Synergizing Diversity, Equity and Inclusion and Global Education is Necessary to Confront 21st Century Challenges

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Growing Up Indian-American Muslim (Hyderabadi)
Springfield, Ohio: Prototypical American Post-Industrialism
Undergraduate Years

• Miami University (OH)
• Study Abroad
• South Africa & Nepal
• Anthropology & Black Studies
Master Degree Years

- Indiana University
- More Travels
- Anthropology/Black Studies
- 9/11 (MSA)
- Hip Hop Activism
U.S. Diversity, Social Justice, Anti-Racism (NCORE, WPC, etc.)
The Journey to Intercultural (SIIC)
Trying to Bridge the Divide

• Bringing Intercultural/Global Ed to U.S. Diversity & Social Justice
• Bringing U.S. Diversity & SJ to Intercultural/Global Ed
• Why Resistance to Global Ed?
• Critiques: Intercultural/Global Ed often de-historicizes and lacks explicit power analysis.
• Privileged groups benefit and marginalized don’t (who has access?)
• Global Ed often viewed as a threat to U.S. DEI work in the name of “Globalizing Higher Education”
• Diversity and Social Justice often dismissed as U.S.-specific.
• US Diversity and SJ work doesn’t effectively connect inequity in the U.S. to other contexts.
Why the Divide is so Problematic

• U.S. vs. International framing and structure is dichotomous & inadequate in effectively engaging complexities of the 21st Century (e.g. Immigration)
• Structural Silos are preventing our ability to leverage the true potential of Higher Education
• Globalization is powerful & dynamic, we must better understand the interrelated and interconnected realities of global inequities that occur at the local, regional, and global levels
• Lacking a postcolonial lens in Global Ed does not challenge historical implications on present-day circumstances, therefore benefiting the powerful.
• Dealing only with culture, benefits the powerful
• Pretending that historical inequities like racism is U.S. specific ignores all of colonial history
Between 1650 and 1860, approximately 10 to 15 million enslaved people were transported from western Africa to the Americas. Most were shipped to the West Indies, Central America, and South America.
INTERCULTURAL PRAXIS MODEL
KATHRYN SORRELLS, PH.D.

INTERCULTURAL PRAXIS
- Process of critical, reflective thinking and acting
- Allows us to navigate complex and challenging intercultural situations
- Raises awareness, increases critical analysis, and develops socially responsible action

INQUIRY
- Curiosity about self and others who are different from ourselves
- Interest in learning, growing and understanding others
- Willingness to take risks and suspend judgment
- Flexibility to challenge worldview and be changed

ACTION
- Linking intercultural understanding with responsible action to make a difference
- Challenges stereotypes, prejudice, and systemic inequities
- Use positionality, power and privilege to generate alternative solutions
- Compassionate actions that create a more socially just, equitable and peaceful world

REFLECTION
- Capacity to learn from introspection
- Ability to observe and alter our perspectives and actions
- Capacity to view ourselves as agents of change
- Necessary for all aspects of intercultural praxis

DIALOGUE
- Creative process where meanings flow and new understanding emerges
- Relationship of tension that is oppositional and transformative
- Quality of communication that involves connection, empathy and respect
- Stretching across difference that is essential for building community

POSITIONING
- Socially constructed categories of difference position us in terms of power
- Consider how we are positioned in relation to others
- Our positioning impacts how we make sense of and act in the world
- Consider who can speak and who is silenced; whose knowledge is privileged

FRAMING
- Different perspective-taking options
- Awareness of frames of reference that include and exclude
- All perspectives and views are limited by frames
- Ability to shift perspectives between micro, meso and macro frames

INFOGRAPHIC BY JESSICA ARANA
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