



diversityabroad

THE GLOBAL IMPACT EXCHANGE

A Quarterly Publication of Diversity Abroad

WINTER 2018 EDITION

**GLOBAL EDUCATION IN
AN AGE OF NATIONALISM**



diversitynetwork.org | members@diversitynetwork.org | 510-982-0635 ext. 704



6TH ANNUAL
DIVERSITY ABROAD
CONFERENCE

April 7-10 • Miami, Florida

New Realities & Untapped Potential



1731 Delaware St #100, Berkeley, CA 94703

Copyright © 2018 by Diversity Abroad. All rights reserved.

TABLE OF CONTENTS

- 4** **Publication Information**
- 6** **A Note from the CEO & Founder**

Articles

- 8** The Case for Intercultural Competence in an Age of Nationalism
- 10** Perspectives on the Student Veteran Experience
- 13** Diversity in an Age of Nationalism: Education Abroad and the Role of Terminology
- 16** Changing the Foundations of International Education: Fixing a Broken System and Working for Social Justice
- 20** Disrupting the “Take Back What’s Ours” Narrative: An exploration on How the Modern Nationalism Movement Impacts Global Education
- 24** Developing Students as Global Citizens Through the Global Talent Programme
- 28** When States Stick It to Cosmopolitanism: How Foreign Students Are Put at Risk in Education Abroad Partnerships Void of Reciprocal Values
- 30** The American Black: Journey to the Motherland

-
- 33** **Editorial Advisory Board**

PUBLICATION INFORMATION

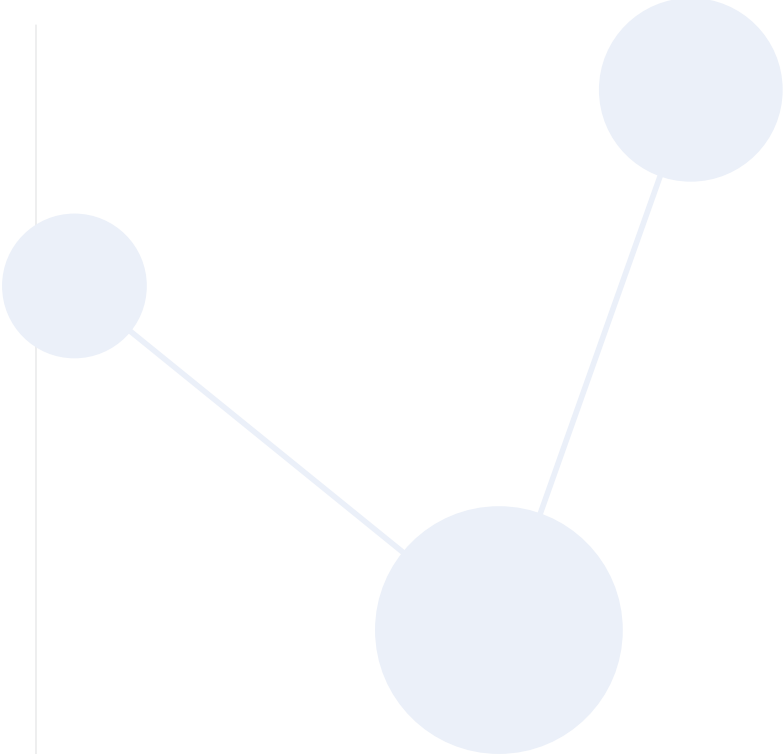
The Global Impact Exchange

*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.

Acknowledgements

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.



Winter 2018 Edition: **Global Education in an Age of Nationalism**

Published February 2018

What might it mean to embed global citizenship into all curricular aspects?

What's happening politically in the United States and abroad and how might it impact diverse students differently? How do we develop creative solutions towards shared diversity and inclusion goals on our campuses in a political climate that may be hostile to some?

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.



A NOTE FROM ANDREW

CEO & Founder of Diversity Abroad



Welcome to the first edition of *The Global Impact Exchange*, Diversity Abroad's quarterly publication!

We are thrilled to launch this new publication with the express purpose of providing a platform for scholarly articles, opinion pieces, and research findings that pertain to access, inclusion, diversity, and equity in global education and cultural exchange.

The theme for the inaugural edition, Global Education in an Age of Nationalism, is timely. Across the world nationalism is on the rise and is impacting a variety of sectors, including international education. For those of us who champion diversity, equity, and inclusion in international education, both in the profession itself and its engagement with students, the current rhetoric being propagated by many nationalists is of deep concern, as it runs contrary to the very values we uphold.

While the field of international education as a whole is impacted by nationalistic rhetoric and policies, on a more personal level, certain groups of professionals and students within our community — people of color, immigrants, those of particular faiths — face the lion's share of the emotional, economic, and at times physical toll that the current nationalist environment produces. We cannot divorce the current climate and its impact on members of our community from our day-to-day work. The students we serve and the

colleagues with whom we work cannot check their identities — or the experiences that come with those identities — at the door when they walk into our offices or step foot on our campuses.

Thus, in considering global education in an age of nationalism, in addition to examining how the current climate directly impacts our work — for example, its role in where international students choose to study — it is incumbent on all of us to consider our roles in supporting our students and colleagues who are the targets of nationalistic rhetoric and policies. For an example, as we champion the #YouAreWelcome movement in support of our international students, though not directly connected to our work, are we also examining how we support our colleagues and students when incidents such as the Charlottesville [Unite the Right](#) rally occur? As we scrutinize the legal ramifications of DACA, do we consider the humanistic consequences of a policy in flux? While debating the factors that led to Brexit, are we also discussing how the referendum's passage is impacting our partners, their families, and students from specific [racial and religious backgrounds](#)? In pondering questions such as these it becomes evident that during this era of heightened nationalism there is an opportunity for all who embrace the ideals of diversity, equity, and inclusion in society as a whole and within international education specifically to become leaders in support of those most negatively impacted by the current climate.

Leadership in global education at this time of increased nationalism will present itself in a variety of ways. For chief executives of organizations or heads of departments, such as senior international officers or deans, leadership can be demonstrated

by a commitment to diversity, equity, and inclusion within the organization as well as in our engagement with students. By embracing an organizational approach to diversity and inclusion and not yielding this responsibility to others, senior leaders set the tone and create an environment where all, professionals and students, feel a sense of belonging even during times when society is grappling with challenges such as rampant nationalism.

The ability to be a leader isn't confined to those in senior-level positions. Early- and mid-career professionals as well as faculty have a tremendous opportunity to display leadership in their support for students and colleagues. Many times these roles entail frequent interaction with students, be it an international student or a domestic student interested in global programs. By gaining knowledge about our students and their communities, challenging any biases we may have, and continuously learning how to better advise them, we put ourselves in the position to gain their trust and adequately provide the holistic support they need to thrive during challenging times.

Nothing we do as international educators is simply transactional. We are in the business of changing lives through immersive international experiences from education abroad and full-degree programs to faculty exchanges and work abroad opportunities. Our success is interrelated with our ability to support our students and colleagues alike. Therefore, as we ponder how we as a sector and as individuals will navigate this period of increased nationalism, it's imperative that in addition to focusing on the operational impact we consider the humanistic impact of the current climate on our colleagues and students.



THE CASE FOR INTERCULTURAL COMPETENCE IN AN AGE OF NATIONALISM

JILL BLONDIN

Director, VCU Globe

Virginia Commonwealth University

The reactions toward the rise of nationalism in American culture are evident on college campuses in students' words and deeds—students feel anxious, uncertain, and outraged about a variety of recent issues, such as changes to immigration policies, the emergence of white nationalism, and an overall political ideology that looks inward. Higher education institutions provide an opportunity for underscoring and introducing the value of intercultural competence as well as teaching the skills needed to overcome barriers and forge understanding across differences.

As director of a global education living-learning program that focuses on building intercultural competence, I have devoted myself to helping students from all backgrounds and disciplines to think and act globally—and, above all, to be empathetic. The proficiencies and insights gained benefit students in the present and future. A rigorous program can facilitate the acquisition of intercultural skills through globally focused courses and intentional interactions with people from different cultures through service on campus and off. Ideally, a program should provide this value-added opportunity for students in all disciplines by providing them with the knowledge, skills, and experiences needed to succeed in the current global environment. Even before late 2016, I saw such a program as significant to students' personal and professional development. In an age of nationalism, embedding intercultural competence—or *intercultural agility*, a term that indicates the flexibility that students need to demonstrate in these challenging times—into all aspects of the curriculum is absolutely essential.

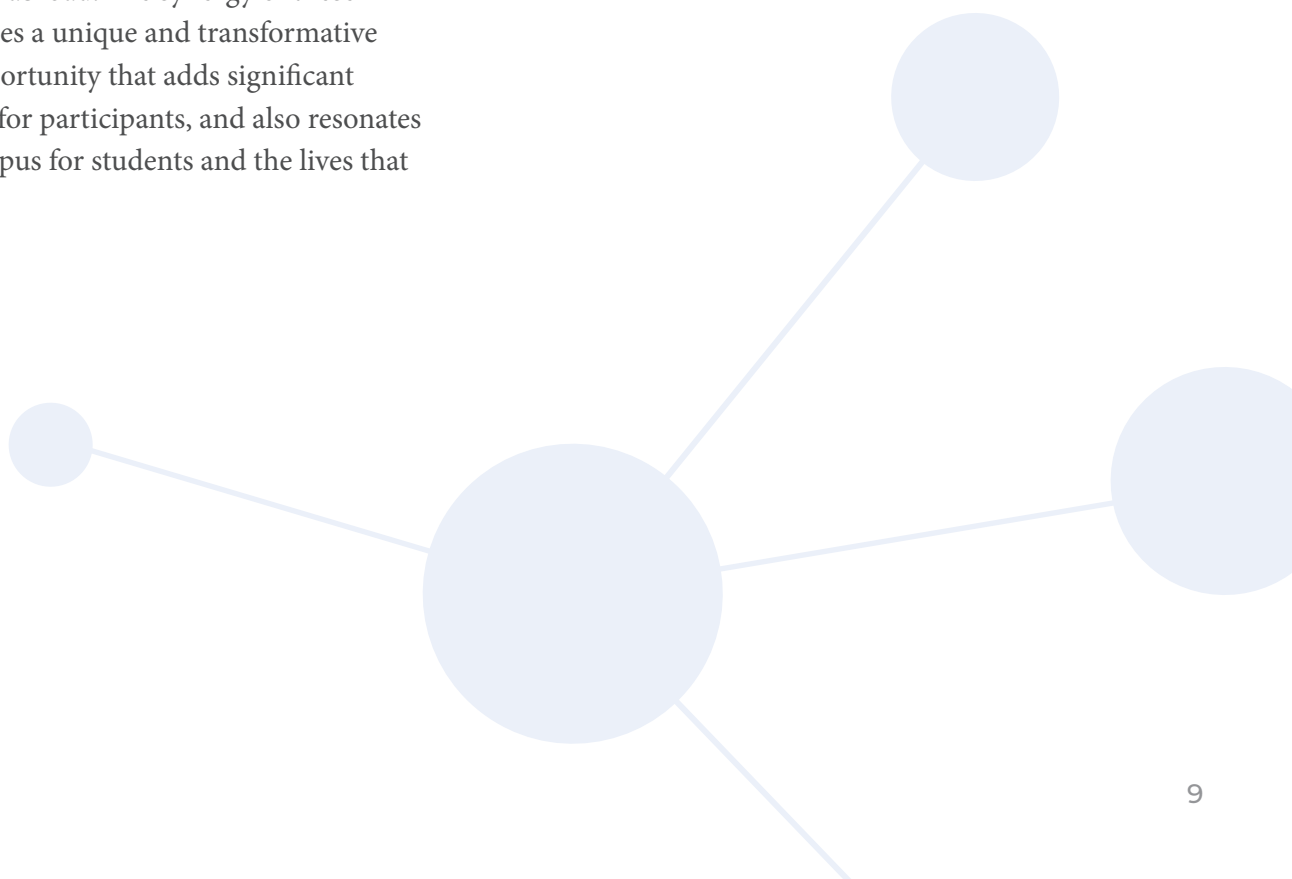
Teaching undergraduates to be mindful and knowledgeable about globalization, identity, migration, intercultural communication, global leadership, and the challenges that immigrants and refugees face expands their worldview and enables them to work across differences. This knowledge is germane to any area of study and can be taught in an interdisciplinary way. In the broadest sense, this helps students to be better critical thinkers and to navigate and understand the complexity of contemporary issues, such as immigration policies and sanctuary cities. More specifically, students can explore definitions of culture and community as well as learn about and engage in discussions about how migration, identity, and globalization relate to their personal and professional lives. In fact, students can cultivate ways in which they can become “culture brokers” and interact in meaningful ways with people from different cultural backgrounds. Acquiring these mediation skills enables students to advocate for those who need it most. Important results—although this is a lifetime process—include empathy and adaptability.

Intercultural competence for undergraduates in an age of nationalism means gaining a better understanding of the forces of global migration and the migrant experience and applying theory to real-world situations. This experiential learning complements the theoretical concepts examined in classroom instruction and provides the opportunity for students to apply their learning, whether in a health clinic serving the uninsured in Virginia, in an after-school ESL program in Mexico, or through peer-led healthcare advocacy work in Botswana. Students can provide service at sites strategically selected for the opportunities to improve outcomes for at-risk populations and as a response to local community needs. This crucial service is complemented by structured reflection, which increases students' academic and civic learning. These students then become global citizens knowing that the impact on their professions and in their personal relationships will be prodigious.

The high-impact practices described above result in intercultural agility: they connect global learning in the classroom to work in communities, both locally and abroad. The synergy of these elements provides a unique and transformative educational opportunity that adds significant value and skills for participants, and also resonates beyond the campus for students and the lives that they impact.

In an age of nationalism, it is important to teach undergraduates to look outward. Although studying abroad is a proven way to foster intercultural competence, students do not need to do so in order to engage in and benefit from this type of learning. Students can assist in a university's English language program, become a conversation partner, or volunteer at an immigrant- or refugee-serving organization. What results from these experiences is a better sense of the challenges that people from outside the United States face in daily life, as well as the understanding that students can be catalysts for change in their communities.

Never has the charge to cultivate students' intercultural competence seemed more imperative. Intercultural agility is necessary in an age of nationalism. The empathy that comes from those who are open to understanding and working with other cultures is vital, and it results in a people who promote social and global justice.



PERSPECTIVES ON THE STUDENT VETERAN EXPERIENCE

CHRISSIE FAUPEL	Assistant Director, Study Abroad Office	University of South Carolina
MARISSA HICKMAN	Graduate Assistant, Study Abroad Office	

At the close of World War II, veterans were encouraged to begin or resume their studies with the passing of the Serviceman’s Readjustment Act of 1944, more commonly known as the GI Bill. Veterans were provided funding for college according to their number of years of active service. This bill “changed the face of American higher education” (Hoffa, 2007, p. 87).

Today, veterans make for a unique group of students. Many veterans have more international experience than the average undergraduate (Hoffa, 2007); yet due to the nature of the military, their experience abroad does not necessarily translate into an international education. As Hoffa (2007) writes, “Being motivated to fight often involves a dehumanizing process.” He goes on to explain how armies often use stereotyping and racial epithets in order to create a divide between “us” and “the enemy” (p. 80). This is a far cry from fostering “a peaceful and interconnected world where all people achieve their full potential; think and act as global citizens; and build inclusive, thriving communities” (Institute of International Education, 2015).

As the number of veterans in higher education increases, there will likely be an increase in the number of veterans studying abroad. By participating in education abroad “veterans can experience life overseas in a different way than they may have while in the military” (University of Arizona, 2015). In this way, education abroad provides a means to overcome the “narrowed mindsets not only of those doing the fighting, but

also of those urging them on at home” (Hoffa, 2007, p. 80).

The Post-9/11 GI Bill and Study Abroad

In 2010, Congress passed the Post-9/11 Veteran’s Educational Assistance Improvements Act. Better known as the Post-9/11 GI Bill, “it was designed to help veterans and active duty personnel pay for higher education by reimbursing tuition, fees, and living costs” (Forum on Education Abroad, 2014). Once Congress passed this law, it was sent to the Office of Veterans Affairs (VA) for final approval. At this point, the VA added its own stipulation: “Fees do not include those charged for a study abroad course(s) unless the course(s) is a mandatory requirement for completion of the approved program of education” (Forum on Education Abroad, 2014).

This added stipulation caused much confusion for colleges and universities across the country. When the VA was asked to clarify what it meant, it issued a clarification memorandum, which stated that:

“1) Students must be enrolled in courses that will apply to their degree program, 2) The programs at the ‘host’ institution in the foreign country must be approved, and 3) VA cannot pay any fees specific to studying abroad unless the student is required to study abroad as part of their degree program” (Forum on Education Abroad, 2014).

While this memorandum has helped to clear up some of the confusion about whether or not the Post-9/11 GI Bill can be used to fund study abroad (it can), the result has been decentralizing in nature, with each institution’s Office of Veterans Services making the final call on how these benefits can be applied. This could be an indication that “there is a misunderstanding of the VA’s intent to provide benefits to post-9/11 veterans who include study abroad in their educational program” (Forum on Education Abroad, 2014).

Education abroad offices are often at a loss at how to support veterans on study abroad, both financially and emotionally. With this in mind, we interviewed a student veteran (and study abroad returnee) and the Veterans Services Office at the University of South Carolina with the purpose of developing a list of best practices when working with student veterans.

Best Practice #1. Build a relationship with your school certifying official (SCO).

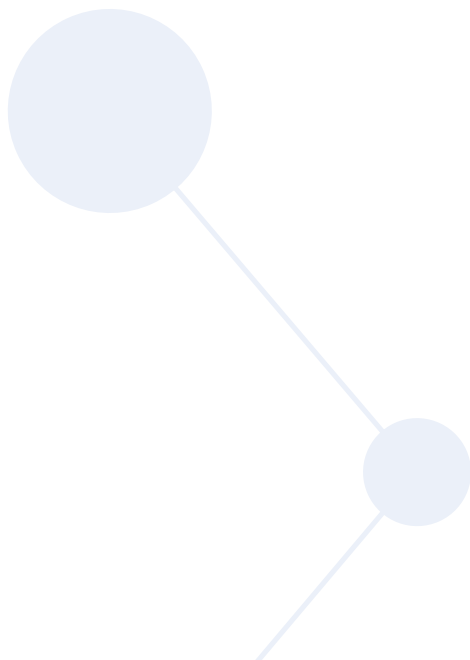
It should come as a surprise to nobody that success at higher education institutions is dependent on our being able to forge relationships across campus. Nowhere is this more true than when working with student veterans. Study abroad offices can offer programming options, advice on locations, and course suggestions, but none of this matters if the SCO won’t certify the benefits. It is our responsibility as education abroad professionals to forge that connection and to provide context for study abroad. Your SCO is also a key liaison between you and the larger Veterans Affairs administration.

Best Practice #2. Use standardized language.

Studying abroad, much like the military, comes with its own jargon, which may be a deterrent for both the veteran and SCO. Without clarification, terminology such as *third-party program* or *Maymester* may lead the SCO to infer that the program is not eligible to be covered by the student’s benefits. Additionally, understanding what is required by a degree program with the help of a campus academic advisor or faculty member can enable the student to make a stronger case for his or her program of choice and ensure that it satisfies a degree requirement.

Best Practice #3. Understand the demographics of your veterans.

While it is impossible to treat veterans as a monolithic group, there are commonalities among them. For example, most tend to be adult learners with a breadth of life experiences that may impact their desire or ability to study abroad. In some instances, long-term study abroad opportunities simply are not as feasible for veterans due to their established careers, families, and other responsibilities that often lead to much stronger ties to the local community and less



flexibility to participate in programs that take them away for long periods of time. Further, the age gap that often exists between veterans and their undergraduate peers can lead to feelings of isolation and separation. It is also imperative to recognize veterans' prior international experiences and how they may have impacted their worldview. The "America First" mentality that often bonds military personnel together can be problematic when the student veteran studies in a different culture.

Best Practice #4. Persistence is key.

One senior exercise science student had doors repeatedly closed on him when he tried to get his Chapter 31 benefits certified for a summer faculty-led program in Australia. Luckily, this student was tenacious and did not take no for an answer. He was able to get documentation to prove that the course abroad was a requirement for his major. This documentation, along with finally speaking to the right person, was the recipe he needed to get certified. Stories like this one are common; it takes persistence to work through bureaucracy at universities and in Veterans Affairs.

Best Practice #5. Meet veterans where they are.

Instead of waiting for veterans to come to the Study Abroad Office, it is incumbent on education abroad professionals to go out into the campus community—to the veteran's lounge, the Student Veteran Association, and other spaces designated specifically for this population. In this regard, instead of having a reactionary relationship with veterans, we can be proactive in understanding veterans' benefits and study abroad programming options that are best suited for their paths of study.

References

- Forum on Education Abroad. (2014). Forum on Education Abroad Advocacy Resource: The use of post-9/11 GI Bill benefits for study abroad. Retrieved from <http://forumea.org/wp-content/uploads/2014/10/Post-9-11GIBill.pdf>
- Hoffa, W. (2007). A history of U.S. study abroad: Beginnings to 1965. Forum on Education Abroad.
- Institute of International Education. (2015). *About us: Our vision*. Retrieved from <http://www.iie.org/Who-We-Are/Mission-and-Values>
- University of Arizona. (2015). *Global Initiatives: Veteran students*. Retrieved from <https://global.arizona.edu/study-abroad/veteran-students>

DIVERSITY IN AN AGE OF NATIONALISM: EDUCATION ABROAD AND THE ROLE OF TERMINOLOGY

NICK J. GOZIK, PH.D.

Director, Office of International Programs & McGillicuddy-
Logue Center for Undergraduate Global Studies

Boston
College

In addressing the needs of diverse students participating in education abroad, we employ a variety of terms such as *diversity*, *inclusion*, and *underrepresentation*. The terminology we use has become all the more significant in our current social and political climate in the United States, in which “diversity” has come to be vilified by conservative political leaders and commentators, linked to a rejection of politically correct ideals and the rise of nationalist sentiments. Each term also connotes a very different meaning, varying based on institution and cultural context. For these and other reasons, one might wonder what words we should be applying.

This query initially arose out of a leadership dialogue session that I co-led at ISEP’s 2017 annual conference with Margaret Heisel from the University of California-Berkeley (2017), as well as from conversations and research surrounding the publication of a volume that I recently co-edited, *Promoting Inclusion in Education Abroad: A Handbook of Research and Practice* (2018), along with Heather Barclay-Hamir, president and CEO of IFSA-Butler. To further investigate, I sent a query via NAFSA’s SECUSS-L listserv, reaching more than 8,000 colleagues in education abroad.

None of the colleagues whom I have queried detected an abrupt or rapid shift in terminology in response to politics, suggesting a massive delete-and-replace on college campuses, from one term to another. Many nonetheless note that the language they use is intentional and designed to align with policies and initiatives on their home campuses, accepted terminology in the field of education abroad, and local politics, particularly at state-sponsored institutions. There is a recognition that

language has shifted over time and continues to do so on many campuses.

Colleagues recognize that the term we tend to use more frequently, diversity, has easily become the most highly charged. Michael Woolf, deputy president for Strategic Development at CAPA, points out that we need “to remind ourselves that the idea of diversity functions within an ideologically contested environment... the notion of a broadly liberal consensus, were it ever true, has been exposed and fractured within the prevailing political environment in most parts of the world” (2017). Linked to other labels such as “Liberal” and “political correctness,” diversity is often viewed on the political right as hypocritical and disingenuous.

There may at times be a kernel of truth within such opinions. Rod Dreher argues in the *American Conservative* that “Conservatives are extremely wary when they hear calls for ‘diversity’ and for ‘racial dialogue,’ not because either is a bad thing

in and of itself, but because they are code words for, ‘We liberals are going to tell you conservatives why you are wrong, and what we expect you to do about it’ (2013). Others call attention to the fact that, despite all of their claims for inclusiveness, institutions of higher education have attempted to block events featuring far-right speakers like Ann Coulter and Richard Spencer. Campuses indeed have become microcosms of our larger society, in which hotly contested views around free speech, diversity, and the direction of U.S. politics play out, with a wall dividing two clear and irreconcilable camps. Accordingly, attempts at promoting “diversity” realistically may fall flat for certain students, parents, and staff.

With these tensions in mind, some have opted to apply other language. At the University of North Dakota, the director of the International Center, Katie Davidson, reports that they prefer the term *underrepresentation* (personal communication, October 31, 2017). *Underrepresentation* allows Davidson’s office to target any group with lower participation rates in education abroad. This could include those that have not been historically disadvantaged in other arenas though have been more hesitant to engage in overseas programming, such as white males or natural science majors. Kim Priebe, director of North Carolina State University’s Study Abroad Office, explains that they talk about diversity *and* inclusion, along with underrepresentation. As with underrepresentation, inclusion suggests a focus on a broad array of students’ needs, not restricted to any specific gender, race, ethnicity, religious affiliation, or other category. Priebe adds that *diversity and inclusion* aligns well with the language being used on other parts of her campus, allowing for easier buy-in among key constituents (personal communication, November 2, 2017).

It may be easy to jump to the conclusion that “diversity” should be avoided in places that have tended to vote conservatively, especially in so-called red states. At the same time, we need to be careful about oversimplifying and recognize that the political map is far more complicated. Michelle Tolan, field director for Inclusive Excellence at IFSA-Butler, observes that “the term ‘diversity’ and its implications [tend] to vary less on geography *per se* and more on the pervading politics of an institution.” She adds that more often than not politics are less about the state and are rooted instead in a more general rural-urban divide (personal communication, November 3, 2017). If we drill down even further, it becomes evident that universities and colleges are comprised of staff, faculty, and students who originate from a wide array of backgrounds, making it impossible to assume what ideas, perceptions, and worldviews individuals bring with them.

Others remind us that, given the global aspects of our profession, we should be cognizant of the fact that any terminology is complicated by our work with overseas partners. In considering differences between the U.S. and the U.K., Woolf points out, “The factors that shape the diversity of any given nation are made by any number of complex dynamics: religion, class, race, history, region, ideology, wealth and so on. Even the idea of race is, in the British context, made problematic” (2017). This point becomes all the more apt when terms are translated into another language. Even when there is a direct translation, such as from diversity to *diversité* or *diversidad*, in French and Spanish respectively, the meaning may vary considerably. Moreover, what *diversity* might imply in another country can depend on which groups are deemed most vulnerable and in need of special attention.

Perhaps frustratingly, here I am not advocating the use of a particularly term, either a neologism or one that already exists, to get around the complications outlined so far. I do not believe that there is a silver bullet, nor do I want us to be mired in semantics. At the same time, I do find that we need to be sensitive to the implications that come with certain terminology. This is especially critical for institutions and organizations that work across state lines, and where messages may need to be adapted according to the population. By not doing so, we may be closing the door to conversations with those from different backgrounds and find ourselves further locked in an ideological battle, without addressing the needs of those whom we ultimately hope to serve.



References

- Barclay-Hamir, H., & Gozik, N. (Eds.). (2018). *Promoting inclusive excellence in education abroad: A handbook of research and practice*. Sterling, VA: Stylus.
- Dreher, R. (2013, June 13). Diversity for thee, but not for me. *The American Conservative*. Retrieved from <http://www.theamericanconservative.com/dreher/diversity-for-thee-but-not-for-me>
- Gozik, N. & Heisel, M. (2017, October 20). *Promoting inclusion in study abroad: Taking a holistic approach*. Leadership dialogue session presented at the annual conference for ISEP, Arlington, VA.
- Woolf, M. (2017, October 30). *Diversity in context: The example of England*. Paper presented for an invited lecture at the University of Minnesota, Minneapolis, MN.

CHANGING THE FOUNDATIONS OF INTERNATIONAL EDUCATION: FIXING A BROKEN SYSTEM AND WORKING FOR SOCIAL JUSTICE

BRYAN MCALLISTER-GRANDE, ED.D. | Postdoctoral Scholar, Harvard Graduate School of Education

Outspoken nationalism is not the only problem facing international education.

The theories of the field also stand upon Western European and Cold War roots that are increasingly outmoded. Cultural adaptation theories, theories of culture, and culture shock graphs cause more harm than good. They reinforce the notion of a self and an other, an Us and a Them. These theories ignore the multiplicity of identity. In order to achieve social justice and equity, the field would benefit from reimagining its own foundations.

Thus far, research on diversity and social justice in international education has focused on access. Researchers have contributed superb scholarship on the barriers to access in international education (Jackson, 2006; Penn & Tanner, 2008; Sweeney, 2013; Esmieu, Mullen, Samayoa, Gasman, Perkins, Wolff, & Beazley, 2016). However, the foundations of the field remain white and Western European in origin; handed down through conference workshops and training programs, simple anthropological concepts of “culture” and “cultural difference” dominate the field and condition the structure of the field in a way that is ignorant of social change and progress.

These foundations are relics of the Cold War—and they have a much longer history in colonialism. After World War II, American policy officials partnered with academics and administrators to create theories of culture, cultural adaptation, and cultural difference. The “culture concept of the anthropologists and sociologists is coming to be regarded as the foundation stone of the social sciences,” wrote social theorist Stuart Chase in 1948 (p. 59). A leading book of the 1950s, simply

titled *Culture*, attempted to define culture in anthropological terms (Kroeber & Kluckhohn, 1952). The authors noted the term’s almost exclusively Western European foundation, having come to modern fruition through the landmark book *Primitive Culture* (1871) by Edward Burnett Tylor. Like his nineteenth-century contemporaries, Tylor described “culture” as a series of stages, beginning with the “savage” and advancing toward the “civilized.” The modern European, Tylor wrote, may “find among the Greenlanders or Maoris many a trait for reconstructing the picture of his own primitive ancestors,” proving that “the main tendency of culture from primeval up to modern times has been from savagery towards civilization” (Tylor, 1871, p. 21). Our founding concepts of “culture” are blatantly racist; moreover, this racist lens is how Americans have understood the “culture concept” itself.

In books such as *The Chrysanthemum and The Sword: Patterns of Japanese Culture* (Benedict, 1946), American social scientists spread this “culture concept” so that its evolutionary structure (savagery leading toward civilization) became

second nature to most Americans.¹ “Culture” was the word for the habits and customs of the masses of people who were not enlightened Americans. The Japanese are “both aggressive and unaggressive, both militaristic and aesthetic, both insolent and polite, rigid and adaptable, submissive and resentful of being pushed around,” it was reported in *The Chrysanthemum* (p. 2). In contrast, Americans scarcely had a culture or a personality at all. Americans, however, acquired “culture” by traveling and interacting with the “other,” especially their (presumably white) European ancestors. In countless books, authors of “national character studies” depicted Americans as cosmopolitans that traverse the world on special missions of enlightenment and progress.

What is stunning about these theories is how they continue to shape most international education programming. With little modification, the field utilizes an outdated “culture and personality” concept of the 1940s and 1950s that celebrates the acquisition of cultural difference through student interaction with other cultural “personalities.” As Ficarra (2017) notes, these “imagined geographies” include the idea that Europe is the land where “anything is possible” while Africa is home to “poor, ‘underdeveloped’ people to ‘help’ at best and ‘save’ at worst” (p. 11). The idea of the culture and personality school of sociology was that cultures represent different sides of the human personality; some cultures were more aggressive or traditional; others were peaceful or modern (Aalpoel & Van Der Heide, 2014). For decades, anthropologists and sociologists criticized the “culture and personality” approach, but it continues to survive in international education orientations and programming.

The international education field continues to draw upon the culture and personality school, often without recognizing it. A popular web tool called “What’s Up with Culture?” describes culture

almost entirely in culture-and-personality terms; culture is, according to the website, a “neutral term” and “refers to the broadest conception about the learned knowledge that humans use to fulfill their needs and wants” (La Brack, n.d.). According to this theory, culture is a tool that entire societies use to get what they need; and in order to understand “culture,” a student needs to adjust their expectations or “attitudes” from one of frustration to one of openness and receptivity.

Attitude adjustment is also the foundation of a popular tool in international education programming—the “culture shock” graph. Developed in 1960 by the Canadian anthropologist Kalvero Oberg, culture shock described a four-stage system in which (primarily Americans and Western Europeans) experience the “shock” of personality and cultural differences. The original 1960 article described culture shock the following way:

Culture shock tends to be an occupational disease of people who have been suddenly transplanted abroad. Like most ailments, it has its own symptoms, cause, and cure. Many missionaries have suffered from it. Some never recovered, and left their field. Some live in a constant state of such shock. Many recover beautifully. As will be clear from the implications... the state of culture shock in which a Christian lives will have a great bearing on his temperament and witness. (Oberg, 1960)

This 1960 article—the foundation for many pre-departure orientations and re-entry workshops today—is sometimes categorized under the subject of “religion” and referred to the experiences of “Christians.” Culture shock is also described as a “disease” that entails suffering on the part of the Christian; this “disease” language is a leftover product of nineteenth-century medical and

evolutionary philosophy—itself a product of Christian theology.

“Culture shock” and “cultural adjustment” are not just empirically descriptive; they also give a normative conditioning process to the entire international education experience. Students are instructed to understand that this is “the way things are,” and they imbue their international education experience with these conceptual lenses; the normative thus easily blends into the descriptive. The same is true for host nationals, who naturally begin to see themselves through the eyes of the Western sociologists’ “culture.”

Our founding paradigms also reduce nuanced anthropological theories to their most basic components: the iceberg theory of culture, the culture shock graph, and the ideas of ethnocentrism and ethnorelativism. Despite the fact that sociologists and anthropologists have developed nuanced theories of culture and identity, a culture-as-monolithic viewpoint haunts most international education training programs. There is “general culture,” “Spanish culture,” “French culture,” and “Chinese culture.” Each culture is typically explained as a series of behaviors and personality traits, usually exemplified by gestures such as handshakes or food rituals.

Not only are these paradigms hurtful to host cultures; they are inherently elitist and racist. “Culture” is not a neutral term. Developed primarily by Western Europeans and Anglo-American explorers, in the popular imagination it has failed to shed its colonialist origins. We do an injustice to diversity by claiming colonialist theories of culture as our own.

To combat a hidden nationalism that undergirds the field of international education, we would do well to re-imagine the foundations of the field itself rather than make a small tinkering here and

there. But, even small steps toward embracing intersectionality in international education would improve conditions for underrepresented students, who sometimes use counter-narratives to understand their own realities of identity and difference (Chang, 2015). A search of the 15,000-item IDP Database of Research on International Education turns up only four entries on *intersectionality*—the ways in which oppressive institutions and ideas are interconnected. More research on intersectionality and international education is sorely needed.

In summary, international educators should not shy away from these less obvious sources of nationalism: the systems of thought that condition the field. Many of these ideas were developed in the nineteenth century—the heyday of nationalism and exploitation—and require a total rethinking for the twenty-first.

Endnote

1. It is true that anthropologist Ruth Benedict and the followers of the Franz Boas school of anthropology developed more nuanced theories of culture than I am depicting here. Admirably, they were combating the Social Darwinism and scientific racism of their time. However, here I am concerned with Benedict’s war work for the government and her tendency to keep theories of the nineteenth century intact, as well as how her theories were translated to the fields of intercultural communication and international education. For a different—but not necessarily competing—view of this diffusion process, see La Brack, B. (2008). *Anthropology and intercultural communication theory: Diverging, converging or parallel theoretical interests?*. Paper presented at the American Anthropological Association conference, San Francisco, CA.

References

- Aalpoel, R. & Van Der Heide, F. (2014). The culture and personality school: A questionable contribution to anthropological theory. *Social Cosmos*, 5(1), 41-49.
- Benedict, R. (1946). *The chrysanthemum and the sword: Patterns of Japanese culture*. Boston: Houghton Mifflin.
- Chang, A. (2017). "Call me a little critical if you will": Counterstories of Latinas studying abroad in Guatemala. *Journal of Hispanic Higher Education*, 16(1), 3-23.
- Chase, S. (1948). *The proper study of mankind: An inquiry into the science of human relations*. New York: Harper.
- Esmieu, P, Mullen, S., Samayoa, A. C., Gasman, M., Perkins, C., Wolff, M., Beazley, M. (2016). *Increasing diversity abroad: Expanding opportunities for students at minority serving institutions*. Portland, ME: Council on International Educational Exchange.
- Ficarra, J. (2017). Curating cartographies of knowledge: Reading institutional study abroad portfolio as text. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 29(1), 1-14.
- Jackson, M.J. (2006). *Traveling shoes: Study abroad experiences of African-American students participating in California State University international programs* (Doctoral dissertation).
- Kroeber, A. & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Cambridge, MA: The Peabody Museum, Harvard University.
- La Brack, B. (n.d.). *What's up with culture?*. Retrieved from <http://www2.pacific.edu/sis/culture/>
- Oberg, K. (1960). Cultural shock: Adjustments to new cultural environments. *Practical Anthropology*, 7(4), 177-182.
- Penn, E. & Tanner, J. (2009). Black students and international education. *Journal of Black Studies*, 40(2), 266-282.
- Sweeney, K. (2013). Inclusive excellence and underrepresentation of students of color in study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 23, 1-21.
- Tylor, E. (1871, 1903). *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and custom*. London: Murray. 4th ed., revised.

DISRUPTING THE “TAKE BACK WHAT’S OURS” NARRATIVE: AN EXPLORATION ON HOW THE MODERN NATIONALISM MOVEMENT IMPACTS GLOBAL EDUCATION

TRIXIE CORDOVA

Associate Director, Diversity Abroad

NEAL MCKINNEY

Associate Director, Off-Campus Programs
Hubbard Center for Student Engagement

DePauw University

Today’s American college students experience an unprecedented era defined by calls for division/separation within various socio-political climates across the globe. Recent movements have proliferated a push of ideological decisions to redefine borders and citizenship laws, led by global leaders exerting their influence and rhetorical power of naming who and who does not “belong.” This modern form of exclusion known as nationalism warrants study within international education because nationalism’s modern-day construct of “taking back what is ours” impacts our work. Specifically, in this article, we argue that international educators are both complicit in and challenged by the perpetuation of the nationalism rhetoric. We conclude with a challenge to combat nationalistic discourse in our field in order to best serve and support all of our students.

Nationalism Defined/Demonstrated

A sufficient historical review of nationalism is beyond the scope of this article; however, the core concepts of nationalism to be critiqued are centered on attitudes and actions of members who identify themselves with belonging to a nation that seek a sense of supremacy or political sovereignty (Miscevic, 2014). Moreover, these attitudes and actions produce values “wherein identifiers such as race and ethnicity create division and mistrust by evaluating similarity versus difference within a society, as well as access to resources and power in that society” (see Kellas, 1998; p. 8).

Without question, modern nationalist movements are embodying these concepts and reinforce a narrative rooted in exclusion. The passage of Brexit, the election of Donald Trump, and the pushback against Syrian refugee resettlement are prime examples of how this narrative of “taking back what’s ours” is effectively taking hold on a global scale. Political leaders leverage the fears of their constituents and utilize persuasive and inflammatory rhetoric largely to legitimize ethnic/racial bias that justifies intolerance for difference. Additionally, these movements further entitled beliefs that existing resources and power must be reclaimed, thereby justifying resistance to equity and justice.

Nationalism within the Context of Global Education

As more recent events have allowed us to recognize the many ways nationalism has played out globally, it is important to acknowledge how our own field has historically contributed to this narrative of what and to whom a country or experience belongs.

Grand Tour of Europe

From 1547 to 1840, the Grand Tour of Europe was, according to James Buzard, “an ideological exercise” to prepare sons of ruling classes “to assume the leadership positions preordained for them at home” (as cited in Ascari, 2015, p. 3). Elite families sent their sons overseas to learn foreign languages, refine skills required to serve the public, and develop a “foreign” perspective that would prove useful for transnational exchanges.

The Grand Tour is the earliest iteration of what study abroad is today: an opportunity to leave the classroom, engage in dialogue with people across cultures, and enhance the skills necessary to thrive in a globally connected world. This further establishes how study abroad is historically rooted in inequity—that by design, studying abroad was an opportunity reserved for those with wealth, power, and privilege.

Not only was the Grand Tour reserved for a select few; its negative impact furthered “the formation of stereotypes, reinforcing national and religious identities” (Ascari, 2015, p. 10). Privileged individuals on a Grand Tour not only formed generalizations about others based on their limited interactions within those countries; they also potentially reinforced the perceptions others had of the culture, nationality, or identities with which they are associated.

As international educators, we need to recognize that the history of our work contributes to this narrative of nationalism. By engaging with people across borders, whose culture is so foreign and different from ours, stereotypes are reinforced and definitions of who “gets” to be a specific nationality—American, for example—are narrowed.

Student Impact

So what does this actually look like for our students who go abroad? In the latest Open Doors Report, 70% of U.S. students going abroad identify as white or Caucasian (Open Doors, 2017). By these data, the world’s perception of Americans as mostly white is likely based on the race of the study abroad students they meet, as well as what they see in the media. It should be no surprise, therefore, that Caucasian students in the U.S. by and large generally never question their ethnic identity or belonging as Americans (Helm, 1995), whereas Black, Latino, or Asian-American students face persistent questions in the form of, “But where are you REALLY from?” (Diversity Abroad, 2016).

Whether or not Caucasian students self-identify as privileged is a hotly debated topic. However, it would be irresponsible not to recognize how being unequivocally American means identifying as white. This white privilege affords our white students with the ability to navigate other cultures around the world without their identities being questioned, and there is much to be said about how they can use their privilege as a means to uplift or support their diverse peers.

For students of color, everyday encounters and microaggressions collectively influence how they see themselves through the lens of how others view them. Students of color may regularly be “othered” in their communities in the U.S., and today’s “take back what’s ours” mentality only makes supporting

these students when they want to study abroad that much more challenging or potentially harmful, such as being detained by international law enforcement and questioned about their legitimate nation origins, or being completely ignored by locals due to their presumed ethnicity.

Implications for Practice

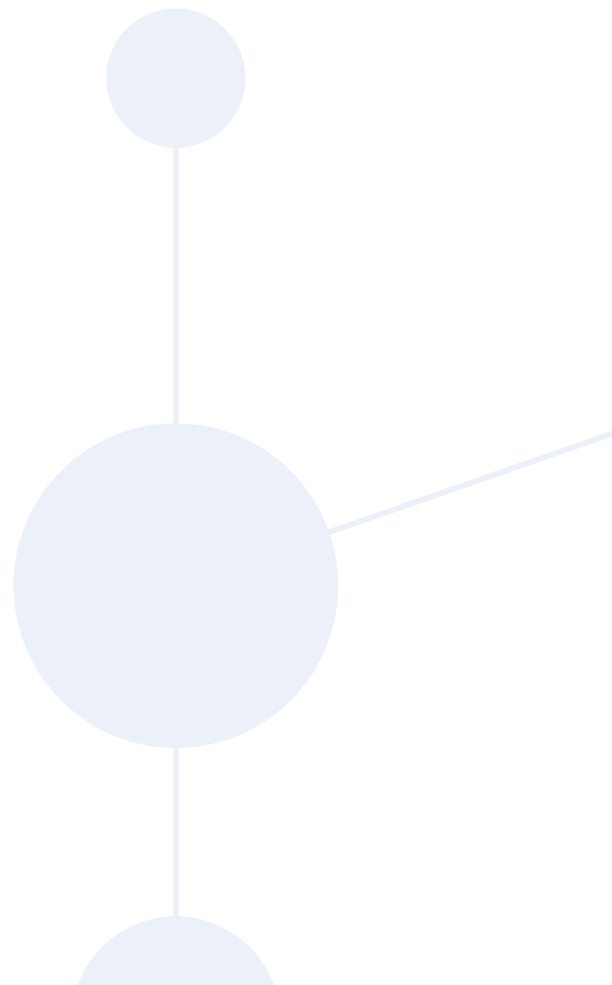
Institutions and providers are responsible for examining how our everyday actions and policies serve to perpetuate nationalist attitudes, whether intentional or otherwise. Global education practitioners must create innovative learning opportunities, strategies, and tools in order to challenge and disrupt increasingly divisive nationalism movements that potentially bias how students see themselves and, by extension, how the world sees our students.

As a field, we must take responsibility to determine what steps we can take to prepare students of color for dealing with discrimination, health, and safety concerns, as well as how to engage and challenge their white peers of multiple privileges. Both Diversity Abroad and DePauw University are taking up this action and want to engage other institutions and providers in our field to do the same.

Diversity Abroad regularly develops innovative learning opportunities for professionals of all levels. Discussion topics are intended to generate awareness around the issues that impact our most marginalized students, the challenges educators face in supporting these students, and to devise real, tangible solutions to address these issues. This is made possible through monthly community discussions, professional and student e-learning courses, and regional or custom workshops accessible to practitioners around the world.

DePauw University's Hubbard Center for Student Engagement prepares outgoing semester study abroad students by requiring participation in an Identity & Ethics Abroad discussion that helps students understand their role in being global citizens abroad. Key components of the session include activities to help with understanding individual identity, how identity influences their privilege as Americans, and the singular stories that shape their understanding of how they see the world.

If we are serious about our commitment to create equitable opportunities for success for all students, it is imperative that we examine and challenge the ways in which nationalism, and its undertones of racial supremacy, has played a role in perpetuating notions of who this country belongs to, who gets to be American, and who gets to feel safe while abroad.



References

- Ascari, M. (2015). The rise of the Grand Tour: Higher education, transcultural desire and the fear of cultural hybridisation. *Linguae & - Rivista di Lingue e Culture Moderne*, 14(2), 9-32. doi:10.7358/ling-2015-001-asca.
- Conner, M. (2016). Where are you REALLY from? [Web log post]. Diversity Abroad. Retrieved from <https://www.diversityabroad.com/study-abroad/articles/really-from>
- Eriksen, T. H. (2010). *Ethnicity and nationalism: Anthropological perspectives*. New York: Pluto Press. ProQuest Ebook Central. Created from depauw-ebooks on 2017-10-16 08:57:29.
- Helms, J. E. (1992). *A race is a nice thing to have: A guide to being a white person or understanding the white persons in your life*. Topeka, KS: Content Communications.
- Kellas, J. G. (1998). *The politics of nationalism and ethnicity*. Basingstoke, UK: Macmillan.
- Miscevic, N. (2014). Nationalism. In *The Stanford Encyclopedia of Philosophy* (Winter 2014 ed.). Stanford, CA: Metaphysics Research Lab, Stanford University.
- Open Doors. (n.d.). Retrieved 2017 from <https://www.iie.org/opendoors>

DEVELOPING STUDENTS AS GLOBAL CITIZENS THROUGH THE GLOBAL TALENT PROGRAMME

VIANNA RENAUD	Placement Development Advisor	Bournemouth University
DEAN HRISTOV, PH.D.	Global Talent Research Analyst	

We are living in a continually changing world where the need to prepare future-ready and globally-aware graduates has become essential across the Higher Education sector. With the goal of maximising graduate outcomes, research suggests that more needs to be done to ensure graduates have the necessary understanding and level of skills to succeed in a globally-competitive employment market. To ensure that an international scope for students remains a priority, particularly given the Brexit vote in the U.K., Bournemouth University has created and developed an innovative extracurricular intervention.

It is against this backdrop that the Global Talent Programme (GTP) was developed at Bournemouth University (BU) during the 2015-2016 academic year. Designed with the aim to develop our students as future-ready global talent, the GTP is a banner for a range of extracurricular sessions, activities and games at the University that equip students with a range of employment and enterprise attributes required by the future workforce and workplace.

The GTP fused two core institutional and sectoral agendas, internationalisation and employability, and was designed to be an educational expression of BU's vision for a Global BU. Current evidence from academia suggests that most universities look at these two strategic agendas separately (Times Higher Education, 2016). In contrast, the GTP fuses them and places the student, as future global talent, at the heart of its proposition. We believe the GTP has the potential for addressing governmental and employer demands of graduate

skills (see Blessinger, 2015; Smith & Meaney, 2016; Sorrel, 2016) by providing a solution that is informed by policy (e.g. U.K.'s Industrial Strategy) and engages meaningfully with employers.

With three dedicated core areas, students are encouraged to develop their "heartset," "mindset," and "skillset" by participating in a wide range of global employability-informed activities. Involving international employers, alumni, external presenters, and current students and staff, this programme has been proved to be successful in embedding global citizenship for all students on campus, regardless of their academic course and student status as undergraduates or postgraduates.

The development of the GTP included extensive prior research into current and future skills and attributes in the World of Work (WoW), supplemented by an investigation into the U.K. Higher Education (HE) sector's employability provision across institutions. Developing the

GTP also included extensive campus engagement with staff and students through focus groups and workshops. The cross-institutional involvement of both academics and professional services through a newly established Global Talent and Employability Group (GTEG) has also been core to its development.

An important principle underpinning the GTP is ensuring students have the space to practice and apply the learning and knowledge gained through real-life, hands-on experiences involving a global dimension. The GTP was consequently structured alongside five distinctive stages and aims to provide students with the opportunity to both develop and, importantly, *apply* a set of global talent attributes, as follows:

Stage 1—Shaping Global Mindsets— gives students the opportunity to develop global awareness and a broad understanding of key global economic, environmental, political, and societal themes. This stage also introduces the concept of global mindset (see Sorrel, 2016).

Stage 2—Engaging Global Communities— provides students with the opportunity to be exposed to and learn from a multitude of international contexts through global communities and events on campus. This stage helps students develop a global heartset, a concept that has been gaining prominence in recent years (see Ross and Hallowell, 2016).

Stage 3—Developing Global Skills— enables students to gain a broad understanding of and develop the skills required by employers through immersion in global practice (see Brimm, 2015).

Stage 4—Delivering a Global Challenge Response— gives students the opportunity to deliver a solution to a global challenge by applying

the global mindset, heartset, and skillset attributes that they have developed throughout stages 1-3. This approach involves global project-based learning (see Smith, 2014), which has been shown to be key to developing the global employability of graduates.

Stage 5—Demonstrating Global Impact— provides students with the opportunity to demonstrate global impact and receive recognition of their achievement. This builds on recent calls highlighting that students often face challenges when it comes to articulating the employability skills and attributes they develop (see Gray, 2005; Smith, Brooks, Lichtenberg, McIlveen, Torjul, & Tyler, 2009).

So what does this mean to students, universities, and employers? The proof is in the feedback, and it has been unanimously commended as a programme of impact. The biggest impact on students has been the opportunity to develop a knowledge base of global themes and development and the ability to reflect upon their own views of the world. Through this they gain the ability to look outwards instead of only inwards, thereby developing a relevant global mindset needed in today's workforce, as echoed by Sorrel (2016).

Students who have participated have come from a range of backgrounds, both home and international students, which has helped the multicultural component. Since the pilot GTP in the 2015-16 academic year, nearly 1,000 BU students have engaged with the Programme. Seventy-three percent have been undergraduate students, and 67% have been women; 13% have had disabilities or learning differences. The diversity has been truly remarkable, with over 76 countries represented and a mix of 59% home students, 15% EU nationals, and 26% overseas students. Therefore, this shows that the GTP serves as a vehicle for home students to internationalise

through their interactions with international students and vice versa.

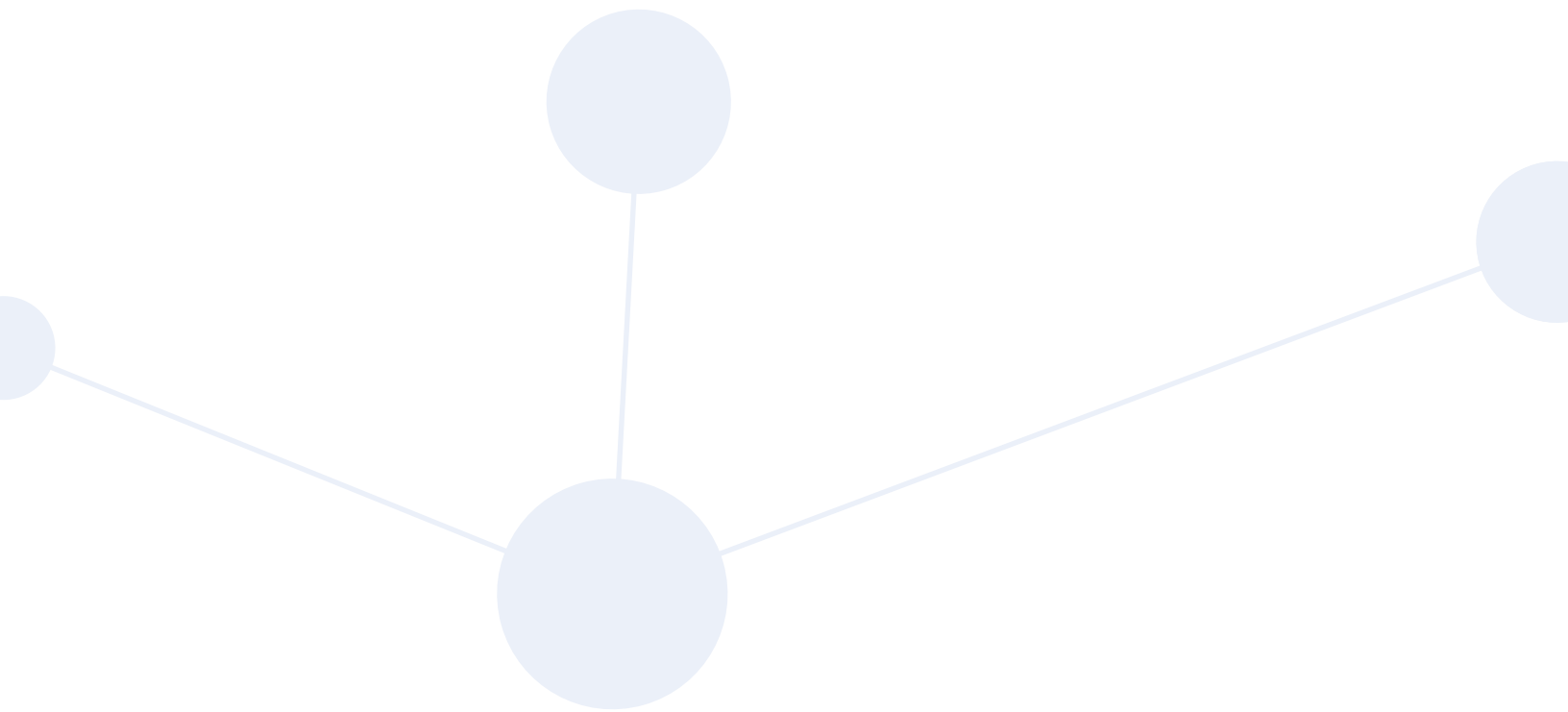
For employers, this programme provides students the necessary global outlook that they are seeking when recruiting for roles within their organizations. Not every student is interested in undertaking the GTP, which in itself has been helpful for employers to identify the more curious and open-minded students. If graduates can come to them already internationally-minded and aware of current cultural and political differences, the transition to the workplace can be more seamless.

When looking at universities, the HE sector can only benefit from similar programmes. In the first year of the programme, over 200 students took part where over 50% of the sessions were delivered in partnership with global academics

and employers. This has not only helped build and develop relationships with alumni and industry; it also has helped to engage academic staff in a way that they had previously not been involved with extracurricular campus activities. This essential foundation, and model, can be replicated elsewhere with the necessary resourcing and university leadership support.

In conclusion, Bournemouth University has found success in the Global Talent Programme. Future aims include expanding the programme in terms of student numbers, the introduction of learning opportunities underpinned by gamification, and a continued development plan amongst employers and academics. We see this as a transferrable model that is cost effective and can be easily implemented at other HE institutions throughout the globe.

For more information: <https://www1.bournemouth.ac.uk/global-bu/global-talent-programme>



References

- Blessinger, P. (2015, April 24). The world needs more international education. *University World News*, (364). Retrieved 6 February 2017 from: <http://www.universityworldnews.com/article.php?story=20150422110029960&query=prepare+students>
- Brimm, L. (2015, July 7). How to learn from a global life. Retrieved 27 July 2017 from: <https://knowledge.insead.edu/blog/insead-blog/how-to-learn-from-a-global-life-4134>
- Ross, J. A. and Hallowell, W. Z. (2016, September 8) Getting to the heart of global leadership. Retrieved 27 July 2017 from: <http://www.fletcherforum.org/home/2016/9/22/getting-to-the-heart-of-global-leadership>
- Smith, M., Brooks, S., Lichtenberg, A., McIlveen, P., Torjul, P., & Tyler, J. (2009). *Career development learning: Maximising the contribution of work-integrated learning to the student experience [Australian Learning and Teaching Council] final project report June 2009*. Wollongong, Australia: University of Wollongong, Careers Central, Academic Services Division
- Smith, J., & Meaney, M. (2016). *Lifelong learning in 2040*. Retrieved 22 January 2017 from: <http://rooseveltinstitute.org/wp-content/uploads/2016/08/Lifelong-Learning-in-2040.pdf>
- Sorrell, M. (2016, October 3) To move upward, move outward. Retrieved 23 January 2017 from: <https://www.linkedin.com/pulse/move-upward-outward-sir-martin-sorrell>
- Times Higher Education (2016) The Global University Employability Ranking 2016. Retrieved 28 July 2017 from: <https://www.timeshighereducation.com/features/global-university-employability-ranking-2016>

WHEN STATES STICK IT TO COSMOPOLITANISM: HOW FOREIGN STUDENTS ARE PUT AT RISK IN EDUCATION ABROAD PARTNERSHIPS VOID OF RECIPROCAL VALUES

LAUREN SEAMAN

Resident Director, Marist College (Marist-Italy + Istituto Lorenzo dei Medici)

***Cosmopolitanism* (n): the ideology that all human beings belong to a single community, based on a shared morality (see Smith, 2013).**

Cosmopolitanism may not have a definition in Merriam Webster, but the word is the insurance policy keeping people safe in global education. In its utopian form, cosmopolitanism urges mutual respect. Foreign students value and engage their host cultures; in return, host states view students with not only economic but also *social* value, as the proverbial global citizens. A state's dominant views toward whom they perceive to be foreign, after all, is arguably the factor that most affects a student's safety when studying abroad.

Italy, frankly, does not seem to be buying cosmopolitanism. A traditionally provincial country flanked by a migrant crisis, the state of Italy has little room to treat foreigners as privileged expats. An Italian citizen myself, I thought I knew what to expect when moving to Italy from the U.A.E. and Singapore to continue working in global education. For all the customs stipulated to foreigners by these two countries, both governments extend powerful welcomes to international students. In some cases, like in glitzy Abu Dhabi, a literal red carpet is unrolled for undergrads, while students in both states receive generous financial aid and prestige. While I didn't expect a red carpet, I expected a warmer welcome

for students in Florence, the most popular study abroad destination in the world.

Yet, rather than ceremonial welcomes by heads of state, students arrive and wait grueling hours at the police station to get their *permesso*, their permit to stay in Italy. While foreign students are in no way grouped with those seeking political asylum, their visa experience is complicated enough to send a clear message that they are not a privileged class of people here. Within my first year in Italy, the *permesso* price for students tripled. Students, too, recently became at risk of facing detention at European borders, as not all Schengen control agents trust or even recognize the Italian *permesso*.

The bureaucratic limitations on foreign students hint at a larger shift happening in Europe. When President Donald Trump failed to agree to visa-free travel for five European countries, Europe swung with a counter-response.¹ In March 2017, members of the European Parliament voted with an 85% favorability to eliminate visa-free travel for Americans. Of the Italian MEPs, 100% voted yes. Although Parliament eventually postponed its motion to toughen visa requirements, the unanimous position in Italy sends a strong message.

¹ The five countries eliminated from the reciprocity agreement were Bulgaria, Croatia, Cyprus, Poland, and Romania.

Since December 2016, Italy's leading party has been Cinque Stelle, a populist, Eurosceptic movement with a hardline position against undocumented migration. Cinque Stelle claims no interest in viewing students any differently than asylum seekers and no interest in viewing asylum seekers any more favorably.

No one warned our students about this political climate in Italy. Instead, foreign students flocked to Florence as naively as they have in previous years, many with little to no concept of the political undertones impacting their study abroad experience. During an isolated incident this year, two American students in Florence were raped by Italian policemen. Weeks later, the city witnessed a string of minor pepper spray attacks in nightclubs frequented by American students.

Violence can be waged anywhere on anyone, making the assumption of causal motives a dangerous, narrow pursuit. However, where safety is concerned, it is important to understand one's nationality in context; the relationship between shifting political climates and who is perceived to have power, who is perceived to be foreign, and who is feared.

References

Smith, W. (2013). *Cosmopolitanism*. Oxford Research Encyclopedia of International Studies. doi:10.1093/acrefore/9780190846626.013.133

Not all students are interested in cultivating a nuanced understanding of their nationality. Many students, certainly many Americans visiting Florence, are mostly interested in consuming Italian culture. Students often carry themselves with a level of entitlement, powered by their consumerism. This entitlement, of course, is not their fault alone. Foreign institutions that neglect to partner with host countries in the spirit of cultural reciprocity render students only as valuable as their money.

An economic relationship alone does not secure people's safety. Unprotected, students and locals may view each other as mere resources and can abuse each other as such. While cosmopolitanism is a marketing tool for many schools, the best-spirited cosmopolitan agreements hold students, teachers, and locals to shared social morals. Foreigners and locals feel accountable to one another, respected, and connected.

In a Trumpian, post-Brexit era within a wider migrant crisis, states are retreating from aspirations of cosmopolitan reciprocity. In this era, global universities would be wise to reimagine their partnerships with host countries. Foreign students must understand that having deep respect for their host culture is not just a nicety—it is a responsibility to people around them, and a necessity for their safety.

THE AMERICAN BLACK: JOURNEY TO THE MOTHERLAND

KAREN STEPHERSON

Education Abroad Coordinator, The University of Texas at Dallas

African-American is a term used in the United States to describe and categorize black Americans—allegedly a politically correct term for one whose skin has been kissed by the sun, but more specifically of African descent. It is often stated in the U.S. that when an African-American steps foot on the continent of Africa, their soul feels as if it has made its way home. Traveling to Africa is a bucket-list journey for thousands of displaced Africans living in America referred to as African-Americans. Having been able to take this journey and scratch this item off my bucket list was a once-in-a-lifetime opportunity that I was fortunate enough to have, but it did not come without some unpleasantness. This discomfort almost caused me to run as fast as my legs could carry me back to a plane destined for the United States, but prior to boarding the plane, I convinced myself that I would not allow discomfort or fear of the unknown to cripple or define my experience.

Prior to studying abroad in Accra, Ghana, I approached my journey with a romanticized view of the motherland. David Comp (2008) defines this as heritage seeking in study abroad.

Many minority students, either consciously or subconsciously, choose overseas study destinations based on their own identity, nationality, and/or ethnicity. The belief that various American ethnic minority Diasporas share common racial/ethnic, religious, linguistic, or cultural origin or background with individuals in non-Western countries is fundamental to the practice of heritage seeking non-Western destinations. (p. 29)

Choosing a study abroad destination through the lens of the historical or cultural identity perspective may lead to false hopes on behalf of

the traveler such as expecting to be well received by the host culture. These expectations do not have to hinder the person, but instead should be used to better understand the self as it relates to one's place in a global society as well as one's home country. Reflecting on my own pilgrimage, I recall the tremendous amount of culture shock I experienced from the onset that impeded my first few days as I adjusted to the dry, hot air, lack of air conditioning, my mosquito-net-covered bunk bed, and unfamiliar food. I became a common fixture at the community table as I waited for someone to tag along with, until a day came when no one was available and I bravely ventured out alone. That was the beginning of my life-changing expedition. In the words of Dr. Johnnetta Cole, former president of Bennett College for Women in Greensboro, North Carolina, "You cannot fully understand your own life without

knowing and thinking beyond your life, your own neighborhood, and even your own nation” (Stewart, 2014).

In order to ensure longevity, prosperity, and continued success in the United States, it is imperative that American students adopt a global worldview. This rings especially true for students of color, who are the largest undergraduate minority group in college, yet only account for 5.9% of study abroad population, according to the Institute of International Education Open Doors report for 2017.

Americans must be educated about the realities of the global economy and the commitments of global leadership. Our education policies should emphasize foreign languages, culture, and history, and create more incentives and programs for study abroad. We must also prepare students and workers for those industries and services that will provide the United States a comparative advantage in the global economy in the first part of the twenty-first century. (Hagel, 2004, p. 66)

In my experience as the study abroad coordinator for The University of Texas at Dallas, I have found that the majority of African-American students who want to study abroad experience high levels of anxiety when trying to decide on a destination, as many cultures’ views of African-Americans have been defined by stereotypes projected through American media. My experience in Africa was no different. While it was freeing to walk the streets in Accra imagining myself as an African queen, I was startled back to reality by whispers and shouts of “you are the American black,” and in some cases endured racial slurs. American, I am, but black, we all were. At least in my childhood dreams we were, but for some of the locals, my blackness was not African enough, if at all. I met Africa

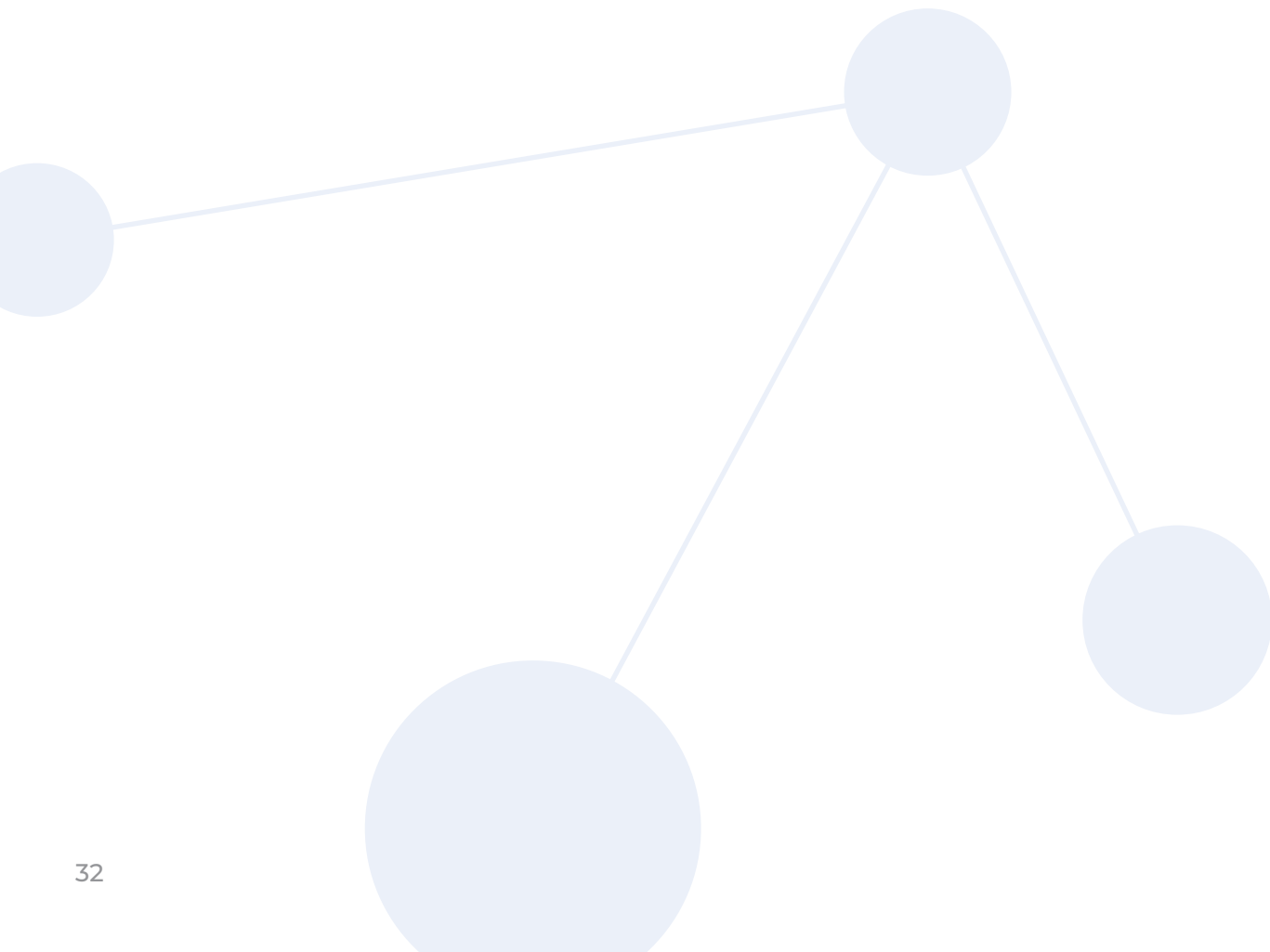
with intense emotions and believed that if I ever got there, specifically to the slave castles, I would have a spiritual connection. I learned that I have no spiritual connection to those castles, but gained a deeper knowledge of self that was spiritually transformative.

While African-American students face unique barriers to study abroad such as negative perceptions and lack of funding, it is imperative that these students acquire knowledge of global issues and contribute to the global community. Study abroad broadens your life experience, increases employment opportunities, and provides personal growth. Most importantly, African-American students who study abroad have a 31.2% higher graduation rate compared to those who do not. My journey, though conflicted, was one of the best experiences of my life, as it opened me to adventures I would not have otherwise taken. How many people can say they conquered the world’s largest canopy walk? Stood in the Door of No Return, or taught in a classroom outside of the U.S.? Not many, but I can.

I encourage all minority students, specifically those of color, to step outside their comfort zones and chart a new course for their future by studying internationally. What is gained by doing so is at times overwhelming, yet necessary. Holistically reflecting on my experience, it helped me realize I am authentically African, but made in America. It made me a better employee, but more importantly it equipped me with tools of intercultural competence, which I use daily, and awakened talents inside me that could not have been nurtured otherwise. African-Americans students must have the opportunity to pursue study abroad, and educational institutions must work diligently to provide study abroad programming and additional funding dedicated to diversifying study abroad beyond the standard university-based scholarships.

References

- Comp, D. (2008). U.S. heritage-seeking students discover minority communities in Western Europe. *Journal of Studies in International Education*, 12(1), 29-37.
- Hagel, C. (2004). A Republican foreign policy. *Foreign Affairs*, 83(4), 64-76. Retrieved 29 December 2017 from: http://www.kas.de/db_files/dokumente/y_dokument_dok_pdf_4905_2.pdf
- Institute of International Education. (2017). *Profile of U.S. Study Abroad Students, 2004/05 - 2015/16*. Open Doors Report on International Educational Exchange. Retrieved 29 December 2017 from: <http://www.iie.org/opendoors>
- Institute of International Education. (2016). Open Doors 2016: Data. Retrieved 29 December 2017 from: <https://www.iie.org/Research-and-Insights/Open-Doors/Data>
- Stewart, E. C. (2014, October 27). On Life | Dr. Johnnetta B. Cole, Fisk University. Retrieved from <http://hbcustory.org/on-life-2/>



EDITORIAL ADVISORY BOARD

The main task of the Editorial Advisory Board is to review article submissions for the Diversity Abroad Quarterly publication. While not a peer-reviewed academic journal, the Diversity Abroad Quarterly publication compiles articles to advance domestic and international conversations around diversity, inclusion, and equity in global education with respect to the thematic focus identified each quarter.



David Comp, PhD - Columbia College Chicago

Assistant Provost for Global Education



James L. Moore III, PhD - The Ohio State University

Interim Vice Provost for Diversity and Inclusion & Chief Diversity Officer, Office Diversity and Inclusion; Executive Director, Todd Anthony Bell National Resource Center on the African American Male; Distinguished Professor of Urban Education, College of Education and Human Ecology



Nicole Webster, PhD - The Pennsylvania State University

Associate Professor of Youth and International Development;
Co-Director of the 2iE-Penn State Centre for Collaborative Engagement in Burkina Faso, West Africa



Kelly O'Sullivan Sommer - University of California, San Diego

Director, Study Abroad



2018

EXCELLENCE IN DIVERSITY &
INCLUSION IN INTERNATIONAL
EDUCATION AWARD



CELEBRATE WITH US AS WE RECOGNIZE EXCELLENCE

Diversity Abroad is excited to celebrate a record number of outstanding institutions, organizations, individuals, and students who embody the mission and vision of Diversity Abroad, and have made great contributions towards advancing diversity and inclusive excellence in international education. We are thrilled to recognize their excellence across twelve categories.

Please join us in congratulating our 2018 Diversity & Inclusion Award Recipients:

2018 Excellence in Diversity & Inclusion in International Education (EDIIE) Awards

INSTITUTIONAL/ORGANIZATIONAL AWARDS

Diversity & Inclusion Champion
Western Kentucky University

Organizational Excellence
Spelman College

Financial Support
University Of Michigan
College of Literature, Science, and the Arts

International Student Success
Tennessee State University
Office of International Affairs

Student Support
Arizona State University

Programming (Curriculum/Co-curricula)
International Honors Program
SIT Study Abroad

Honorable Mention, Diversity & Inclusion Champion
DCPS Study Abroad

INDIVIDUAL AWARDS

Leadership (10+ Years Experience)

Minnie Battle Mayes

International Partnerships
and Ventures in Education, LLC

Rising Star (2-10 Years Experience)

Keara DeKay

University of South Carolina

Honorable Mention, Rising Star

Skyller Walkes, Texas State University



Graduate Student

Ai Doan, College of Mount Saint Vincent

Undergraduate Student

Yesenia Ayala, Grinnell College

Honorable Mention, Undergraduate Student

Becky Phan, University of South Alabama



Graduate Student

Raja Gopal Bhattar, UCLA

Undergraduate Student

Jintong (Tina) Liu, Wake Forest University

Thank you to the Awards Review Committee:

Anthony Pinder (CHAIR), Assistant Vice President for Academic Affairs, Emerson College

Jay Minert, Director of Outreach and Academic Engagement, University of California San Diego

Lily Lopez McGee, Deputy Director of Charles B. Rangel International Affairs Fellowship, Howard University

Amanda Maurer, Director of Education Abroad, University of South Florida

David Taylor, Director of Global Abroad Programs, Wake Forest University

David Wick, EdD, Assistant Professor, Middlebury Institute of International Studies at Monterey

Samuele Asfaha, Student Representative, Ohio State University

Diana Arteaga, Student Representative, University of California Berkeley



Contact Us

members@diversitynetwork.org

510-982-0635 ext 704

www.diversitynetwork.org