students, reversing the deficit-based pedagogy that indicates that they need extra help to compete with the majority of outbound students. Pedagogies that speak assets-based narratives, such as Yosso's (2005) *community cultural wealth* model, demonstrate students' transferable skills of



aspirational, navigational, and familial capital—skills that position them to be particularly successful in, and empowered by, studying abroad (Willis, Wick, Rivera, Lueker, & Hernandez, 2018; Waldrep, 2017; Yosso, 2005).

2 Facilitating Exploration: Helping students to borrow a lens and using it to make meaning that matters to them. Once we have identified our new students' needs, or our own need to better understand their needs, we have the paint needed to refinish our program in a way that will validate, honor, and even challenge new-to-us student identities. In addition to valuing the voice of our diverse participants, holistic development depends on participants realizing and appreciating diverse realities.

The success of the DR experience is based on appealing to the cultural interests of the group, exploring their ideologies in this unique context, then giving them a global arena and a brave space (Boostrom, 1998) to refine their perspectives. Black Lives Matter is a popular topic of discussion for African American collegians. Our role isn't to dismiss the topic: we organized forums with Dominican collegians around the topics of racism, colorism, and African identity. The rich conversations created powerful bridging opportunities through a cultural lens. Hair care abroad can be a challenge for some students. We sought to make the topic an asset and not an issue. Our Dominican network located a natural hair salon our students could visit. What began as trying to create a culturally relevant and responsive site visit turned into a full-on empowerment session in a salon. Black feminism abroad, mental colonization, and natural hair as a political and social statement were woven into the course content. Our program returns to the same salon every year and it is always an acclaimed highlight for our students.

3 Guided Reflection: After we point out the relevant goodies abroad, can we guide our students through understanding it all? Culturally responsive guidance abroad is an important tool in assisting students in deconstructing or finding meaning in unfamiliar encounters (Bruce, 2012). Creating brave spaces abroad or learning environments that encourage students to engage with culturally responsive guides and with one another around controversial topics with respect and honesty is pivotal. Studying abroad involves risk, but the process of giving up a former perspective in favor of a new way of viewing the world requires support. These valuable conversations happen during study abroad as well as upon re-entry.

In addition to validating, honoring, and challenging our students' rich identities, the golden ticket to inclusive excellence abroad is our ability to leverage these experiences to create teachable moments for our entire group. Imagine walking together down the same street of another country. We would likely notice different things on the street; we may notice things that others don't see at all. Underrepresented students have different realities abroad (Willis, 2015). Whether we share cultural similarities with our students or not, we must identify that their lived experiences determine their reality and their view of the street. We have to want to see their version of the same street. Cultural guides are inclusive practitioners dedicated to knowing what to look for on that street which may validate students' identities, or might challenge them. Part of the role of a local country director is to understand what to look for in that unique context. In addition to the general course content, we should be flexible enough to offer our students local guidance as it relates to their identities. Being able to see the street through multiple lenses of identities is what makes exemplary guides. And being a guide means we are willing to invest the time to figure out how to make their experience matter, and matter specifically to them. Do we understand and appreciate their interests enough to help them deconstruct their experience abroad through the lens of their identity?

Even with empathy mapping, asset-based pedagogy, universal design learning, and a full culturally responsive guide playbook, creating a sense of belonging is impossible without trust. Trust takes time. It requires energy and effort and venturing outside of our comfort zones. Building curriculum grounded in asset-based pedagogy is the first step in earning trust (Bruce, 2012).

Students are choosing universities and study abroad programs based on climate. As our community of learners with diverse identities, varied levels of ability, and socioeconomic backgrounds grows, the success of **all** students hinges on our ability to create inclusive study abroad curriculum. Inclusion is not optional: Creating programming that validates, challenges, and honors diverse identities is key in positioning our students to thrive domestically and globally.



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OVERCOMING SELF-SEGREGATION: HOW MINORITY STUDENTS CAN TRAVEL BEYOND THE LIMITS IMPOSED BY THEIR NATIVE CULTURE AND THEMSELVES THROUGH STUDY ABROAD

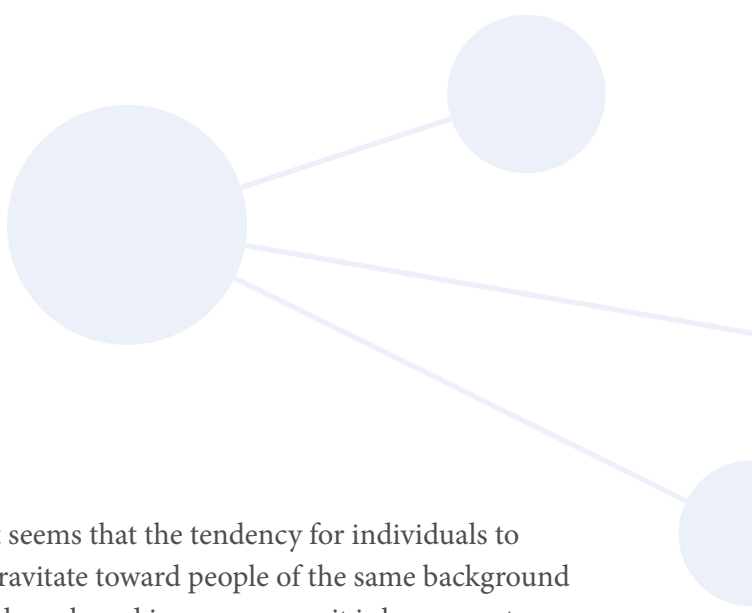
MARYLISE CAUSSINUS, PHD

Paris Noir Study Abroad
Program Coordinator

Texas Southern University

This article discusses the findings gathered while observing and following up with four groups of various HBCU students who participated in the Texas Southern University Faculty-Led Paris Noir Study Abroad program since 2015. After introducing the concept of self-segregation in an international context, we will define the cohorts we surveyed, then share some common group dynamics among those groups who self-segregated and those who did not. Finally, we will show how the program encouraged students to set lifetime goals in their quest for success.

Self-segregation is the deliberate decision for a religious or ethnic group to separate from the rest of society, which can lead to the lack of normal societal interactions, and cause a form of social exclusion. In today's global society, "Diversity is often touted as highly desirable. Indeed, in professional contexts, we know that more diverse teams often outperform homogeneous teams. Diversity also increases cognitive development, both intellectually and socially. And yet actually encountering and working through diverse viewpoints, experiences, and perspectives is hard work. It's uncomfortable. It's emotionally exhausting. It can be downright frustrating. Thus, given the opportunity, people typically revert to situations where they can be in homogeneous environments. They look for 'safe spaces' and 'culture fit'. Systems that are 'personalized' are highly desirable. Most people aren't looking to self-segregate, but they do it anyway".¹



It seems that the tendency for individuals to gravitate toward people of the same background when abroad is common, as it is human nature look for the familiar in an unfamiliar setting. However, studying abroad gives college students the opportunity to really immerse themselves into a new culture, and in order to be accepted in the TSU Paris Noir program, students must be willing to blend in and make efforts to interact with locals.

¹ "Self-segregation: how a personalized world is dividing Americans." Danah Boyd, *The Guardian*, January 13, 2017.

Our observations focus on the four following groups:

Group 1 (2015): 1 Hispanic female, 4 African-American females, and 2 African-American males

Group 2 (2016): 1 biracial female, 1 African female, 1 African-American female, and 4 African-American males

Group 3 (2017): 5 African-American females

Group 4 (2018): 1 Hispanic female, 3 African-American females, 1 African-American male, and 3 Hispanic males

All groups were diverse in terms of ethnicity, gender, age, and classification, except group 3. Coincidentally, group 3 tended to self-segregate the most, while groups 2 and 4, the most diverse, interacted with locals the most.

Students were asked to describe their experience orally, in daily conversations at the beginning of classes or during field trips while in Paris, as well as in writing, in the form of essays on their last day. Approximately two months after they returned to Houston, they shared their impressions with the rest of the university through academic presentations at the *Paris Noir Reflections* ceremony, where they received their certificates of achievement.

The methodology used in our research was that of the ethnographic interview², a type of qualitative research combining immersive observation with one-on-one directed interviews, which allowed us to identify cultural domains after asking open-ended questions such as: “How did you feel about the city and its people?”, “What did you learn on your day off?”, and “What did you expect before

going to Paris? Was your experience different from what you expected”?

On the one hand, it seems that self-segregation is a tool encouraging group affiliation and bonding, ensuring group solidarity and greater control over group dynamics. This was the case for group 3 members, who reacted to any incident through a conflictual reading lens of “us vs. them.” For example, when unfortunately verbally harassed on the metro, the group decided it was because “they were Black,” and not because the belligerent person was inebriated or mentally impaired. When they found out that French admirers of Josephine Baker’s were maintaining her artifacts and history at her former Château des Milandes estate, the group expressed their disappointment at “white people exploiting a black woman’s legacy,” when those “white people” actually founded a non-profit organization. Last but not least, none of the group members seemed to notice the many French interracial couples or children, but when they found out that the Black French guide’s girlfriend was from the Antilles like him, the group leader shouted “Black love” in the street, and the group members cheered and congratulated each other. Such racially biased behaviors did not stem from French locals, but from two outspoken individuals in the group, who used their “Blackness” as cement to unify the group.

On the other hand, relating to one’s peers can turn self-segregation into opportunity. During the stay of group 2, two African-American students from Tulane hosted at the same housing center in Paris chose to remove themselves from their group, and joined the courses and activities designed for the TSU Paris Noir students. In doing so, they exposed themselves to academic and cultural contents on which they would have missed out, had they stayed with the non-minority students in their program. In the same vein, by reclaiming their African roots, the group 3 members attended the

² Spradley, 1979.

Afro-punk festival during their day off outside of the program, and had stimulating exchanges with Francophone members of the African diaspora.

However, students in other groups made the choice of diversity, which shaped their experience positively. Even if they initially felt overwhelmed as a minority in a new place, some students had to take it upon themselves to get over that feeling. Several individuals in groups 2 and 4 looked for their own Paris beyond their peers. In small groups, they experienced local venues where they interacted with French people their age and made friends with whom they kept in touch via social media. As individuals, they also had their own experiences, mostly in restaurants. For instance, an African-American male from group 4 went “to enjoy authentic pizza” by himself, because some of his ancestors on his mother’s side originated from Italy. Similarly, an African-American female from the same group described her experience in a French bistro, and how hard she had to struggle to avoid self-segregation, in an essay entitled “My Moment in Time.”³

Following up with alumni, two African-American males from group 1 moved to New York, where they are pursuing MFA programs, and one African-American female started teaching English in the French government’s Teaching Assistantship Program in France. Out of the two African-American males from group 2, one moved to Paris to prepare a Master’s in International Diplomacy,

and one has been per-forming with various theater companies statewide. Out of group 3, one of the five African-American females returned to Paris with group 4 and is now applying to graduate art programs at L’École des Beaux-Arts and Parsons. All these Paris Noir alumni credit the Paris Noir program in the bold academic and professional choices they made after graduating from TSU. Their unique immersion in Paris helped them “step out of their comfort zone.”

Our observation of 4 cohorts of TSU Paris Noir students demonstrates that self-segregation seems like an easy way to cope with the challenges of study abroad at first, as it may be used as a unifying force for some. Nevertheless, there is no success without risk-taking, and taking the risk to overcome self-segregation leads to rewarding choices that impact long-term academic, professional, and personal paths.

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³ “Growing up in Chicago, IL I was always warned about going out alone. For two reasons: one I was a female, and two I was a black female. But I have always loved to go on adventures alone. While in Paris I thought I would take a moment and [...] fill my quest for real French food [...]. Now I will be honest the first thing that pop into my mind was “Who Does This Black Girl think she is walking into The Maison Péret?” Let alone who is she to order escargots, Salad and Wine? But it was also in that moment that I realized I had a unique opportunity. Most of my life I was taught by the world how I should view the things around me and myself. But today I was determined to change the narrative. I walked in and with my very little French ask for a table sat down and ordered my escargots, salad and wine. I was so nervous not because the people were not friendly but be-cause I was trying to hide the idea of being black. I wanted to blend in and enjoy my Moment in Time, because I know once I went back to America it would go back to normal. So that what I did, I enjoyed escargots for the first time, which was actually really good once you get past what they are. And for A Moment in Time I was simply happy being Just Me Enjoying My Moment In Time!”

ENHANCING GLOBAL EDUCATION AND RESEARCH PRACTICES FOR UNDERREPRESENTED STUDENTS IN HAVANA, CUBA

MEGAN STROM	Assistant Professor, Global Cultures & Languages	University of Wisconsin La Crosse
OMAR GRANADOS	Associate Professor, Global Cultures & Languages	

As institutions of higher education address the opportunity gap for minority and first-generation students, our understanding of this gap in study abroad (SA) is much more limited. Our contribution offers insights into increasing access to global education and research for minority and first-generation students through a 10-day study tour to Havana, Cuba.

Our Model

Our program offered two high-impact practices: research and study abroad. The length of our program falls in line with current trends reported by the Institute for International Education (2017) that note that those lasting eight weeks or less are the most popular. We offered a 10-day trip to Havana, Cuba, for students in the Spanish major and minor who are required to complete a one-credit “Current Events” advanced conversation course. Apart from this “Current Events” course, which was focused on field trips and interactions with scholars in Havana, we offered a parallel semester-long option of earning three credits to conduct an interdisciplinary project in Spanish related to Cuban society.

Given that only ten individual research grants are funded for research abroad per year at our institution, coupled with the fact that students in our Spanish program are not required to conduct academic research, we know that our students rarely consider SA as a research opportunity.

Ultimately, five students chose to combine two high-impact practices by carrying out research as an addition to their experiences abroad.

Because we were focused on attracting first-generation and minority students, both our syllabus for this class and our marketing materials for the trip underscored the unique history of political relations between Cuba and the United States and a comparative framework between societal structures in the two countries. The topics students chose reflected this comparative approach. For example, one project considered gender relations and *machismo* under the dominantly heteronormative leadership of the Cuban government in comparison to the 2016 U.S. presidential election and the Trump administration’s discourse on women’s rights. Another project studied job security and access to labor benefits for African Americans compared to black Cubans while considering how black Cubans access jobs in Cuba’s emerging tourism industry.

Student comments from our post-study abroad evaluation forms also reflected the explicitly

comparative nature of the projects. For instance, a graduating senior with a double major in Spanish and public health who completed a study on AIDS prevention and the social and political autonomy of the Cuban LGBTQ+ community wrote:

It's interesting to be an American citizen that is incredibly frustrated with their own politics, witnessing injustice and oppression, and then traveling to a completely different community and seeing these same exact frustrations manifest in different extremes. The similarities and differences between these two governments provided a space to learn about another culture and expand my understanding of what different communities need to be healthy and successful.

These comments demonstrate the results of implementing deeper learning and also key in on important student learning outcomes for our program. We aimed primarily for students to recognize and identify similarities and differences between global contexts and the students' own culture, and develop skills of interactive research such as negotiating meaning, establishing analogies, developing a thesis, and drawing concluding arguments. In light of the research that our students produced, coupled with our observations of their improved linguistic and interpersonal skills, we consider the research aspect of our model a success.

While the overall percentage of minority students studying abroad has increased in the last ten years (Institute for International Education, 2017), these numbers still do not reflect enrollments in institutions of higher education (National Center for Education Statistics, April 2018). At our institution, of 306 students who went abroad during the 2017-2018 academic year, only 3.2% were of Hispanic or Latinx origins, 0.2% were Asian or Pacific Islander, 0.8% were Black or African American, and 0.6% were American Indian or Alaska Native. However, as Marijuan and Sanz (2018) have stated, "focusing on such negative facets may thus be counterproductive to minority student recruitment and efforts to create greater inclusion in SA programs" (p. 193). Thus, we highlight the successful experiences of our trip for underrepresented students, thereby underscoring the potential for such students to "reterritorialize" SA (M'Balía, 2013, p. 385). For example:

I am a first-generation student and a minority student. I was excited to go on this trip because it was not only my first time studying abroad but it was my first time leaving the country! [...] Cuba was very eye opening because even though they did not have a lot of access to medical supplies they managed to stay healthy. [...] However even though I am born without part of my forearm, they were very welcoming and were not afraid to ask questions. I also noticed that in restaurant, hotels, bars, the people who would serve us would be very beautiful and have light skin. The African Cuban citizens were normally the bouncers or security guards in those facilities. Also [...] when the workers found out we were from America we would have better service.

Even though this student did not carry out a research project, she exhibited the same critical

observations that those who were researching did. We hope that these positive comments will help us recruit other first-generation and minority students to our program, particularly the research aspect of the trip. This is especially important because at our institution, only around 30% of senior first-generation students report carrying out research with faculty. Numbers for minority students are similar: 31% of Asian students, 33% of Hispanic or Latinx students, and 33% of students reporting two or more races/ethnicities reported completing research with faculty by their senior year.¹

Conclusion

While much research has been dedicated to several aspects of SA, we must deepen our understanding of how to implement programs that provide opportunities for improvements beyond language acquisition and intercultural understanding. We were particularly successful in the research aspect of our pilot program, showing us that although Cuba has limited research infrastructure, it was an ideal international setting to increase students' inventiveness and problem-solving skills. Future iterations of our model will continue to find ways to involve first-generation and minority students. Our recruiting strategies must highlight the success stories of combining SA with research for underrepresented students. If at the national level we have witnessed an increase of opportunities in funding and high-impact practices for first-generation students and minority students in STEM fields, programs in the humanities must continue to explore the internationalization of its curricula to provide equal access to these opportunities for our underserved student populations.

¹ Data for Black or African American and American Indian students were not available for our campus.

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HIGH SCHOOL GLOBAL TRAVEL AS A HIGH-IMPACT PRACTICE WITH ENDURING BENEFITS

REBECCA LEBLOND

Global Citizens Program Director

Democracy Prep Public Schools

The Global Citizens Program at Democracy Prep Public Schools is designed to provide opportunities for students to see the world and, equally as important, themselves in it. Since 2010, Democracy Prep has offered the opportunity for all enrolled high school students to travel abroad each year on short-term, faculty-led programs. Current and past destinations have included Ecuador, Egypt, England, France, Italy, Lesotho, South Korea, South Africa, and Spain. During their travels, students participate in immersive activities such as cooking classes in Rome, learning alongside indigenous communities in Ecuador, homestays with sister school families in South Korea, and leading field-day activities for refugee children at an afterschool program in Johannesburg.

The Democracy Prep student population is universally comprised of students who fall into one or more categories of traditionally underrepresented study abroad participants (e.g., Black and/or Latinx, high financial need, first-generation college students). At its inception, the goal of these experiences was to provide students with a competitive advantage. This would occur both by helping them stand out in the college application process, as well as by providing them with important social capital via shared experiences with their peers when they arrived on campus at a higher education institution.

Yet both research and anecdotal evidence suggest the benefits extend even further. Study abroad is identified by the Association of American Colleges and Universities (AAC&U) as a high-impact

practice (HIP), meaning student participation in such designated activities increases both retention and engagement. As an article from AAC&U explains, “These kinds of educational experiences are especially powerful for students who may be the first in their family to attend college, and those who are historically underserved in postsecondary education”...“findings suggest that HIP participation supports student performance and success, with historically underserved students often benefitting more than their peers.”¹

In a given school year, approximately 20 percent of all Democracy Prep students will travel abroad. However, by the time they graduate from high school, more than 60 percent will have had a global travel experience at least once. These experiences help them recognize that they can be successful

¹ Retrieved from: <https://www.aacu.org/publications-research/periodicals/high-impact-practices-promoting-participation-all-students>

in any corner of the world, instill confidence in their ability to navigate unfamiliar circumstances, and develop skills that will serve them when they return home, enroll in college, and pursue future careers. Although these programs are short-term, generally only about a week in duration, many alumni describe the experiences as having a lasting impact which has influenced their decision to pursue further study abroad opportunities in higher education and, potentially, beyond.

As a high school student, Tanaya Cardenales traveled abroad to Ecuador, South Korea, and South Africa as part of Democracy Prep's Global Citizens Program. These experiences influenced her decision to study abroad in Peru during the fall semester of her junior year at Connecticut College. While majoring in Economics and Africana Studies, she also took advantage of opportunities to travel to Ghana and Senegal on short-term programs. Having recently graduated from college, Tanaya is now in search of her next international endeavor, potentially in South Korea as part of the Ministry of Education's EPIK program.

As Tanaya explains, "I enjoyed traveling in high school because I was given the opportunity... to immerse myself into other cultures. This joy and excitement followed me into college. Traveling with the lens of an Economics major helped me understand why the world is the way it is. These experiences have and will continue to benefit me as I continue to pursue both my education and career because traveling is an enhancement to who I become. The more that I educate myself about the world the more I will be able to offer."

Amber McIntyre was unsure about leaving the US for London in the ninth grade. "I had never been overseas, so I wasn't eager to pack my bags," but "everyone around me was encouraging me to branch out into the world" she recalls. In 11th grade she traveled to South Korea and participated in a homestay and temple visit among other activities. Four years later, as a homeland security major at the University of Albany, she studied abroad in Belize. Now she is considering options for the future, including the Peace Corps. Amber believes her interest in the Peace Corps can be traced to her abroad experiences in high school. "Being that [I] got to travel abroad and see the world around [me] I would love to spend my time overseas working [on] humanitarian issues."

Anita Ntem is another alum whose international experience at Democracy Prep encouraged her to pursue further opportunities in college. As she explains, "I felt motivated to pursue an abroad experience where my international experience would continue to shape my values, integrity and broaden my perspective. It was about seeing how we all relate, connect and are interdependent on certain values. My family also thought it was a great opportunity to experience different cultures, so that I have a comparison in lifestyle, values and choices that are made."

To that end, Anita traveled to both Ghana and Japan as an undergraduate. Those programs solidified her belief in the importance and value of international travel and cross-cultural experiences. "Once you live life outside your context you start to think through things differently," she says, "you start to be more

culturally aware, you start to understand structural systems, and you start to appreciate how everything connects together. It creates a form of empowerment... to connect with people from all over the world and [to see] the overlap in experiences and values.”

Democracy Prep’s first alumni class began graduating from college in the spring of 2017. As some of the earliest Global Citizens Program participants begin to embark on professional careers, many continue to reap the benefits of their global travel experiences and recognize the continued impact it has on their continuing educational and early careers endeavors.



Acknowledgments

Thank you to the Democracy Prep alums who took time to answer questions and share their perspectives in preparation for this essay. Along with Tanaya, Amber, and Anita, Esther Adelani and Irving Perez provided valuable insights into the impact their high school global travel experiences are having on them as current college students and as they pursue and consider additional study abroad opportunities.

TEACHING GENDER AND SEXUAL DIVERSITY ABROAD: ACCOMPLISHMENTS AND CHALLENGES

BELÉN MOLINUEVO	Faculty	Syracuse University
JACOB PIROGOVSKY	Alumnus	

I've been teaching "Sexuality in Spain" for Syracuse Madrid since 2006. The subject encompasses the social changes the country has experienced during the last decades in terms of sexuality and gender, for students to learn the culture from another perspective.

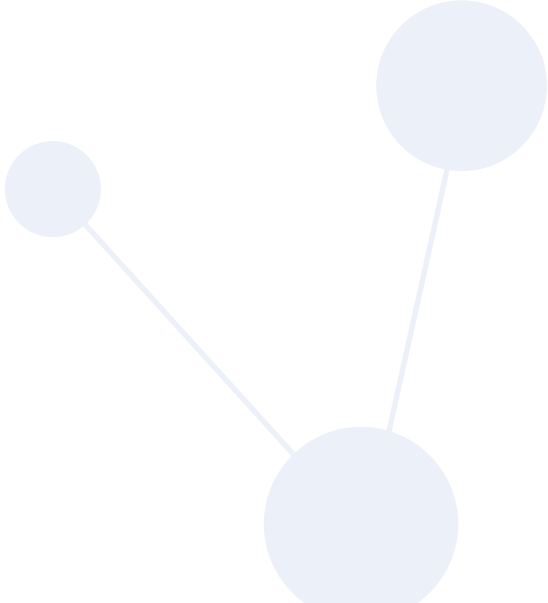
When arriving in Spain, cultural differences are the first challenge students deal with. When facing the "otherness" of a new country, they face themselves: issues of identity arise when being exposed to new societal values. As Americans (or international students in an American university) they have a unique position, with people both revering their culture and admonishing its global hegemony.

One of the first impressions American students have is the apparent freedom in terms of sexuality Spain enjoys. They see how visible sex is in the streets with PDA, in the media, or through language. However, they are surprised by the double standards women suffer regarding sexuality: the continued existence of traditional gender roles among straight couples, the high prevalence of prostitution in the country, and how sexual harassment and objectification is present in most aspects of social life.

The first years teaching the course, I decided to "come out" to the students during the introduction. Students were shocked because they found the situation incongruous, mostly because I am straight. The point was to demonstrate

the privileges we have when belonging to the majority. Many of them had not thought about how difficult it actually is to go against the mainstream; to face disapproval; or suffer from psychological, institutional, and physical violence.

Until what point are the students aware of their own privileges? Students who are LGBTQI+ or belong to religious or ethnic backgrounds suffering some kind of discrimination find themselves in a "lower" position in the social hierarchy in the United States, and this experience may have given them insight into how discrimination is built up.



As a professor, I have observed changes over the years. At present, students are used to rejecting the homophobia they see (at least with politically correct language), and non-binary gender roles or sexual identities are visible to a larger extent. While 10 years ago to discuss non-binary identities or practices would be a shock for the majority, nowadays it seems that during high school and university, a higher number of the students have had an accepting educational environment. That is an achievement to be celebrated in the United States. The students' narratives today show the normalization of matters of sexual identities and gender equality that in the "sexually visible" Spain are still to come.

In my experience teaching, I have observed (without any intention of generalization) how the freedom Spain has achieved in past decades has allowed some students to express themselves "out of the box" of United States social categories.

Students belonging to underrepresented minority groups or low-income groups feel more confident and freer to explore possibilities they have within themselves. That means that their bodies, sexual practices, gender, or sexual identities felt somehow liberated from previous notions, and bloomed in directions they would not have dared in their own country). One student whose family was originally Latino said he had the impression of a weight being lifted off him when he came to Spain. He could wear colorful, daring clothes without the fear of being judged by his own community, or his sexual orientation being questioned. He also said that dancing had become a new experience

because he was discovering a new freer, lighter, and flirtier side of himself that he loved.

It's not unusual to come out while abroad. The self-growth of living in a different culture could lead to questioning your upbringing or previous notions. A former student was confronted with enormous tribulation when attempting to balance her family's religious beliefs and her attraction to women. She found in Madrid an LGBT Christian community that supported her process of self-acceptance.

Over the years I have seen how most students only skim the surface of their potential abroad experience, rarely venturing out to meet locals beyond their host families. They seem to feel that being abroad is enough effort and therefore end up staying in their comfort zones, never leaving their American bubble.

The Syracuse University home campus represents an interesting microcosm of diversity in society: students primarily form groups with people who belong to the same class, race, or other minority group. The even smaller amount of students creates a stark reality for the abroad campus. As one of the students pointed out, there are two groups that exist: the white fraternity-sorority kids and everyone else. Division by social class and ethnicity is clearly present, in and out of the classroom.

¹ Collinson, T. (2013). LGBTQ students discuss experiences abroad. *University Wire*. Oct 29, 2013.

² <https://www.collegefactual.com/colleges/syracuse-university/student-life/diversity> (Retrieved October 12, 2018)

³ Diversity Abroad Task Force on Race & Ethnicity: Lopez, I., McDermott, N., Horsey, D., & Templeton, E. (August 2016). Discrimination Abroad. <https://www.diversitynetwork.org/news/304378/Discrimination-Abroad.htm> (Retrieved October 12, 2018)

The testimony of Jacob, a former student in the abroad program, gives us further insight:

My first experience in Spain was traveling with a group of straight, primarily white fellow American students. As an LGBTQ+ identified person, I felt accepted and met people who I could see myself becoming friends with, up until it was time to go out and “meet” (hook-up with) Spanish people and nobody ever wanted to go to a gay bar. Therefore, from the very beginning there was a piece of my identity that wasn’t fully accepted by the others. During my first week in Madrid I joined a Spanish LGBTQ+ youth group, and saw how free everyone was to fully express themselves in public. Interestingly enough, I felt the need to keep another part of my identity hidden while in Spain - my Judaism. Here religion is simply another term to mean Catholicism - so when I traveled to the north where they say “Matajudíos” (KillJews), meaning to kill a drink, I was more scared of coming out as Jewish than being LGBTQ+.

After spending a semester in Madrid, I got a glimpse of the privileges I had as an English-speaking American. I learned to be less judgmental and more accepting of others and myself, making Madrid the first place I felt I could express my sexuality and gender the way I wanted to.

In conclusion, it is necessary to reflect not only on the obvious opportunities that “global learning” provides, but also the challenges it presents. It is possible to find a balance in creating a safe enough environment for students to step out of their comfort zone for well-rounded learning. To create a safe space, educators can: acknowledge and respect the diversity of experiences, backgrounds and identities of the classroom from the beginning; dare to call out possible discrimination, such as microaggressions; use inclusive language (introducing the gender-neutral pronouns); or questioning assumed hegemonies (like the hetero cisgender system).

The students should be given the opportunity to have their viewpoints challenged, with the teacher having the privilege of playing devil’s advocate for them. As an educator my wish has always been to help to expand my students’ horizons and for them to grow as individuals.

THE IMPORTANCE OF ATTENDING TO LINGUISTIC DIVERSITY IN INTERNATIONAL EDUCATION

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Students who identify as first-generation, from rural backgrounds, low socioeconomic status, and/or students of color (or many/all of the above) have one thing in common. Each can tell you a story about a time when they were shamed (either explicitly or not) for their language.

For some, it was being laughed at or treated differently for not knowing the meaning of a word everyone else seemed to know. For others, it was being misunderstood or stereotyped because of their pronunciation. For many, it's a constant state of not being taken seriously—not being *heard*. International/global education clearly values multilingualism. We learn, speak, teach, and celebrate other languages. But sometimes we unknowingly devalue the diversity *within* a language. Let's take English as an example.

Standard American English is an idea, not a dialect. That is, no one grows up speaking and using “standard” or “correct” English. It's not until children go to school that they learn that the way they speak, which has served them well so far, is “wrong” or “doesn't make sense.” Take so-called double negatives, for instance. Imagine a child says, “I didn't do nothing.” A teacher might respond this way: “Two negatives make a positive, so what you're *really* saying is that you *did* do something.”

Nonsense. The child knows what she means, and so does the teacher. This is a fully functional and productive construction in English in many linguistic communities all across the country, and the “rule” the teacher is citing represents how people

might *want* the language to work, but not how the language *actually* works. In fact, other languages, like Spanish and French, use these types of constructions, which a linguist might call negative concord, all the time. The difference is that in these languages, *negative concord* is used by those in power rather than being a stigmatized feature used by those who are not in power.

Language policing and discrimination is always a stand-in for something else, like race or class. What the (often well-meaning) teacher is ultimately getting at is that educated, upper-class whites don't use “double negatives.” As a linguist might put it, “standard” or “correct” English is ideological. The ideology of Standard English has its roots in white supremacy and classism, and many of the “rules” created about English are actually rules that describe Latin's syntax—a language that white upper-class men in the nineteenth century associated with reason and intellect.

What does all of this mean for global/international education? It means that while we examine practices that might gate-keep our students from access to high-impact practices, like study away, based on students' race or class, we must also interrogate the practices that might exclude students based on

linguistic diversity, and realize that these issues are deeply connected. Below I outline a few key areas we should examine to help support linguistic diversity of all our students, both international and domestic.

Online Presence and Email Communications

Look at the language on your website pages, applications, instructions, and announcements. Do you have options and avenues for translation for parents in languages that represent a group you often serve? Are you using gender-inclusive language? First-generation students often report that they feel like outsiders when they can't "talk the talk" of academia. Are you using terms, tone, or making assumptions that might be off-putting or exclusionary to first-generation students?

Conversations with Students

In global/international education in the US we are well aware of mainstream stigma and stereotype against so-called "non-native" English. But many of us were socialized to stigmatize particular varieties of "native" English and have never been asked to question that. Did you know that African American speakers of "African American English" (also called "African American Language" and "Black English") are often wrongly perceived by whites as angry, less trustworthy, or less intelligent based on their speech patterns? Another group that gets stereotyped is young women—these days for using something called vocal fry, and a few decades ago for using uptalk, or rising intonation. Although research shows that these vocal patterns are found among all demographics, young women are particularly apt to be taken less seriously and deemed less intelligent when they use them.

Scholarship/Application Essays

Best practices for responding to second-language writing include taking into account what some scholars call "written accent." That is, if a student gives a presentation, they usually would not be marked down by their professor for not sounding perfectly "native," as long as they are clear and effective. One can be clear and also have a perceptible accent. In writing, subtle indications of "non-native" language status can be helpfully thought of as an accent, but written rather than spoken. When thought of that way, it is easier for us to distinguish between what is noticeable and what is actually hindering communication. "Written accent" is also a useful concept to use when reading essays written by our domestic, first-language users for English as well. As linguists insist, *everyone* has an accent.

Diversity Within Languages Other than English

Your students preparing to study abroad in Latin America might know what Spanish takes many forms around the world, but do those going to the Caribbean know what a creole is and that it is a fully complex language, and not a simplified version of the colonizers' language?

Conclusion

High-impact practices like intercultural experiences and international education are only as good as our students' access to them. We may be underestimating the impact of our own, seemingly innocuous, linguistic pre-judgments and assumptions.



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HUMANIZING HIGH-IMPACT PRACTICES: LEVERAGING LEARNING COMMUNITIES

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Abstract

Enrolling underrepresented students in global learning and study abroad is insufficient. Programs must embrace reflexivity and enhance systems of support for underrepresented minorities, low-income students, and first-generation college students. This necessitates constructively interrogating our intersectional identities to build learning communities that are both critical and inclusive. This paper addresses how the International Honors Programs' (IHP) core competencies and structure interrogate systems of power and oppression and build highly-structured learning communities. IHP, a four-country comparative study abroad program, aims to create educational conditions and practices that support inclusive, co-created learning communities comprised of students, local staff, and traveling staff teams. This article resents how successful learning communities challenge majority students to reflect on their power and positionality; humanize the experiences of all participants; and solicit participant feedback to inform how we deepen experiences. When practiced, these skills help students build an overall framework for problematizing structures of economic, social, and institutional power, as experienced by the communities in which we are immersed. While students are engaged in our radical effort to build a learning community, they are developing and practicing skills they can apply both where they are local and where they are not.

Introduction

Colleges and universities increasingly encourage or require students to participate in a study abroad program. Consequently, as with on-campus programs, the question of diversity in the enrollment profile of study abroad participants is concerning to colleges, universities, and third-party providers (Dessoff, 2006; Reza and Romito, 2018). Recently, substantive efforts and some gains have been made towards overcoming barriers to the enrollment of underrepresented students in study abroad (Open Doors, 2017). Research to address barriers, such as financial constraints (Brux & Fry, 2010), time constraints (Herrin, et al., 2007), lack of awareness of or exposure to study abroad opportunities (Brux & Fry, 2010), and unsafe and negative experiences regarding race, class, and gender (Goldoni, Federica, 2017; Willis, Tasha Y., 2016), is ongoing.

In this paper, we argue that while addressing barriers to enrollment is critically important, it overlooks the vital component of considering diversity throughout program design, execution, and evaluation. Whether on campus or abroad, professionals in higher education must look beyond getting underrepresented students enrolled--we must understand the needs and then actively support all students. Programs must be intentional in their design, embracing reflexive practice and enhancing systems of support for underrepresented minorities, low-income students, and first-generation college students. The pedagogical foundation of the International Honors Program (IHP) creates the educational conditions for and utilize practices that support inclusive, co-created learning communities comprised of students, local staff, and traveling staff participants.

In IHP, a program of the School for International Training, the practice of cultivating learning communities is intentional, transparent, and iterative, with consistent solicitation of participant feedback. Learning communities are owned by participants who share in the process of interrogating global systems by reflecting on and synthesizing our intrapersonal journey and our interpersonal experiences, challenging majority students to reflect on their power, privilege, and positionality while humanizing the curated and unscripted peer-to-peer experiences of all participants. IHP learning communities problematize economic, social, and institutional power structures, as experienced internally and in the communities in which we are immersed. This radical and intentional effort of community building promotes the practice of skills applicable both where students, staff, and faculty are local and where they are not.

Background

Study abroad trends suggest increasing movement towards island or cohort program models (Schulmann, 2016). These models, of which IHP is one example, aim for immersion: placing students in homestays, facilitating group excursions, and engaging in experiential learning beyond the classroom. This may necessitate assignments that employ group-based learning, fieldwork, and movement through unfamiliar spaces. Roska et al. (2017) suggest that promoting meaningful interactions among diverse students that result in positive cognitive and practical outcomes requires shared goals, cooperation among engaged participants, equal standing of persons involved in the interaction, and the potential that those involved could be friends. In their many curated and unscripted interactions, myriad bonds are built between study abroad students while ideas

of “self” may become untethered. As cohort programs increase their enrollment diversity, the potential for both positive and negative diversity interactions may be exacerbated, requiring intentionality and transparency around its support structures for underrepresented students.

Operationalizing the IHP Framework

The sustained personal and cognitive benefits of diversity come not only from the presence of a multiplicity of identities and perspectives in the classroom, but also from reflecting on and synthesizing the non-scripted experiences outside of the classroom. By building a learning community based on mutuality, respect, and an examination of power and privilege—the group experience of IHP is a practice of solidarity in and of itself.

Intentional Learning Communities Who Interrogate Power, Privilege, and Positionality

Our programs are designed to embody the politics of solidarity through our pedagogy. Since its founding in the early 1960s, the International Honors Program has pioneered the pedagogical practice of intentional learning communities. Our diverse student groups inherently encounter conflict surrounding the myriad identities they hold, histories they have experienced, and interpretations of the peoples and places they learn from. The immersive and comparative nature of IHP necessitates the sustained holding of space and time for both intrapersonal and interpersonal reflection.

To be effective, the value and purpose of holding space for a diverse learning community must be understood and revisited regularly by all involved stakeholders. For IHP, this iterative process is a team approach. Coordinators in each country

program reinforce these values by intentionally inviting lecturers and activists who challenge dominant academic or media narratives and speak truth to power. Traveling and in-country staff and faculty, particularly the Trustees Fellow, receive intensive training on how to nurture strong and healthy learning communities and navigate conflict. The Trustees Fellow role is intentionally designed to support the individual and collective wellbeing of the learning community. Fellows’ work begins in the months before the program launches through pre-departure phone calls with students introducing the role of social justice and solidarity in achieving our pedagogical objectives. Their work continues throughout the four-month program through weekly, at minimum, facilitation of formalized reflection activities. In concert with the Fellow, our traveling faculty, who teaches two academic courses, regularly construct a curriculum that synthesizes academic readings with both the positive and negative immersive experiences of our diverse students.

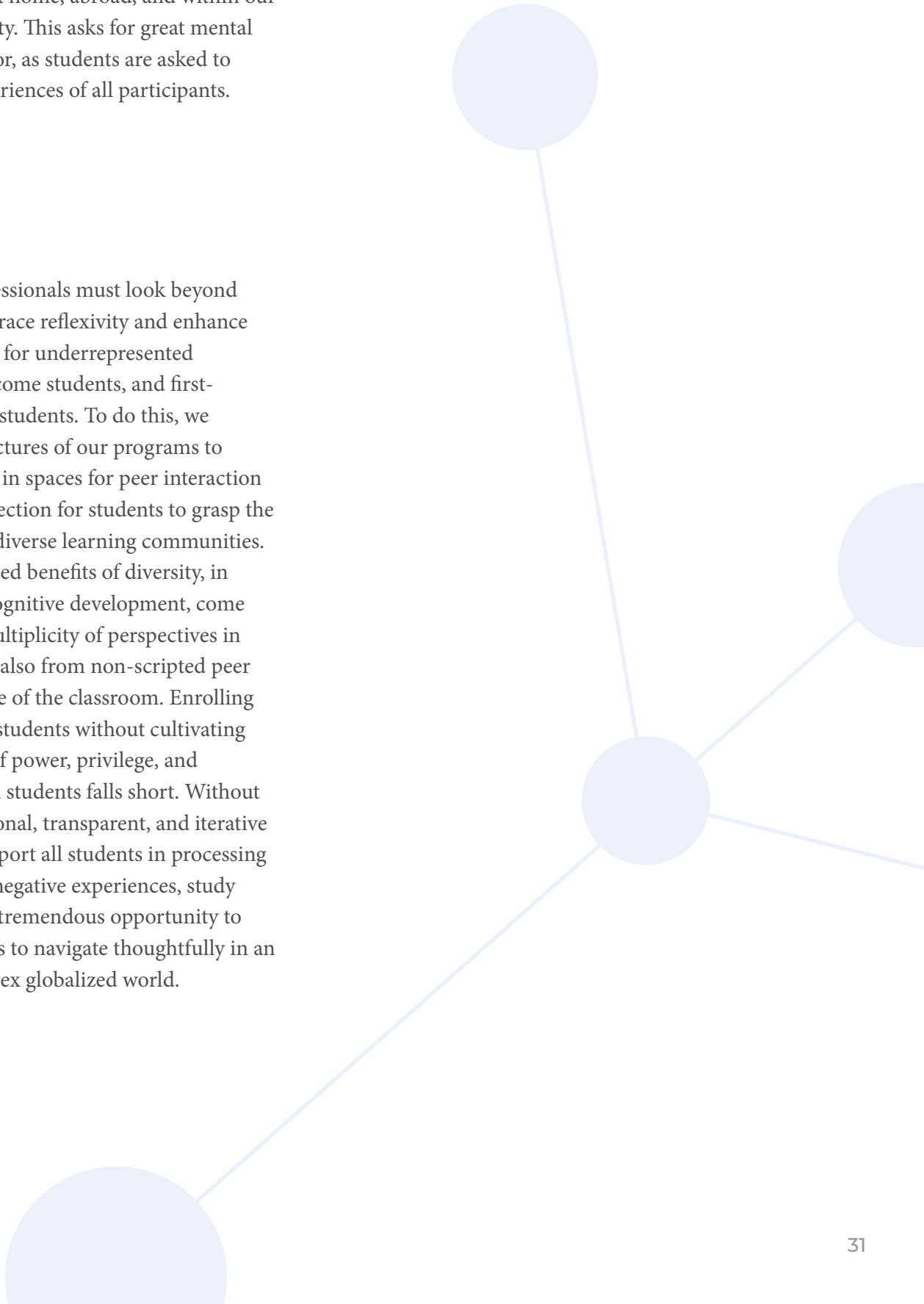
During program orientation, mid-semester site visits, and end-of-term retreats, Program Directors address the five common core competencies of IHP: Engaging the comparative method, demonstrating the complexity of global systems and means of production, interrogating systems of power, investigating solutions possible through solidarity, and developing an inclusive and productively critical learning community. These competencies operate as a framework for IHPs critical pedagogy, and more importantly as a site of praxis. In this framework, IHP students are able to connect the study of global complexity, power, and community-driven change in the world around them, to their individual and collective experiences as a group.

In practice, IHP learning communities create spaces for less represented groups to coalesce around and choose to share their experience of

oppression and power. Further, the programs ask majority students to critically examine the local and global histories of oppression where we are learning and reflect on their own power, privilege, and positionality at home, abroad, and within our learning community. This asks for great mental and emotional labor, as students are asked to humanize the experiences of all participants.

Conclusion

Study abroad professionals must look beyond enrollment to embrace reflexivity and enhance systems of support for underrepresented minorities, low-income students, and first-generation college students. To do this, we must shift the structures of our programs to intentionally build in spaces for peer interaction and individual reflection for students to grasp the full impact of our diverse learning communities. Indeed, the sustained benefits of diversity, in terms of student cognitive development, come not only from a multiplicity of perspectives in the classroom, but also from non-scripted peer experiences outside of the classroom. Enrolling underrepresented students without cultivating critical reflection of power, privilege, and positionality for all students falls short. Without developing intentional, transparent, and iterative structures that support all students in processing both positive and negative experiences, study abroad will miss a tremendous opportunity to prepare its students to navigate thoughtfully in an increasingly complex globalized world.



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MAKING EDUCATION ABROAD A HIGH-IMPACT PRACTICE

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While education abroad has been considered a transformative educational experience by many in our field for years, its identification as a high-impact practice (HIP) has raised its profile outside the education abroad, international education, and global learning communities to broader institutional conversations. As a HIP, education abroad, along with the other ten practices, has been shown to benefit all students—especially students of color, first-generation students, and students from low-income backgrounds (Kuh, 2008; McNair & Finley, 2013), and many institutions are developing programs and initiatives to ensure students experience HIPs. However, HIPs are not magical, and without ensuring key quality dimensions are embedded in them, the practices are not necessarily high-impact. This article will explore the power of HIPs for all students, and how to ensure education abroad is truly a HIP.

In efforts to improve achievement for all students, many institutions are integrating HIPs across curricular experiences. These embedded HIPs ensure that students have access to these teaching and learning practices that have been tested widely and shown to benefit learning and achievement for all students (Kuh, 2008; McNair & Finley, 2013). The list of HIPs has now grown to 11—First-Year Seminars and Experiences, Common Intellectual Experiences, Learning Communities, Writing-Intensive Courses, Collaborative Assignments and Projects, Undergraduate Research, Diversity/Global Learning, ePortfolios, Service Learning, Community-Based Learning, Internships, and Capstone Courses and Projects (Watson, Kuh, Rhodes, Light, & Chen, 2016)—and institutions are redesigning their student experiences to provide students with more high-impact learning. McNair and Finley (2013) encourage institutions

to be more intentional as they articulate the value of HIPs and in the way the HIPs contribute to student preparation for life and work through the development of skills and competencies closely aligned with learning outcomes. With clear articulation, students understand why they are being asked to approach their learning using these practices, and they are able to make connections from their experiences to college to their experiences in life.

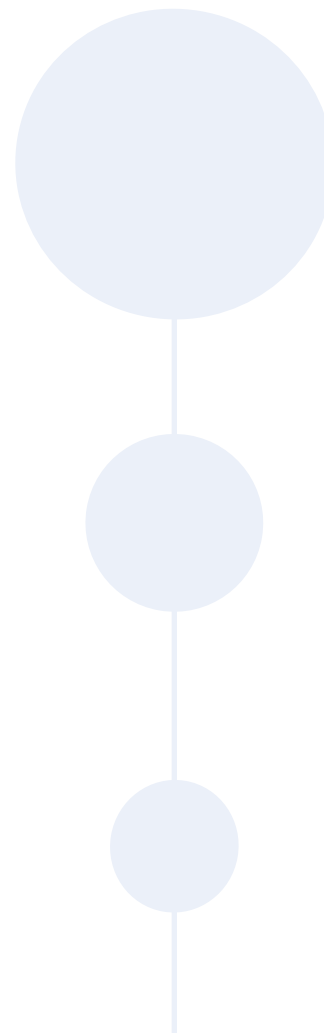
While HIPs have been shown to benefit new majority students—students of color, first-generation students, students from low-income backgrounds, and students of non-traditional ages—even more than students from other backgrounds, participation in HIPs by students of color has lagged behind their counterparts (AAC&U, 2015), particularly in education abroad (Institute for

International Education, 2016). If we know the value of HIPs, we must ensure that all students have access to full participation in these practices.

However, before we focus on access and participation, we must make sure the practices are high-impact. Offering an education abroad program or course does not guarantee a high-impact experience for students. Kuh and O'Donnell (2013) offer eight quality dimensions to ensure a practice is high-impact. McNair and Finley also argue that HIPs must become pervasive on campus, and they focus on the importance of engaging faculty in development and implementation of HIPs. Staff are also critical, especially in the area of education abroad. While faculty may serve as program leaders, staff in the education abroad office, international office, and/or in the civic engagement office are key partners and allies for students before, during, and after their experience abroad. This also contributes to one of the key quality dimensions that Kuh and O'Donnell identify: Students should have interactions with faculty and peers about substantive matter (2013). I would also argue that these interactions should and could include staff with expertise about education abroad, global learning, cultural competence, and community-specific cultural, social, and/or other knowledge. Program leaders should make sure that they include one-on-one scheduled conversations with students about topics related to the program, student experiences, and/or other community-specific topics. Program leaders should also build in time for formal conversations around place-based issues for students to have with one another. These experiences may differ based on different cultural heritage, fluency in the local language, disciplinary background, and other program-related experiences for individual students.

Kuh and O'Donnell also state that students should have a significant investment of time and effort over an extended period. For example, even if

an education abroad program is only a week or two weeks, students should be engaged with the culture, country, and/or program themes well before and well after the program. They should have experiences and engagement with people from the country they will visit in their home community, when possible, and they should engage with this community upon their return. For example, students who are studying abroad in Ghana ideally would engage with a local West African Center or African Center where they would have an opportunity to speak with and learn from Ghanaians prior to their travel experience to the country. It would also be important to continue that engagement upon their return through a project or program that has been identified by the staff at the local center. Although this requires additional planning and coordination, it will truly improve the overall experience for students.



It is also critical that students have periodic, structured opportunities to reflect and integrate their learning (Kuh & O'Donnell, 2013). Students should have opportunities to reflect on their experiences through written and verbal reflection, but they should also have opportunities to integrate their learning into reflection activities. They should draw on course readings, course lectures, and experiential learning opportunities from the program to integrate their learning about the local community and the specific theme of their program. This requires students to gain knowledge from sources that represent different people and perspectives locally, the local media, and individuals they may work with in the community or as part of their program.

By integrating the key quality dimensions of high-impact practices into education abroad, program leaders can be more confident that their education abroad program is truly high-impact, and that their students will clearly understand the purpose of the program and how it connects to their broader learning outcomes.

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