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A Quarterly Publication of Diversity Abroad

WINTER/SPRING 2021 EDITION

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PUBLICATION **INFORMATION**

The Global Impact Exchange

A Quarterly Publication of Diversity Abroad

Acknowledgments

Winter/Spring 2021 Edition:

Disrupting Global Education's History: Reimagining the Next 100 Years

Published April 2021

With the diverse millennial generation now making up most of the global education workforce and Generation Z challenging traditional approaches to global education, how might the field evolve to more effectively represent the diverse lived experiences and preferences of a new generation of young people? How can the field of global education learn from its past to avoid replicating inequitable structures and practices to reimagine the next 100 years? How will diverse professionals thrive and grow within the field? Does global education's close relationship with higher education require a new vision? How will the increasing number of international students enrolled on globally diverse campuses be supported and valued as key members of the community? In what ways will the field adopt diversity, equity, and inclusion competencies for professionals and students alike as central to a more equitable future?

INTRODUCTION

By **ANDREW GORDON**
CEO & Founder
Diversity Abroad

Predicting the future isn't for the faint of heart.

In 2017, the theme of Diversity Abroad's annual conference was Embracing the Future of Global Education. There were a host of predictions made about trends and the future of global education at that time, none of which included a global pandemic or a forceful resurgence of the racial justice movement that would alter the trajectory of our work and our field. Still, while we may not be able to predict the next pandemic or social movement, it is critical that we think forward as not to miss the trends that will shape the future landscape of our field. Being cognizant of such trends will position us to appropriately refine or completely disrupt both historical and contemporary approaches to global education—actions that are necessary if our field is to maintain a critical role in the dynamic higher education ecosystem.

The question is, how do I and my organization need to evolve to be in line with trends that are shaping the future of our work? For example, the events of 2020—mainly COVID-19 and the racial justice movement—have catapulted diversity, equity, and inclusion work to the forefront of many sectors, including the field of global education and cultural exchange. This trend is not momentary. Diversity, equity, and inclusion will continue to impact all aspects of our work, from the students we serve to the professionals who work in our organizations. Critical questions to ask ourselves include: How will this impact my unit's hiring and support practices? What does this mean for the future of education abroad advising? How do we reimagine preparedness and support for international students? Finally, what lessons from the past can I learn as I work toward a more equitable future? Movements that reshape the landscape of sectors are inevitable. It's incumbent on us to be aware of these events and their potential impact, and then evolve to meet the needs of the future.

It's with the future in mind that the Winter/Spring 2021 edition of The Global Impact Exchange highlights how far we have come with respect to diversity, equity, and inclusion and explores ideas of how DEI may reshape our work in the years to come. Far from authoritative predictions of what the future will hold, the articles explore lessons learned from the past and ideas for how our field might refine or disrupt the status quo to be in line with trends that are changing the landscape of our sector.

As you read the articles, if you're feeling inspired to share how you or your office is learning from the past and evolving to meet the needs of the future, consider submitting a proposal to Global Inclusion 2021, Diversity Abroad's annual conference, or reach out and share a best practice with us—we'd love to hear from you.

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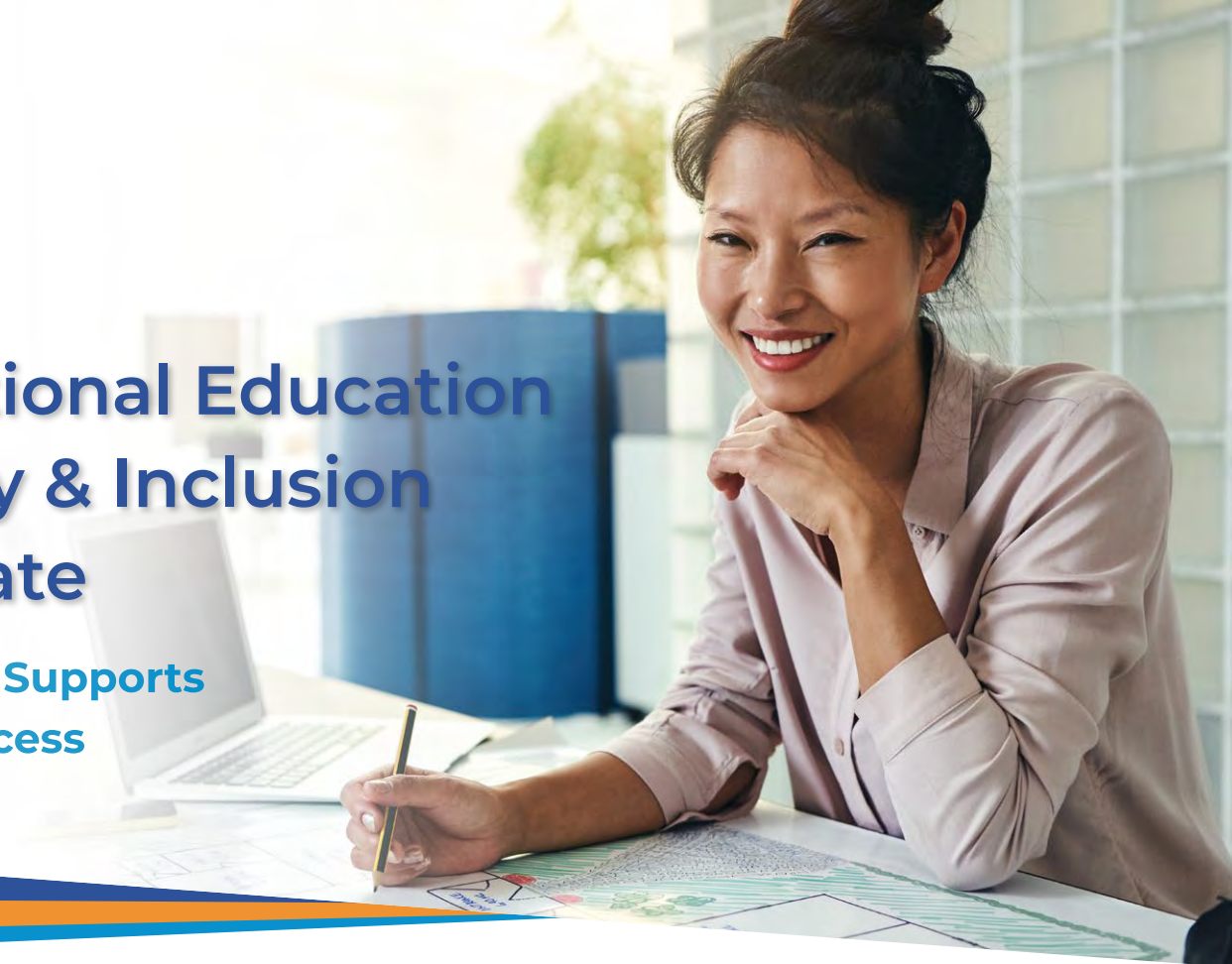
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A Pedagogy of Inclusion Designed to Empower Global Ambassadors of Positive Change

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The horrors of 2020 will go down in history for the interplay of complex factors that have laid bare the fact of structural racism and systematic oppression within all aspects of society. This historical moment has provided an opening for international educators to engage in a critical exploration of what interventions can be made to minimize the racism within our structures that deny students access to global learning opportunities. Just as consequential, however, is the need to institutionalize anti-racist education in our global learning practices as we reimagine the next 100 years. It is not surprising that international education, designed to cater to the affluent and mostly white community, has had an exclusionary history (de Wit et al., 2021). Most education abroad students are white, with only 31.3% of participants representing historically underrepresented racial or ethnic populations (Institute of International Education, 2020). Yet anti-racist education is the flip side of intercultural education (Charles & Deardorff, 2020), which suggests that with intentionality, commitment, and vision, global learning initiatives can address both the structural and practical concerns of racism. This paper will explore a program designed to broaden access to students of color in rich and intense global learning experiences while naturally linking intercultural and anti-racist education to catalyze the bold call for a more equitable future.

Interdisciplinary Global Programs (IGP) is a 4.5- to 5-year dual-degree program at NAU in which students pair a STEM or business major with a language or cultural studies major and spend a year abroad completing a semester of coursework and a semester of fieldwork. The coursework semester is conducted as full language immersion for language majors (French, German, Japanese, Spanish) and as partial language immersion for cultural studies majors (Chinese minors). The fieldwork semester

requires 540 hours of professional STEM or business experience while immersed in the host country language and culture. IGP is academically demanding: students average 17-credit semesters and participate in 6-10 hours of IGP programming annually. IGP serves over 300 students per year across five cohorts and 52% are students from historically underrepresented populations.

Although not launched as a diversity initiative, IGP has always drawn significant interest among students of color. Indeed, 100% of the first cohort of four students were from historically underrepresented populations. A case study two years after the program's launch (in 2014) explored this phenomenon and revealed four contributing factors to students' program interest ((Charles & Armstrong, 2017, as cited in Killick, 2017, pp. 200-203). *Financial accessibility* was most cited as IGP has no program costs. Students next referenced their *language study* as energizing. According to one student, "After a long day of electrical engineering courses, I like the different way I get to think in my French course." *Personalized advising* was the next important feature: students mentioned the program structure and advisor support in helping to make possible a multifaceted global experience. Finally, students were drawn to the *international fieldwork experience* to help them stand out in their career. "I want to go to medical school and a lab research experience in Germany as an undergraduate will definitely not hurt my chances."

Given the understanding of what students of color are looking for in global learning experiences, the IGP framework continued to evolve structurally and practically to disrupt racism. IGP embodies an anti-racist curricular and programmatic approach based on five global competencies: multilingual capability, intercultural competence, positive leadership, global networks, and interdisciplinary thinking. The layering of access, curriculum, and programming creates a Pedagogy of Inclusion,

which fosters rich encounters with diverse ideas and provides continual opportunities for students to understand, experience, and practice the competencies over the program's term. The pedagogy is built upon three main pillars.

Accessibility: The first pillar holds that international education structures must be broadly accessible so (1) the hundreds of thousands of U.S. student ambassadors that travel abroad each year reflect the nation's demographics and (2) the benefits of a global education experience are available to all. IGP has no program fees due to leadership commitment, students' merit scholarships and tuition locks extend into their fifth year, and scholarship opportunities are actively organized and promoted. Students' experience abroad is completed as an exchange program requiring no additional tuition costs. Additionally, the program atmosphere is widely open and inclusive; diversity in all forms is encouraged and recognized. Although the IGP path is open to all who meet the application requirements, the demands of an academically rigorous program are such that not all who are admitted can see the IGP path to its end. Recognizing this reality, IGP built support practices into the curriculum and programming.

Curriculum: The second pillar recognizes that curricular design facilitates student exploration of diverse ideas and their culturally held perspectives, along with the development of their intercultural understanding (King, 2020). IGP recognizes that every course presents a learning opportunity about the diverse and interconnected world (Sorenson et al., 2009) and this can happen before, during, and after experiences abroad. The IGP curricular map includes a pre-departure course that introduces cross-cultural sensitivity and prepares students for language and cultural immersion. While students are abroad, the curricular experience deepens through journaling and one-on-one contact with faculty mentors who help students

explore the meanings of their experiences. The curricular design culminates in capstone courses where students apply intercultural competence theoretical frameworks to their own cross-cultural experiences, while examining how different cultures approach complex issues such as conflict resolution and social justice. In this way, students' intercultural education also becomes an anti-racist education that helps them be better equipped to tackle inequities they encounter in their home culture or while abroad.

Programming: The third pillar acknowledges the power of programmatic outcomes in supporting a Pedagogy of Inclusion. IGP's programming, aligned with the curriculum, guides students in practicing each of the five global competencies outlined above each year over the program's five years. Competencies are presented with a roadmap that levels up each year, demonstrating to students when and how they will achieve the competency. Specialized events designed for students to prepare for, succeed during, and process their year abroad are all explicitly tied to learning outcomes for the global competencies. For example, students achieve their Positive Leadership competency through a progression of events and workshops: Year 1 Orientation, Year 2 Career Visioning, Year 3 Identities Abroad, Year 4 Authentic Leadership reflection (while abroad), and Year 5 Summit presentation. Each competency outcome is "roadmapped" through time and the suite of competencies is a toolkit to disrupt racism.

If nothing else, the cataclysms of 2020 have made clear that the ground has shifted under our feet. We are entering into a new world where the assumptions of the past no longer hold, and new paradigms are emerging by which our lives will be guided, including the kinds of preparation that our graduates need to meet the demands of this new era. This triadic approach of accessibility, curriculum, and programming

aligned with the five global competencies creates a Pedagogy of Inclusion and ensures that students who complete IGP have the anti-racist and intercultural sensibilities to be ambassadors of positive change. Armed with these skills, graduates can more successfully navigate the landscape of globalization, having more effective interactions among diverse groups of people while dismantling racist structures that for too long have denied opportunity and throttled human potential.
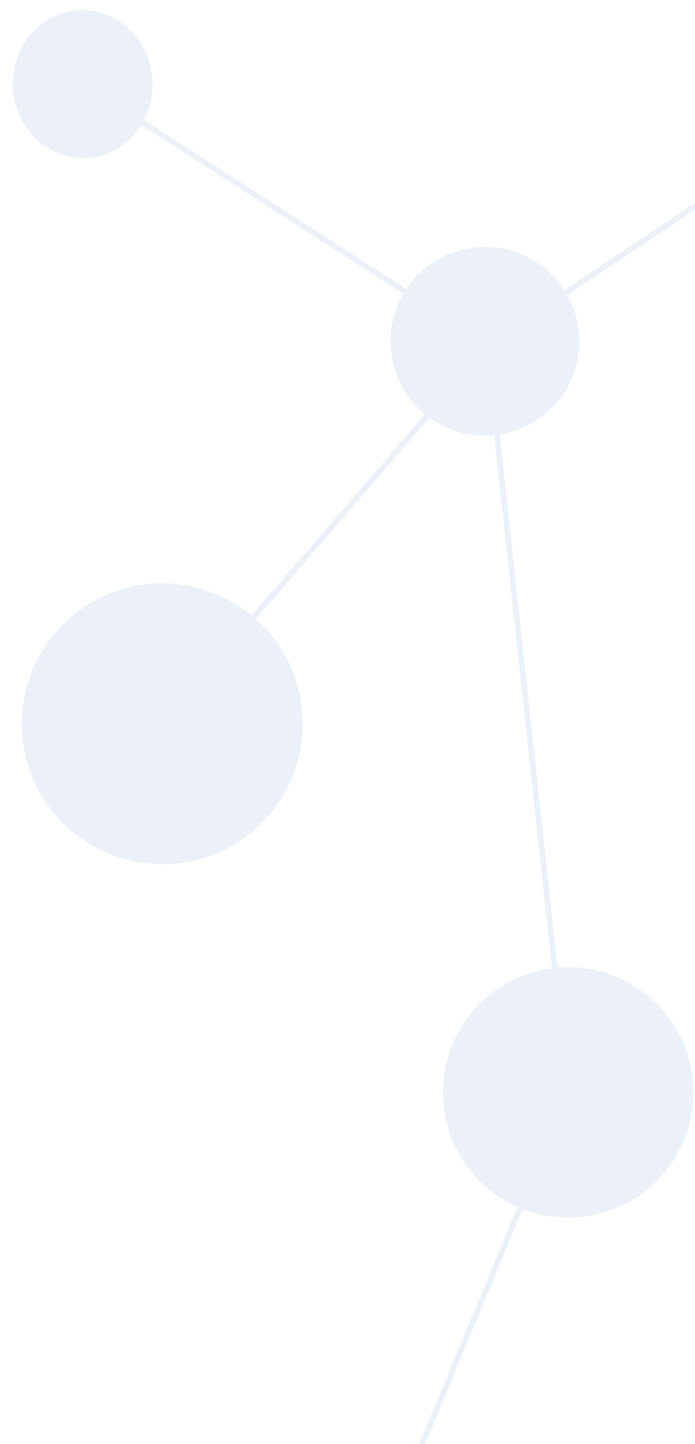
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IGP's five global competencies

Multilingual Capability — The power and ability to communicate in more than one language across registers and dialects.

Intercultural Competence — The practice of effectively interacting with peoples from diverse cultures.

Positive Leadership — The skill to motivate others towards goals that contribute to positive change.

Community Networking — The connection with others to form global networks of reciprocal support.

Interdisciplinary Thinking — The ability to integrate and apply knowledge across disciplines.

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Beyond Borders: Cultivating Global Education Experiences for Immigrant Students

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Prior to COVID-19, the idea of virtual global experiences may have seemed like an inadequate substitute for a traditional study abroad experience. The shift towards rethinking global education without student mobility has been challenging; however, innovative opportunities through virtual international coursework and internships have emerged. These programs have the capability to increase access for marginalized groups, including those from immigrant and refugee backgrounds who have been categorically excluded from traditional on-site study abroad programs that require traveling beyond United States borders. For purposes of this article, the inclusive term "immigrant" is being used to include both DACA-mented and Undocumented students. This article explores these experiences as well as provides best practices for virtual international program development. In addition, the article discusses institutional responsibility for making virtual international opportunities accessible and equitable to ensure that they meet the standards of high-impact and pedagogical practices that increase retention and provide a comprehensive education system.

Higher Education & Study Abroad Enrollment Trends

Of the approximately 19.8 million students enrolled in higher education (National Center for Enrollment Statistics, 2018), a report conducted by the President's Alliance on Education and Immigration (Feldblum et al., 2020) affirms that a total of 454,000 students are undocumented immigrants. This total represents 2% of all students enrolled in U.S. higher education, and approximately only 216,000 of the

454,000 undocumented immigrant students are eligible for Deferred Action for Childhood Arrivals (DACA) program.

The Institute of International Education's 2020 Open Doors Report indicates that in the 2018-2019 academic year, 347,099 students participated in study abroad programs, and according to NAFSA: Association of International Educators (2019), this equates to approximately 1.8% of the college population. These data points showcase that the

majority of college students still do not participate in study abroad. There is a difference, however, in those who choose not to participate (for a variety of reasons) and those who legally cannot participate. The positive benefits of study abroad participation are, unfortunately, not extended to the 454,000 undocumented immigrant students who cannot participate in study abroad programs based on their immigration status.

An Unintended Consequence of COVID-19: Turning to Opportunity

According to Kohli Bagwe and Haskollar (2020), more than 2 billion students and multiple international initiatives around the world have been affected by the COVID-19 pandemic. The lack of student mobility due to COVID-19 forced universities and international education organizations to create new opportunities for international experiences that did not require travel. Programs such as virtual international internships and virtual study abroad programs became more widely available beginning in late Spring 2020. The authors believe that these virtual international experiences could be a way to increase access to international education opportunities for the 454,000 undocumented immigrant students within higher education. These programs provide students with enriching academic content in a global (albeit virtual) environment exposing them to people, cultures, and perspectives that they simply would not have had if participation in such activities required physical international travel.

 Virtual international programs must encompass pedagogical methodology, comprehensive curriculum, and intercultural objectives to provide cognitive development, cultural and safe learning spaces, and inclusive experiences for diverse populations. Professors and staff members play a key role in the development and coordination of these new models for international experiences. Additionally, the development of assessment tools should include continuous feedback to improve, document, and identify the impact of these opportunities. It is equally important that these virtual programs provide opportunities through mentorship to assist students to self-reflect on their own identity in order to continue developing and identifying skills that will support their profiles as local and global citizens.

Such comprehensive approaches begin with strategic collaboration and outreach. An example of this is the University of Arizona's (UA) partnership with IAU College (IAU) to create targeted opportunities aimed to support immigrant students' participation in virtual study abroad programs. In this collaboration with the UA Global office and Immigrant Student Resource Center (ISRC), IAU fully sponsors immigrant students who participate in their virtual internships, consulting projects, and coursework. Prior to the launch of this initiative came careful consideration of immigrant student needs and circumstances, with the protection of student identity held at the core of outreach and back-end processes. UA's ISRC serves as a crucial safe space to connect students to this fully funded opportunity, and this initiative can help support their organizational mission to recruit and retain immigrant students through robust student services.

An additional example of programming that increased on campuses in Fall 2020 is the Collaborative Online International Learning (COIL) methodology, which provides guidelines for creating, teaching, and learning international experiences that shape multicultural and blended learning environments (COIL Center, 2020). Certainly, methodologies such as COIL can assist HEIs in reaching the traditionally marginalized student communities, increasing diversity and inclusion within "study abroad" programming, equalizing the opportunities for all students to participate, and rescuing those successful in-person models to provide equal opportunities to the immigrant student population.

Call to Leadership

HEIs should not let the opportunity to provide international experiences to immigrant students fade or disappear completely. Once campuses begin to "normalize" again and international travel opportunities reopen, virtual international programming should remain a priority to continue to provide international education experiences for underrepresented populations, including immigrant students. Key takeaways to consider include:

◊ Integration of virtual international experiences into campus-wide internationalization efforts: Given that study abroad has already been identified as a high-impact practice (Stebleton et al., 2013), well-designed virtual international experiences can also be identified as such and therefore may be included as part of an institution's international portfolio of offerings.

◊ Ensure a holistic institutional definition of "underrepresented students" in international education: When considering strategic outreach to increase participation in international opportunities, it is important that immigrant students' voices are included as part of this institutional dialogue.

◊ Identification of campus, community, and international partners: Whether or not an institution has an established resource center for immigrant students, it is important to collaborate with existing allies (e.g., resource centers both on and off campus, student support units within academic and student affairs, advising departments) who understand these students' needs and the challenges they face.

◊ Creation of faculty and staff training opportunities: In addition to serving as educational programming for constituents, these opportunities are a venue to identify talents and knowledge on campus that assist in creating a sustainable capacity for these institutional efforts

◊ Establish institutional funding to support these initiatives: Colleges and universities could help to offset costs for these programs through partnership with international education organizations.

◊ Inclusion or adaptation of global agendas such as UNESCO to serve immigrant student populations and guide their active participation in opportunities that address their needs, capacities, and potential in local and global contexts (e.g., redefine the concept of global citizen).

Institutional leaders play a key role in identifying, creating, and formalizing these inclusive efforts. Through virtual international programming, HEIs have the opportunity to create reciprocal learning pathways for all community members, including immigrant students, and increase diversity and equity within "international" programming. Will your campus maintain the momentum of these virtual and inclusive international opportunities?

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Responding in Kind: Reflecting and Engaging the Nimbleness of Generation Z

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As this year of 2021 begins, education finds itself at a crossroads. A new generation fills colleges and universities: Generation Z (Gen Z), born in the 2000s with different learning styles, professional goals, and support needs than the generations that came before (Chasteen Miller & Mills, 2019). As we pass the tragic one-year anniversary of a worldwide pandemic that uprooted school, work, and life, many difficult but influential learning opportunities have begun to emerge. Education abroad professionals have had to persevere through this period: pulling students home from study abroad programs as rapidly as possible, adjusting to working at home and a changed landscape at schools and companies, and quickly creating new online programming in an effort to continue to offer international experiences for students despite restrictions (Dietrich, 2020). As the end is gratefully in sight, now is the time to look forward to the future and consider how both in-person and future online and blended programs can be more pedagogically rich and educationally effective. To accomplish this, education abroad professionals must respond to the new face in higher education by earnestly practicing, and not merely paying lip service to, a quality that Generation Z models: nimbleness.

The quality of nimbleness has been practiced extensively during the pandemic; the next step is to carry this momentum forward. Nimbleness represents a quick footedness that is essential in a constantly changing, globally connected world. While we hope the world will not be struck by another pandemic, other circumstances of our evolving world will certainly affect the US and other countries. A shifting geopolitical landscape, climate change-related weather events, and political unrest will shape students' worldviews and travel aspirations. Nimbleness is an essential skill to weather these storms.

Gen Z is nimble. While a whole generation cannot fit into simple categorization, this group of young people grew up after the 9/11 attacks, after the internet and smartphones became ubiquitous, and in an era of increased acknowledgement and fretting over the development of climate change. These events had a pervasive effect on their childhood and the world they grew up in. Much has been written about this group's tendency to be career-oriented, entrepreneurial, practical, and comfortable with new models of learning and working (Chasteen Miller & Mills, 2019). These attributes are understandable given the uncertainty about the future expressed

by the adults around them. In the US, Gen Z is predicted to be the most racially and ethnically diverse generation thus far, with almost half identifying as Black, Indigenous, or People of Color (BIPOC) (Fry & Parker, 2018; Rue, 2018). This is also a generation that grew up with a Black president and the legalization of gay marriage (Barley, 2016), the Me Too and Black Lives Matter movements, as well as the awareness of the oppression women, BIPOC, and other marginalized communities have experienced. Nimbleness has been fostered in the Gen Z cohort through exposure to many different lived experiences and perspectives.

Education abroad professionals must actively develop their own nimbleness to serve this generation and improve their own practice. After a strange, lonely, difficult year of constant transitions, practitioners have hard-won tools in their kit to continue honing this skill. In pedagogical and logistical approaches to program design, inclusion of nimbleness will result in more intentional, effective, and meaningful education experiences for Gen Z participants. This might look like creative, engaging uses of technology to create high-quality pre-program or post-program pedagogical interventions (Slotkin, Durie, & Eisenberg, 2012). Creating and marketing opportunities in less-visited locations in the Global South would serve to spark Gen Z participants' sense of curiosity and commitment to equity. New paradigms and definitions of what intercultural experiences look like are ripe for creation, such as acknowledging that a student in Seattle may encounter more disorienting dilemmas in domestic Appalachia than in international British Columbia (Twombly et al., 2012). Finally, among many more possibilities, nimbleness will manifest in managing any future crises that may arise, just as nimbleness was crucial to successfully navigating the COVID-19 pandemic.

In more abstract ways, nimbleness will also prove central to improving the field. The purpose of study abroad has shifted over the years from grand tours of Europe at the beginning of the 20th century, to students as cultural ambassadors after World War II, to concerns about increasing commercialization in the new millennium (Twombly et al., 2012). This may change again, especially after the soul searching and paradigm shifting prompted by the pandemic that exposed deep inequities and wealth disparity (Professionals in International Education, 2020) as well as the increased impression of the fragility of our planet (Frank, 2020). Our ideological approaches to international experiences may shift how we express the importance of intercultural learning and how we take care of partner communities and institutions. The pandemic has offered proof of the value of the ability to work collaboratively across nations (Leask & Green, 2020). The disruptions of the pandemic can only be used to create positive change should we re-examine our approach to crafting education abroad experiences to reflect new options and a new audience: Gen Z and the generations to follow.

Nimbleness must accompany providers into the next phase of education abroad. Older generations developed nimbleness as an asset through a disruptive pandemic while Gen Z students have grown up with nimbleness out of necessity. Matching Gen Z participants' curiosity and flexibility will provide not only a more marketable product but a more impactful, enriching, and equitable outcome. Intentionally nimble design and thoughtful implementation in education abroad programming will allow our Gen Z students to blossom to their full potential, creating a path to a more connected world.

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Creating Inclusive Curricula in Study Abroad

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The call to decolonise higher education is hardly new, originating over two decades ago to represent indigenous and diverse knowledges on an equal standing with knowledges originating in the Global North, through more recent movements in South Africa (Rhodes Must Fall, 2015) and in the UK, the National Union of Students campaign 'Why Is My Curriculum White' with several UK universities including Sussex, Cambridge, and Keele participating in this (long overdue) critical examination of curricula and teaching modules. We might comment here that eminent Post-Colonial (and New Historicism) theorists have been drawing our attention to the immanence of imperial and colonial discourses sustaining privileged hegemonies of thought since at least Fanon's *The Wretched of the Earth* was published in 1961.

Amplified and distorted by the British media, these efforts to decolonise education are not without their critics, including Doug Stokes, Professor of International Relations at the University of Exeter, who wrote that decolonising the curriculum is 'a big mistake,' asserting that 'the movement…is highly selective in its cherry picking of facts and targets.' He ends his argument with, 'The last thing our universities need are to have "male, pale and stale" voices side-lined' (Stokes, 2019).

As this discussion will demonstrate, Stokes' response is moot as the move to more inclusive curricula isn't about the silencing or erosion of those canonical or previously dominant voices, but challenging presumptions, examining the construction of knowledge and privilege while exposing the connections between the systems of power that have maintained the structures of oppression across all disciplines. Indeed, even in the redress of this issue, ensuring curricula represent marginalised and unrepresented narratives, epistemologies and critical perspectives must be

an ongoing process. As academics, ensuring that we aren't swapping one canon for another more palatable one that in its turn becomes ossified and static (regardless of content) is integral to scholarly integrity and prevents limiting the distribution of and contributions to an evolving discourse.

One of the central aims of study abroad is to contextualise and foster intercultural knowledge and competency as a high-impact practice, challenging assumptions and preconceived cultural tropes. Ensuring this doesn't become a neo-colonialist exercise requires more than just rethinking our curricula, but examining what we are teaching and why, carefully considering how we curate and construct knowledge is central to the student experience and academic rigour. My focus, in practice and in this article, is on English literature but my arguments can be applied across disciplines.

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What is a Colonialist curriculum? Why might study abroad be guilty of this?

Anne Kimunguyi describes a colonial curriculum as:

> Characterised by its unrepresentative, inaccessible, and privileged nature. Unrepresentative, because it selectively constructs teachings which exclude certain, oftentimes, crucial narratives. Inaccessible, because it consequently prevents many of its recipients from identifying with the narratives construed, whilst appealing to a historically favoured demographic. Privileged, because it ensures the continued participation, comfort and flourish of this select group of people, in both an academic and a wider societal context. Sadly, and unacceptably, this all occurs at the detriment of a diverse range of marginalised voices. (Hack, 2020)

Study abroad or global learning has, at its heart, positive aspirations to develop students as intercultural learners and future global citizens through meaningful engagement with social, academic and cultural difference. As laudable as this is, it has been posited that this approach can create a 'neo-colonialist' model in which intercultural learning replicates the Grand Tour paradigm of the 19th century in which exemplars of 'Culture' (the canon) are studied in situ to enrich and improve the student (Namaste, 2020). This is exacerbated by the extensive reach of Britain's 'soft power', the cultural force of the canon, and limited representations of the UK in cultural artefacts often means students (and their parents/institutions) are baffled when their literature classes are composed of writers other than Shakespeare, Donne, Shelley and Dickens (Rose, 2018). Another neo-colonialist approach might offer the host site as a 'classroom' or 'laboratory' in which the culture and citizens are objects of study and investigation, and while

seemingly benign it fosters the 'othering' of the host site and residents reinforcing a 'them' and 'us' relation and while not acknowledging or critiquing the structures of power at 'home' (Adkins, 2018).

Contributing to these issues is the often relatively short duration of study abroad courses with students who may be taking classes to fulfil requirements rather than contribute to specialisms or their major, which can lead to the demand for broad survey classes that too often rely on utilising dominant narratives. For example, a British literature course taught over seven weeks might rely (for expediency, marketability and credit recognition) on core texts from English, male and Anglo-Saxon writers (Shakespeare, Orwell, Keats, et al.) and perhaps for the sake of accessibility employ a Liberal Humanist approach focusing on commentary and interpretation. A political theory course might be organized chronologically implying a hierarchy of concepts and knowledge systems. It is easy to see why these chronological, canon-centered approaches might be preferable for institutions and faculty. However, despite the challenges presented by non-specialist scholars and the short duration of courses, it is possible to develop inclusive, critical and theoretical class models that don't exacerbate a neo-colonialist education. By reorganising either of these example courses around key concepts, including marginalised voices and presenting asynchronous texts for comparison would disrupt the implied extrinsic teleology and dominance of Western epistemology. The aim is to neither create culture fetishes nor traduce cultural icons, but to consider the context and construction of our culture, power and economic structures.

The challenge then, to create an inclusive curriculum, is productive and provides an opportunity to include canonical texts in a culturally hybrid syllabus and use resources that introduce international students to multifaceted cultures, perspectives and lived experiences in the

UK. While in a study abroad context, the cultural value in studying the literatures of the host country may not prioritise Global South literatures, the inclusion of narratives and resources from socio-political marginalised authors (BAME, LGBTQI, working-class and women authors) and work that challenges the distinction between 'high' and 'low' genres unsettles the exclusive and culturally homogenous canon and legitimises the intellectual contributions from those outside the 'establishment'. We might ask, 'What does a text do?' rather than 'What does it mean?'. This approach would foreground which archetypes, narratives and hierarchies a cultural artefact reproduces or unsettles. It also questions the assumption that culture is merely descriptive or representative, rather than generative and active. Creating an inclusive curriculum requires more than inserting a few 'diverse' texts, but a radical consideration of how and what we teach and if our pedagogic models reinforce the status quo.

To conclude, with our world proving to be ever more interconnected and interdependent, education must work to decolonise and de-centre Western hegemonic thought systems, histories and structures. This work must also include teaching and assessment strategies that develop intellectual endeavour while accounting for the inequities in accessing educational resources and systems of support (Universities UK, 2019). We need a diverse faculty and to ensure classrooms are safe spaces for the exploration and questioning of knowledge. As academics we must commit to this ongoing, evolving and *in*volving, essential work and create space for all cultures and knowledge systems.
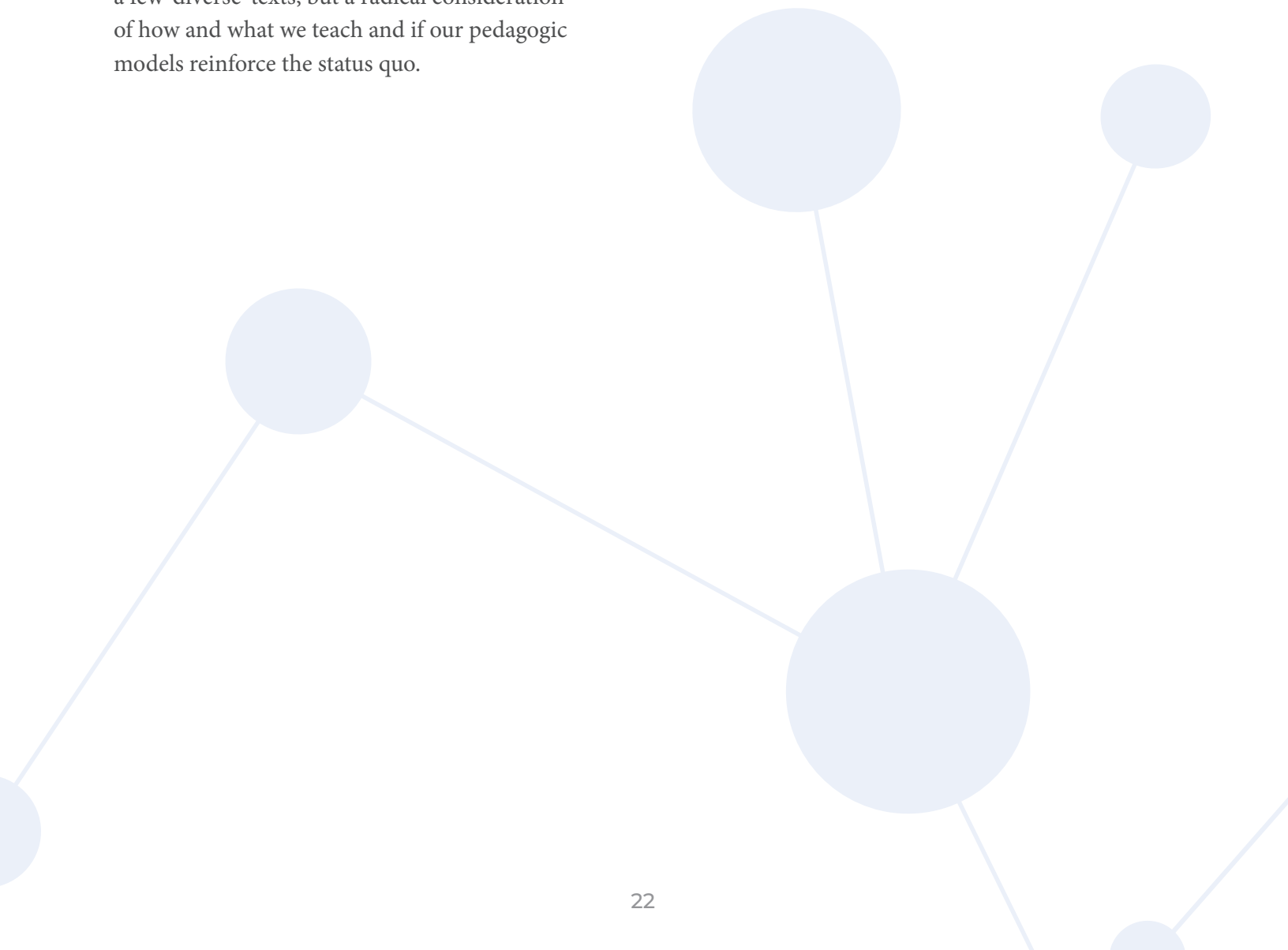
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"But We Can't Change The Past, Now Can We?"

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"Universities are contradictory spaces. They govern knowledge through hierarchies of control whilst simultaneously providing tempasorary and contingent spaces to think within and beyond themselves. When speaking of universities, it is imperative that we do not attempt to silence the realities of power that regulate what is legitimate to be known."

—Akwugo Emejulu, Professor of Sociology, University of Warwick, UK[1]

Universities are not innocent. Most of us, having made an academic career and living within higher education, willingly subscribe to the critical foundations of universities. Professor Emejulu reminds us that "there have always been limits to who can know, what is allowed to be known and what is deemed knowable in universities."[2]

It is from these types of (self-) critical thinking about higher education that the notion of decolonization springs. Decolonization is a call to "re-shape and re-imagine what the university is for and whom the university should serve (…) To decolonize is to imagine that another university is possible."[3] Decolonization is a very deliberate scrutiny of bias, oppression, and racism originating in the colonial past of Western societies and universities. It is furthermore used as shorthand to indicate a wider and more general 'opening up' of higher education to more diverse voices, backgrounds, and aspirations.

This article is not a comprehensive take on decolonization. Rather, my aim is to advance a conversation about how decolonization might be initiated in a specific study abroad context (Scandinavia) where the notion of a 'colonial' past is not generally acknowledged—though this may hold true in other places of the world as well.

I am writing this as a non-BIPOC (Black, Indigenous, and other People of Color) and as an academic affairs administrator. As such, I have firsthand experiences with study abroad students who have had painful encounters in class. I have encountered faculty who have been unaware and unable to acknowledge how this pain might originate in the way the class was taught or from the subject matter presented (or not presented).

[1] "The University is Not Innocent: Speaking of Universities," Verso Books blog, 29 March, 2017, Akwugo Emejulu, (viewed 20 July, 2020 https://www.versobooks.com/blogs/3148-the-university-is-not-innocent-speaking-of-universities).

[2] Op. cit.

[3] "Another University is Possible," Verso Books blog, 12 January, 2017, Akwugo Emejulu, (viewed 22 July, 2020 https://www.versobooks.com/blogs/3044-another-university-is-possible)

IT WAS A LONG TIME AGO

Scandinavia is often praised for its welfare society of democracy, equality, and justice. Many issues that countries around the world struggle with have found a peaceful resolution in Scandinavia—fair access to voting, equal rights, little to no corruption, low crime rates, etc. In fact, these and similar topics are the reason many study abroad students come to Scandinavia in the first place.

And yet, in Scandinavia as elsewhere, aspects of the past are suppressed, hidden, or bypassed. Denmark and Sweden have a colonial past that is largely ignored in official history writing and education.[4] It is not common knowledge in Scandinavia how the wealth and power structures created through Scandinavian slave trade and exploitive colonialism in the 17th, 18th, and 19th centuries helped lay the foundation for economic progress in the 20th century and continue to shape Scandinavian societies.

This disconnect with history has left Scandinavians strangely oblivious to the fact that we, much like all colonial nations, have built our society on racist foundations. In any case, most Scandinavians would think it was such a long time ago (and took place so far away from 'home') that it cannot have any bearing on how and what we teach in higher education today. This hardly holds true.

STARTING A DECOLONIZATION PROCESS

Hence, a call for decolonization of the curriculum is as relevant in Scandinavia as elsewhere. Universities do not exist independently from society. They are an integral part of society as much shaped by the colonial past as other structures in society.

Being predominantly white societies, Scandinavian higher education reflects this in both who is teaching and in what is being taught. In my own field, architecture and design, we did a quick survey of courses in the program that disclosed that 75% of readings were by men and that 95% were by white European and North American authors. Obviously, this does not reflect the realities in the field nor the student population we are eager to welcome. It certainly doesn't reflect the end users of design and architecture in cities and society in general. My faculty used the survey as an opportunity to change individual syllabi.

Initiating surveys of syllabi and readings to identify bias or exclusive pre-occupations, whether they are based on academic traditions, gender, ethnicity, or other forms of exclusion practices, is an obvious way to advance decolonization. A common dismissal is that readings of a given syllabus have been chosen very carefully and represent the 'canon' of a given field. This might hold true, but only if one has eyes closed to alternatives. Stimulating faculty's academic curiosity to discover new and more diverse voices within their field can advance decolonization of syllabi as well as inform faculty's approach to their discipline and teaching as a whole.

Acknowledging a colonial past is a necessary step to establishing a more welcoming, validating, and subsequently inclusive learning environment. Giving a platform to faculty with experience in the field to open up the past for their colleagues is a simple approach that has proven valuable.

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[4] New Sweden along the Delaware River in North America, Cabo Corso in present-day Ghana, and Saint Barthelmy in the Caribbean were some of the Swedish possessions; Tranquebar in present-day Tamil Nadu, India, the Danish West Indies in the Caribbean, and Greenland, Iceland, and the Faroe Islands were some of the Danish possessions.

Providing new vocabulary and a better understanding of cultural diversity is another necessary step. In particular in a study abroad context, where English is not their first language, faculty often lack the terms that will allow them to address decolonization productively. This has proven to be a common and real obstacle in a Scandinavian context in spite of the otherwise excellent language skills faculty exhibit.

Biases in hiring practices, promotion structures, and advancement opportunities based on ethnicity, race, gender, social background, and other identities form other obstacles that need to be addressed when engaging in decolonization. "Far from being a meritocratic system, academia is still struggling to overcome ingrained structural inequalities," as James Muldoon, University of Exeter, succinctly phrases it.[5] These structural inequalities are real obstacles that need real solutions in the form of radically different hiring and promotion practices.

It is important to accept that "decolonization is not a single event or prescribed blueprint but a complex and contested process of unlearning and undoing centuries of colonial ideas, desires, and infrastructures, and of (re) learning how to be together in the world differently."[6] Fundamentally, the past is not given to us but constructed *by* us. What became history, and what was left out, is primarily shaped by racist power structures originating in colonial times. Yet the past can be re-written if we empower the oppressed voices. To decolonize is to imagine that another university is possible, where true inclusion and belonging for all is possible.

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Centering DEI in Study Abroad Curriculum and Design

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I spent the majority of 2020 pondering the purpose of international education (IE) and if its essence can be captured without travel. Without the physical "abroad" part of *studying* abroad, it's hard to convince students of its merits. It's an interesting statement on study abroad as a field that as soon as the exotic allure of a new location is removed, the purpose seems moot.

Prior to the pandemic, I attended many IE conferences where words like "trip" and "tourism" were deemed taboo because they risked portraying study abroad as a recreational leisure activity, too far removed from the intellectual venture its practitioners champion. I now think this was a reaction to something we worried to be true and thus protested strongly against: that study abroad programs rely on the tourism industry, encompassing both its toxins as well as its beauties.

The tourism industry enables study abroad to exist. Turning a blind eye to our field's reliance on such a complicated industry is not only irresponsible, but also makes us vulnerable to the same faults we find in tourism. As with most businesses, tourism caters to its client: the tourist. Those with enough economic and social capital can visit almost any pocket of the globe and participate in whatever activity they desire. This grants tourists unprecedented power to shape their own experiences with people in places in which they have no official authority, frequently exacerbating inequalities (locally and globally), fabricating realities, and commodifying culture. What if we built our programs around the acknowledgement of the economic and social capital that enables our students to travel in the first place, as opposed to running from it?

This is where I believe insights from diversity, equity, and inclusion (DEI) work can help IE offer opportunities to learn new perspectives and encourage self-reflection. I am of the firm belief that even a short trip can be a form of IE, when done with thoughtful reflection and questioning. If I go to a café in Paris, order coffee in French, sit for a bit, and people watch, this is not a transformative learning experience. Yet if I reflect on why I chose this café as opposed to another and observe the demographics of who's at the café—Who's working here? Who's being served here? Who's absent from this scene? Why do or don't I feel comfortable here? How do the café's demographics compare to the rest of the street? Neighborhood? City? Country?— that's a different story. The questions I'm asking focus on belonging, power, and difference, which are central tenants in the field of DEI.

Centering these tenants could improve currently failing aspects within IE. While increased diversity in study abroad is to be celebrated, we are doing a disservice to our students if we stop there. In her study analyzing the experiences of Black women studying abroad, Tasha Y. Willis identified several cases where "microaggressions from peers were actually more troubling than any the student may have experienced from the local culture" (Willis,

2015). Furthermore, NPR reported that 110 of 186 surveyed students received "no resources or advice about study abroad as an LGBTQ person" (Nett, 2018). To truly create equitable study abroad programs, we must develop basic scaffolding for all participants to understand and discuss identity-based inequality—not only to provide context for the inequities students will encounter via travel, but also to enable discussions about inequality within our cohorts.

DEI could also benefit from incorporating components of IE. Studies have shown that perspective-taking is one of the most effective and underused strategies in DEI training (Lindsey, 2017). International education is well versed in techniques to prompt precisely that. I have also witnessed international staff and students lose interest in DEI trainings focused exclusively on US-based examples and rhetoric. If trainings were based in theoretical foundations to understand global phenomena of systemic oppression and marginalization, these trainings could double as global learning opportunities to include international participants. Providing this foundation also centers the systemic nature of inequality, which are important but oft-overlooked components of unconscious bias trainings (Asare, 2020).

International Education and DEI need each other to remain effective and comprehensive. Combining DEI and IE provides students with frameworks to confront global power structures. IE possesses a unique gateway to introduce examples in various contexts, while DEI provides critical foundations to understand identity-based issues. This path would not only enable our students to become more responsible visitors, but also allies to each other abroad, and agents of change back home.

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Deconstructing the Colonial System of International Education*: Setting Standards and Expectations for Equity, Belonging, and Inclusion

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This piece was originally titled **Decolonizing International Education: Setting Standards and Expectations for Belonging and Inclusion. Through continuing to educate myself on the use of the term "decolonize," especially as a white person, I have learned that systems rooted in white supremacy, capitalism, and (neo)colonial structures cannot be "fixed" to become "decolonized." Rather, the systems need to be torn down completely and built new within a framework of inclusion, ethics, and equity. This piece aims to reflect that notion, although imperfectly, and begins to point to the ways in which international educators need to dismantle our current systems within the framework of decolonization. I welcome feedback and further discourse around this topic, especially as it relates to study abroad programming.*

International Education serves many purposes through study abroad, including increasing intercultural competency, developing engaged global citizens, and expanding students' knowledge of the world through global perspectives. As professionals developing such experiences, it should be our intention, as it is our responsibility, to uphold ethical standards, dismantle the white supremacist, capitalistic, and (neo)colonial roots of International Education, and effectively prepare and support our students within study abroad programming. In the face of COVID-19 and the ongoing global racial crisis, there is no better time to deconstruct International Education as we know it and rebuild a system that is rooted in prioritizing equity, creating belonging, elevating inclusion, and aligning our intent with our impact through a lens of ethical programming.

International Education, like higher education, has become commodified and commercialized over the years, which has influenced many aspects of study abroad, including practices in the field and governmental policies, as well as student attitudes and advertising methods (Bolen, 2001). This shift has created a capitalist nature which prioritizes the profitability of study abroad, over ethical and equitable programming. Further, some studies have shown that international immersion alone does not lead to increased intercultural competence (Root & Ngampornchai, 2013), which may be caused by this misaligned priority. This detaches the impact of study abroad from the assumed intention of our programming.

Our programs, curriculums, resources, and institutional leadership need to be a major focus in making systemic and sustainable change in International Education (Stroud, 2010). Otherwise, our efforts to become more inclusive and equitable will be limited and will ultimately maintain and uphold the status quo.

Deconstructing the Colonial Narrative in International Education

The slow change of the study abroad student demographic implies that belonging has not increased, despite efforts to increase diversity. Possibly the focus on diversity, rather than decoloniality, is part of the problem. Decoloniality, equity, and inclusion systemically foster a sense of belonging for all students, especially Black, Indigenous, and Students of Color, as well as students in the LGBTQ+ and other underserved communities. In addition to looking critically at whom our programs are for, we must also address who is developing, running, and profiting from the programs that students have access to. If local communities, local staff, and local organizations are not the leaders in such decisions and do not receive the profits of the programs run in their communities, we are perpetuating a (neo)colonial narrative that goes against the nature of the intention of the work we do.

Although there are limitations to decolonizing systems that uphold racist, colonial, and ethnocentric structures, this framework should be used in deconstructing International Education as it is now, and creating a new system based in equity, belonging, and inclusion.

> *"Decolonization is the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or*

> *assumptions that have impacted Indigenous ways of being."* [7]

International educators need to "[deconstruct] colonial ideologies of the superiority and privilege of Western thought and approaches" that are rooted within study abroad programming. Study abroad programs need to be developed with and by Indigenous and local perspectives. Not only does our current system uphold ethnocentric and colonial practices, but we are perpetuating such perspectives and systems through our students as well—creating an endless cycle that inflicts harm and violence that is disguised as International Education.

Until we address the ethical responsibility we are failing to uphold, and the dynamic of global inequalities and power structures, International Education will continue to perpetuate (neo) colonialist and ethnocentric ideals which will prevent us from moving forward as a field.

Setting Student Expectations and Institutional Standards of Practice

Although our programs aim to increase students' intercultural competency, a lack of preparation for such an experience can inhibit this learning outcome and the sense of belonging on a program (Root & Ngampornchai, 2013). This happens in multiple ways: the first being the lack of setting student expectations which may result in ethnocentrism and, therefore, a lack of deepened intercultural competency—setting student expectations helps to create an anti-colonial student mindset. Discussions surrounding white supremacy, racial capitalism, ethnocentrism, power, privilege, and positionality are essential to preparing students to study abroad. Further,

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[7] Pulling Together: A guide for Indigenization of post-secondary institutions. A professional learning series by Ian Cull, Robert L. A. Hancock, Stephanie McKeown, Michelle Pidgeon, and Adrienne Vedan, 2018 (https://opentextbc.ca/indigenizationfrontlineworkers/chapter/decolonization-and-indigenization/)

it is important to empower students to identify, acknowledge, and address these systems themselves, too.

The second way this inhibits learning is through students not having the resources or support they need to succeed. Students need preparation for their in-country experiences based on their identities and background. For students with disabilities, preparation needs to include honest conversations about accessibility in-country based on what support can be offered and the limitations a student may face. For LGBTQ+ students, preparation needs to include honest conversations about the local context—not only including the law, but also cultural perceptions and social practices.

All students may have their identities challenged, in various ways and to various extents, throughout study abroad programs. In order to prioritize equity, study abroad program staff need to be prepared to support students, especially through identity-based challenges since identity is interconnected with belonging. Program staff need to receive proper training in order to effectively support study abroad students. Study abroad staff around the world should be equipped to create a safe and brave space for students, and work to set the boundaries on where that space begins and ends (e.g., students can express themselves openly in the program center, but local site visits will be influenced by the local context).

Conclusion

In order to address the white supremacist, capitalist, and (neo)colonial roots of International Education, program design, structures, and models need to be reimagined to foster a sense of belonging for underserved students, and developed with and by local leaders and local communities; program recruitment needs to expand beyond the means of capitalist gain and focus on equity in order to

become more inclusive; and student preparation needs to include addressing the policies and contexts in which students will be living, as well as opening and encouraging discourse on power, privilege, and positionality. Additionally, local staff need more support and training to better prepare their teams for creating a sense of belonging on study abroad programs. These actions will require shifting the paradigm of International Education, and in a moment when our systems cannot function as they typically would, we have the opportunity to dismantle the systems that uphold the status quo and work to imagine and develop a new way forward.

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How Else Can We Use the Wheels We Have? Reimagining Global Learning to Better Serve a Diverse Student Population

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The current pause in mobility has provided an invaluable opportunity to rethink how current infrastructure can be used to better serve a diverse student population and reenvision the ways students can engage in global education. If certain populations of students are participating at a lower rate, we cannot assume the issue is recruitment; we must look at deeper systemic practices that prevent and exclude participation. We must rethink what we are offering and the ways students can access those experiences. For instance, exchange program partnerships and structures for faculty-led programs can provide a wealth of opportunity for students to enhance their intercultural and global learning but can also be exclusionary in their current forms. We should be inspired to consider how existing infrastructure can be reimagined to provide more accessible and inclusive opportunities.

For example, many universities have exchange programs, but these typically require a full semester of mobility where students from one university travel to and take courses at the other. How could these programs be reimagined to allow students to participate in a single course remotely or even a full virtual semester? For some students, a full semester abroad is out of the question. This could be related to physical mobility, the need to work during the semester, neurodivergence that requires a consistent schedule, concerns around how aspects of one's identity(ies) will be received, or even curricular constraints. At the University of Dayton (UD), we have been developing new avenues for enhancing our relationships with exchange partners in an attempt to better serve all students. These new avenues include taking one course remotely at a partner university while remaining at your home institution, taking summer courses with the partner (in person or remotely), or engaging in a full semester abroad, but taking one or two courses online at home to meet curricular needs. These new opportunities to engage in a global experience through our exchange partners can be appealing to students who may not want to (or be able to) travel abroad or to those with more rigid degree programs.

In addition to exchange programs, many universities offer faculty-led programs where a faculty member and group of students travel abroad for a course. How could that infrastructure be used to develop thematic programs where mobility is not required? Themes can be selected to focus on critical global issues that are relevant to a diverse student population. For example, UD has developed the Global Learning Academy and our inaugural theme is "Racial Equity and Social Justice." Students choose from four courses being offered that relate to this theme and select a field study site, choosing from two international sites, one domestic site, and a virtual/local option. The flexibility of field study sites allows students to choose what fits their

intellectual curiosity, comfort level, and budget. Travel is not required, as a virtual experience is built in as a standard option. There is flexibility in *how* students engage in the experience. We can broaden the pool of students who are able to benefit from meaningful global learning around a critical theme. For instance, our colleagues who work with students with disabilities believe this model will be appealing to students who are not comfortable going abroad. They can still gain the critical global and intercultural skills needed in today's society.

Let's go one step further and consider how faculty-led programs and exchange program agreements can work together. We have some exchange partners who are unable to send very many (if any) students to UD for a full semester. Oftentimes, this is due to the financial resources of their students. We have determined how students from those partners can take a virtual or in-person course in the summer or winter and have it count towards our exchange. Those students could participate in a traditional faculty-led program or the Global Learning Academy, allowing us to form a true global learning community with diverse perspectives, while also honoring our reciprocal commitment to our partner.

This pause in mobility presents an opportunity to reexamine our programs, who they serve, and what we can do to reimagine how we offer global learning programs; we should not simply resume "business as usual." This work should be done by brainstorming with various colleagues; that is how all these ideas were generated. This type of creativity dramatically expands the options for participation amongst a diverse range of students. We do not need to reinvent the wheel; we just need to consider other ways of using the wheels that we have.

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Mindfully Diversifying Study Abroad to Catalyze Decolonization

CAROLINE ZEIHER | International Coordinator at Arizona State University

With Grateful Acknowledgments to: Eduardo Ramirez (co-presenter/Diversity and Inclusion teammate), Celeste Yarlagadda and Maggie Flynn (Diversity and Inclusion Teammates), ASU Study Abroad Office (Workshop Host)

Early in Fall 2020, there was a new project to provide virtual content in place of in-person presentations from the Arizona State University Study Abroad Office. One of the topics the Diversity and Inclusion Team (I am the team lead) immediately thought of was to revisit the decolonization process in study abroad, on an individual and institutional level. "Decolonization," often used as a buzzword in the international education field as a synonym for successfully implementing JEDI (justice, equity, diversity, and inclusion) initiatives, needs to go beyond what is done behind the scenes of program design. In this workshop, we engaged with students from all over our university (approximately 30) to reflect on:

◊ The history of study abroad in a U.S. American context

◊ Seeing Colonialism's effect on travel sites

◊ Seeing Neocolonialism's effect on the travel industry

◊ For students whose families and history have been affected by colonialism and intergenerational trauma stemming from that, to reflect on how to find issues that impact other nations around the world, and engaging in mindful activism.

◊ For students who are allies, to step into communities with ongoing struggles left by colonialism, and engaging without taking on the colonizing role themselves.

We started with a Land Acknowledgement, for entering a space, not only to seek gratitude for the indigenous people local to our area, whose care of the land ending with colonization eventually led to our university being established, but also to invite reflection that decolonizing study abroad starts with decolonizing our local space (native-land.ca, 2019). To note, the effectiveness of this tool was helped by my fellow presenter and me coming from different places in North America (California/Land of the Chumash and San Luis Potosí/Land of the Guachichil, respectively) and having different travel goals (Argentina/Land of the Mapuche and New Zealand/Home of the Maori, respectively). The acknowledgement not only relates well to the presentation content, but is a helpful framing device with new community members sharing a space of learning that seeks to look at academia with critical analysis.

This presentation sought to be transparent for our own role and responsibility as international educators, directly relating to colonialist and/or neocolonialist elements of study abroad through

U.S. educational history and how it remains today. Namely, we provided an overview of study abroad's U.S. origins from female, elite liberal arts-related travel, Eurocentric values, elements of White Supremacy in travel, Whitewashing history, Cultural Death, and Cultural Voyeurism. The Culturally Voyeuristic language and values in travel also made it apparent to the audience that they too had observed paternalism and cultural appropriation, and identified the differences between that and cultural appreciation. Similarly, we were able to have a productive conversation on global activism and how to approach an activist space in a decolonized way— namely, identifying White Saviorism, working with and not *at* the affected, gaining context and knowledge about how an issue has come to be, and how to be involved with respect to the parties most oppressed by the issue at hand. An example of note used was the Black Lives Matter movement, which was started by two African-American women but has taken a global scope. When involved in global BLM protests, the demonstrating body may or may not have similar background knowledge of Anti-Black oppression, and may have experienced it directly or not, depending on the history of colonization/neocolonialism in that space, as well as the diasporic population. Home communities can also stay involved for student activists, when thinking about communicating their experience of a familiar issue in an unfamiliar culture.

The presentation's success reflected that of a successful study abroad program: highly intentional, a mixture of diverse backgrounds and academic experience, and cooperative, in order to move the whole group from where they were in their knowledge levels to achieve the same basic learning outcomes. The content and discussions soon inspired our team, along with information from data we had taken over the summer, that there was a need for underrepresented BIPOC students to hear from their peers with international experience.

This was further brought to light with the final presentation by a faculty panel in November.

With the base content and successful outreach gathered through preparation for this workshop, we are going to embark on a new project, titled Diaspora Dialogues, with study abroad alumni of Color in heritage awareness months. Our first presentation is in February for Black History Month, and we look forward to hosting a colleague with immense knowledge on the subject to guide our student panelists in their experience as Black or African-American students, and how their experience abroad informed and challenged their identities. All panelists are from different schools and have participated in a variety of program types with different host locations, with several going on more than one program in the past few years.

Decolonization, after all, cannot happen without engaging with a rich, intersecting diaspora whose engagement in high-impact intercultural experiences like study abroad becomes a more transformational learning experience than ever before.
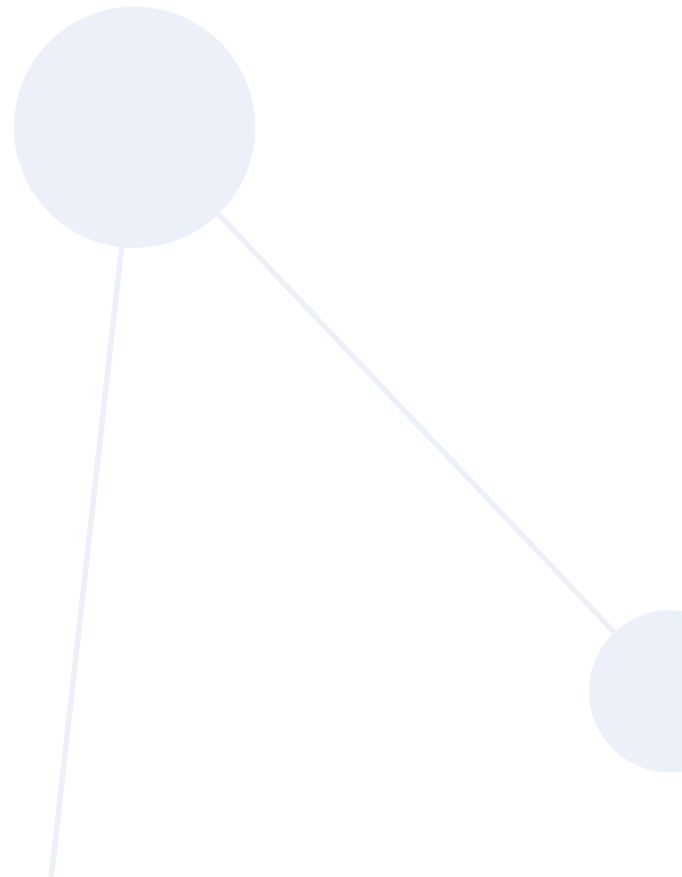
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Foregrounding a Globalized Localism for Social Justice Through the 21st Century College Curriculum

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Human relations have always been fraught with myriad challenges, but the convergence of major global crises as witnessed in 2020 seems unprecedented in terms of breadth and depth: police killings of so many of those who are politically disempowered, the revival of openly racist political parties and agendas around the world, a catastrophic pandemic that has spread death and economic ruin, and all amid a climate apocalypse. These crises require global collaboration to address their impacts. Just as importantly, these crises intersect in significant ways with social justice issues. It is imperative that colleges and universities, as global institutions, be intentionally positioned to facilitate collaboration across borders to both understand and address these and other global challenges that confront humanity.

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For the academy, internationalization requires intentionality, institutional commitment, and coordination—all with an eye to impacting and improving the communities that we inhabit. However, much international work in higher education remains largely at the margins. Few efforts aim to internationalize curricula within or across disciplines. At the core of internationalization should be the curriculum, its most powerful and enduring dimension. How then can colleges and universities be instrumental in using the curriculum as a mechanism to tangibly advance social justice values through global learning? Strategies that can be employed to ensure that graduates are prepared to address pressing social injustices include teaching from a global perspective; articulating global learning goals for courses, majors, and even

institutions; linking education abroad experiences to the curriculum at home; engaging the ways by which the local is implicated in the global; exploring the nexus between intercultural education and anti-racist education; and empowering faculty to lead in this work through their teaching and research endeavors.

A campus-wide strategic planning approach is the most efficient way to proceed, because it secures buy-in from a large cross-section of faculty. Additionally, institutional-level learning outcomes touch every student in both the general education curriculum as well as the majors and determine how we prepare students with the skills, knowledge, and disposition to negotiate an interdependent and interconnected world (Charles et. al, 2013; Zhou, 2017). Learning outcomes formalize learning objectives as they guide faculty in course/discipline development and make more transparent to students the lenses through which the content of any given subject can be explored. This approach all but guarantees that students will have multiple, substantive, and intentional encounters with global perspectives in the courses they take and the disciplines that they pursue. Additionally, learning outcomes that focus on the achievement of social justice as an end in itself can help students to focus on building a more just society in collaboration with others, as well as acquire the tools to build a better life for all.

Education abroad has traditionally been viewed as one of the principal mechanisms to impart cross-cultural understanding and an enhanced awareness of global issues, and while it continues to hold immense value in preparing students to negotiate a globalized world, fewer than 2% of all U.S. undergraduate students participated in study abroad experiences in academic year 2018-2019 (NAFSA, 2020). Cost barriers are prohibitive for most students and many now advocate for virtual exchanges, using approaches like Collaborative Online International Learning (COIL). By

removing the cost barrier and time constraints of travel, virtual exchanges can be effectively employed across disciplines to advance learning around global and social justice issues. Through virtual student-to-student experiences, underrepresented students in education abroad might be able to participate in greater numbers and become part of the conversations where their voices are more centered and hopefully stimulate necessary actions. By extension, too, they bring a more complete picture of reality into the mix. However, the emerging virtual exchanges should not end at bringing all students to the global experience but empower all students to make social justice actions locally through connecting with United Nations Sustainable Development Goals.

Ultimately, we argue that a compelling strategy to internationalize the experience of college students is through a *globalized localism,* where our students work student-to-student through organization-to-organization collaborations on issues of common concern and interest, and that can powerfully impact the political change through social justice work (Coles & Scarnati, 2015). It is not sufficient to just build additional curricula that address elements of social justice as an academic exercise in classrooms or virtual environments. Rather, we need our students to work with colleagues in the communities at-large, regionally, and internationally (developing effective skills in collaborative organizing) to bring about effective political change on issues that the community members themselves identify (Chambers, 2004). Communities of color, many of which are literally at the doorsteps of colleges and universities, can be intentionally and strategically engaged in ways that facilitate reciprocal learning, collaborative organizing, and social justice advocacy. For universities, this work allows for cross-cultural engagement and understanding for our domestic students, which continues to be a critical concern of international educators. This

can also create valuable learning opportunities where our international students can engage with social justice issues with which they might not be familiar. We must help our students exchange ideas and develop common practices and platforms with like-minded local and international partners to create networks of mutual support amid the atomizing currents of contemporary politics, social media, and its various discourses.

Conclusion

The urgency of the crises that we face, the global nature of these challenges, and the pervasiveness of inequality that denies increasingly larger swaths of the global population the opportunity to realize their fullest human potential demand that these challenges be placed at the center of a college education. Through an engaged globalized localism that is manifested across the curriculum through learning outcomes, our students can experience a deeper and more impactful way to collaborate with local and international communities to address these pressing issues. Our students, together with their community-based partners, must be prepared to work in ways that are both globally minded and locally relevant.

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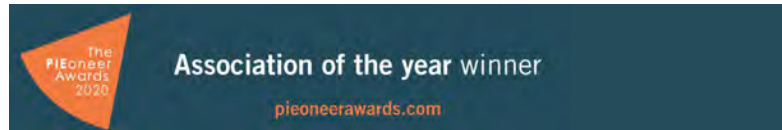
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