*peer*Review

EMERGING TRENDS AND KEY DEBATES IN UNDERGRADUATE EDUCATION

Global Learning
Crossing Majors, Borders, and Backyards

CONTENTS

peerReview

I am one of many who live on planet earth
I take my role here seriously
I am part of everything that's going on
'Cause I believe in me
I am a part of everything
A part of everyone, everywhere
I am here and I belong
I'm a citizen of this world

"I'm a Citizen of This World" by Teresa Jennings (ASCAP) © 1994
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When my daughter and son were students at Oak View Elementary School in Silver Spring, Maryland, their assemblies began with everyone—the principal, teachers, parents, and students—signing and singing a rousing version of I'm a Citizen of This World. Oak View's classrooms were filled with students who had roots in more than thirty countries, including many who spoke English as a second language, so the song's effect on the group was two-fold. It allowed school constituents to celebrate their diversity and the song's asset-based message helped to build a stronger educational community. While the song's lyrics are simple, they convey a profound notion that is relevant to this issue of *Peer Review*—by embracing the role of world citizens, students feel empowered to address challenges beyond their national borders. As such, one of the goals included in the Association of American Colleges and Universities' (AAC&U) 2018–2022 strategic plan was to lead institutions and communities in articulating and demonstrating the value of liberal education for work, life, global citizenship, and democracy.

Much of AAC&U's global work is led by Dawn Michele Whitehead, AAC&U's senior director for global learning and curricular change in the Office of Integrative Liberal Learning and the Global Commons. Even with her demanding domestic and international travel schedule, Dawn offered guidance for this issue by identifying authors and providing support throughout the journal production. She also shared the following thoughts on why global learning is so important for today's students.

The time for global learning for all is now. The world is so tightly connected, and we can truly see the global in many of our local communities. In order to prepare students to be active, engaged citizens, global learning must be a part of their required learning. They must learn to engage and wrestle with diverse ideas in a civil manner and be prepared to offer their own rational, researched, and reasoned perspectives in response. They must also be ready and able to understand the differing perspectives of others without dehumanizing the individuals expressing these ideas. Employers have also clearly made the case that the skills of global learning— problem solving in diverse groups, intercultural and cross-cultural communication—are essential for all students regardless of majors. The emerging tension between and among individuals and groups across segments of society also seems to be growing, and global learning positions students to be prepared to engage and not simply tolerate differences as they attempt to address the challenges facing their local communities and the world.

It is imperative that all students have access to multiple experiences of global learning throughout their educational experiences. It is not enough to focus on the ten percent of American students who study abroad. We must find a way to ensure that all students have this foundation for global learning in their general education and across the majors. With intentional, sustained institutional efforts, global learning can be ubiquitous across the institution, and administrators, faculty, and staff can all fully understand their important roles in advancing global learning for their students.

The authors in this issue of *Peer Review* offer a variety of ways to make global learning universal, and I challenge you to make global learning for all students a reality at your institution.

Global learning, both inside and outside of the classroom, leads to outcomes that stay with students long past graduation. As AAC&U President Lynn Pasquerella said during a 2016 *Chronicle of Higher Education* interview, "In a world that is increasingly global and interdependent and where rapidly changing technology means rapid obsolescence, the best that we can offer students today is the capacity to work with others who are different from themselves in diverse teams and to be adaptable and flexible in a world where the jobs of the future have not yet been invented." ▪

—**SHELLEY JOHNSON CAREY**

Universal Global Learning, Inclusive Excellence, and Higher Education's Greater Purposes

▶ **Stephanie Doscher,** Director, Office of Global Learning Initiatives, Florida International University
Hilary Landorf, Executive Director, Office of Global Learning Initiatives, and Associate Professor of International and Intercultural Education, Florida International University

D uring the Association of American Colleges and Universities (AAC&U) 2017 Global Engagement and Social Responsibility conference, AAC&U President Lynn Pasquerella and Don W. Harward, founding director of Bringing Theory to Practice, posed an essential question for attendees to consider in that geopolitical moment: "Are higher education's efforts to advance global engagement, and global citizenship, un-American?" Their joint response was unequivocal: "No."

Citizens can possess both local and global identities that motivate them to advance the interconnected common good of their own communities and other communities worldwide. Harward (2017) asserted that higher education plays a critical role in nurturing these intersecting identities and responsibilities in all students and preparing them to act. "The challenging work for each campus to be a global community is in it becoming a context and a learning culture where the emancipation of a student as a global citizen is anticipated—even expected—that 'global citizenry' is realized as a dimension of each student's identity," Harward said.

In theory, preparing students for global civic engagement is compatible with higher education's longtime mission to foster local and national engagement, but what does this mean in practice? Harward wondered if campuses can prepare students for global citizenship in "authentic and clearly confirmable ways." How can students without a passport "gain empathetic understanding" and experience "authentic encountering" of diverse others while remaining embedded within their home classroom and community? More broadly, how does an institution's "commitment to being global" relate to the greater purposes of higher education—the promotion of well-being, learning and discovery, civic purpose, and meaningful life choices? The process of *global learning*, which involves diverse people collaboratively analyzing and addressing complex problems that transcend borders (Landorf and Doscher 2015), can provide answers to Harward's questions—but only if it involves all students. Global learning enables participants to discern the interconnectedness of local and global well-being. Universal global learning propels inclusive excellence. It makes diversity essential to the achievement of higher greater purposes—all students' growth and engagement as people, learners, community members, and citizens of the world.

GLOBAL LEARNING

The term *global learning* originated with the founding of the Global Learning Division of the United Nations University (UNU) in 1982. The division's mission was to develop educational practices that would enable people to understand and address persistent transnational challenges such as hunger, poverty, conflict, energy insecurity, and ethical dilemmas arising from advances in science and technology. Its name was a deliberate double entendre "meant to convey both the sense of learning as a global process that must include all levels of society, and the sense of learning to think globally, in the recognition that the world is a finite, closely interconnected, global system" (Soedjatmoko and Newland 1987).

Fast-forward twenty-four years to the publication of *Shared Futures: Global Learning and Liberal Education*, in which Kevin Hovland (2006) described global learning as the means by which students are prepared for citizenship in a diverse and interconnected world. *Shared Futures* echoed global learning's original purpose, but it didn't define its nature as an educational process. Global learning was explicitly differentiated from curriculum internationalization,

which is traditionally achieved by increasing the availability of language, area studies, and study abroad programs or the amount of international student recruitment and exchange. Institutions internationalize for many reasons—to connect with the world's knowledge production and learning network, improve career preparation, heighten profile and rankings, or augment tuition revenue. Institutions may derive similar benefits from engaging students in global learning, but the process itself is focused on interactions among participants and the benefits these interactions yield to individuals and the collective.

The process of global learning involves problem *framing*—purposeful examination of the ways in which different people define and experience local, intercultural, international, and global challenges to human and environmental well-being—and problem solving. It's appropriate for tackling complex problems, the causes and effects of which transcend *borders* of difference, "socio-spatial distinctions between places, individuals, and groups" (Kolossov and Scott 2013, 3). These multifaceted, often multiscale problems manifest differently across social, geographic, and political borders, leading those diversely affected to interpret them disparately. This means that complex, transborder problems can neither be fully construed nor resolved by any single person, group, discipline, or perspective alone. Global learning aims to develop students' global awareness—knowledge of the world's complexity and interrelatedness within the context of diversity and disparity. Global awareness can only be built through collaboration across borders of difference: common inquiry, social negotiation and consensus building, and group intercon-nectedness and accountability.

Global learning is grounded in the devel-opment of *perspective consciousness*, insight into one's own beliefs, values, and assump-tions and the ways in which these are similar to and distinct from those held by others at

home and abroad (Hanvey 1975). Global learning catalyzes perspective consciousness by helping diverse groups determine how their viewpoints relate to one another and the common challenges they face. This is the definition of a global perspective, the ability to construct an analysis of a complex transborder problem that takes into account multiple interpretations of its causes, con-sequences, and proposed solutions. Global learning also helps groups capitalize on their diversity to formulate more innovative, equitable, and sustainable solutions for the world's interconnected human and natural communities. In this way, global learning advances personal well-being and a sense of civic purpose by providing circumstances that push individuals to engage with diverse others in order to develop a unique sense of self and perceive the value of participating in collective decision making at local, national, intercultural, international, and global scales.

Global learning, global awareness, and a global perspective can be facilitated even when students remain immersed in their home country or typical cultural milieu. This is accomplished through strategies such as democratic deliberation, intergroup dialogue, "pedagogies of difference," and the use of long-distance communication technologies. Gordon Allport's (1954) Intergroup Contact Theory provides direction, supported by robust research, to educators seeking to configure global learning in ways that reduce prejudicial, stereotypical, and discriminatory responses to the cultural contrast that accompanies meaningful encounters with difference. Global learning courses and cocurricular activities present students with authentic, unscripted problems of local and global import to explore with peers and/or community members located near or afar. The diverse expertise, experiences, and perspectives of all participants must be brought to bear on the process of analysis and solution making. Faculty need to facilitate equal status among global learners

through learning and discovery activities that turn the tables on privileged knowledge and entrenched power dynamics and that stimulate the empathic understanding of others. Examples include values clarifica-tion exercises, roleplay, qualitative research methods, and design thinking. Finally, institutions need to explicitly endorse and support global learning for all students, faculty, and staff to normalize substantive engagement with difference as part of the campus culture. Professional development for faculty and staff is particularly vital to making global learning happen. Students and communities can only reap the benefits of global learning if they are helped to reconcile and reflect upon the differences in language, customs, behaviors, perspectives, and thinking patterns they encounter during their collaborations.

DIVERSITY

Diversity is a fundamental ingredient of global learning. It's also foundational to AAC&U's notion of inclusive excellence, achieved when institutions "integrate diver-sity, equity, and educational quality efforts into their missions and institutional opera-tions" (n.d.). We (the authors) contend that inclusive excellence involves

- bringing diverse students to campus through equitable admissions practices;
- ensuring that all students are equally unhindered in their path toward quality educational opportunities and graduation;
- making diversity indispensable to the institution's mission to transmit and produce new knowledge.

There's no shortage of evidence that in the coming years our campuses will become increasingly diverse and that diversity inter-actions correlate with a range of civic and critical-thinking outcomes. We also know that the mere presence of a diverse student body neither leads necessarily to interaction nor to these outcomes (Gurin and Maxwell 2017). The way we conceptualize diversity

influences how we cultivate and respond to it and, consequently, its impact on campus climate and student learning. These conceptualizations also influence our ability to make global learning universal and advance inclusive excellence and higher education's greater purposes.

Structural Diversity

When we talk about diversity in US higher education, we're usually referring to student demographics, the institution's *structural diversity* (Gurin et al. 2002). Since the 1960s, diversity has primarily signified race and gender. More recently, other demographic factors compose the notion of diversity, traits such as age, disability, socioeconomic status, ethnicity, sexual preference, gender identity, and first-generation college student status. When diversity is defined as demography, inclusive excellence tends to be measured in terms of representational parity in admission and graduation rates. This requires compartmentalizing students and their identities into neat categories of difference. While this categorization enables research that may reveal institutionalized inequities and biases, it also obscures meaningful characteristics such as purposefulness, mindfulness, and grit that cut across demographic categories and influence how students respond to their educational experiences. Practices that ignore these characteristics or the fact that students define themselves in terms of multiple identities obstruct perspective consciousness, psychosocial well-being, and ultimately academic success. Inclusive excellence involves more than increased variety in the types of students on campus, in certain programs, and walking across the graduation stage. Inclusion also means the extent to which all students feel they belong on all parts of campus, in all aspects of college life, and can act purposefully and engage meaningfully with others across domains of difference.

Classroom Diversity

Structural diversity is the impetus behind *classroom diversity*, which involves content learning about cultural practices and minority issues (Gurin et al. 2002). A demographically diverse student body needs a more expansive curriculum in terms of the histories, norms, values, and practices it covers. When classroom diversity is coupled with structural diversity, we can begin to gauge inclusive excellence in terms of student learning. But what kinds of content and teaching strategies lead to desired outcomes? Diversity courses have been found to have less of an impact on perspective-taking outcomes than either meaningful interactions with diverse peers or reflective learning (O'Neill 2012). This may be because classroom diversity is often a passive learning experience. An overemphasis on learning *about* others rather than *in collaboration with* others can also fuel a climate that inhibits inclusion. Students' sense of belonging is shaped in part by the interplay between how they define themselves and how others define them. Students can be helped to move away from automatic, reductive thinking about themselves and others by reflecting on experiences that require them to "confront the relativity or limitations of their points of view" (Gurin 1999). Sustained, prolonged dialogue and deliberation with people who think and behave differently helps students experience the construction of knowledge over time. It also helps them learn how different values and schemas influence scholarship and discovery, including beliefs about what's important to know and question, the nature of claims made about the world, and the manner with which claims are received. For global learning to benefit inclusive excellence and education's greater purposes, institutions must be just as committed to advancing the transfer and production of new knowledge as they are to diversifying student demographics and the established

content to which students are exposed. This requires thinking about diversity in yet another way: in terms of students' cognitive tool sets.

Cognitive Diversity

Scott Page, professor of complex systems, political science, and economics at the University of Michigan, studies the impact of diversity on teams engaging in complex problem solving and prediction tasks. Page (2007) found that under certain conditions, diverse groups generate more ideas and more accurate, efficient, resilient, robust, and innovative conclusions than do homogeneous groups of even the best problem solvers. He determined that these benefits derive from interactions among the varied cognitive tools that individuals bring to their common pursuit. Page identified four interconnected tools people use to understand and shape the world around them:

- perspectives: ways of representing situations and problems
- heuristics: ways of generating solutions to problems
- interpretations: ways of categorizing or partitioning perspectives
- predictive models: ways of inferring cause and effect

Education and experience lead directly to the formation of different cognitive tools. Law students, for example, will form different heuristics and predictive models than will biology students, and people raised in rural settings often form different social perspectives and interpretive constructs than people who grew up in cities. Identity plays an indirect role in tool development. People who affiliate with the same category may think in very different ways; therefore, "we cannot equate individual tools or collections of tools with specific identities. We can expect, however, that identity differences lead to experiential differences that in turn create tool differences" (Page 2007). Identity influences

the kinds of education and life experiences people seek, and societal norms, policies, stereotypes, and biases influence the opportunities open to them. Page provides a succinct metaphor for society's role in tool formation: "Just because someone slips and falls does not mean that she is clumsy. It could mean that her front porch is icy" (2007, 307).

When diversity is also thought of in terms of cognition, then inclusive excellence involves not only admitting demographically diverse students, providing them with diverse content, and removing barriers to their sense of belonging, but also *creating more diversity to produce better responses to complex tasks*. This is achieved through the *superadditivity of diverse tools*, a condition under which one plus one literally equals three. When cognitively diverse groups of people collaborate to understand and solve a complex problem, they employ their tools sequentially. Someone presents an interpretation, for example, and then other people try to improve upon it by adding details previously unnoticed or unknown. Take any two different interpretations and parts of each can even be combined to create a whole new interpretation. Interestingly, interpretations don't even have to be right, in the sense that they lead directly to the correct answer, in order to contribute to the best solution—they just have to be offered in order to prompt the group to improve. Superadditivity explains why a diverse group's ability to tackle a complex problem is often greater than the sum of its imperfect parts. Thus, institutions that seek demographically diverse students and engage all of them in global learning with peers and community partners not only maximize the availability of diverse tools, but they actually create more diversity on campus and in our world, leading to new knowledge, new solutions, and the achievement of inclusive excellence and higher education's greater purposes.

MAKING GLOBAL LEARNING UNIVERSAL

When global learning involves only some students, it limits global awareness, perspective, and problem solving for all. The process of global learning prepares and motivates students to choose from a wide range of actions to meaningfully contribute to positive change, everything from activism and volunteering to service learning and social entrepreneurship. These efforts build students' self-confidence and self-efficacy as solution makers for the local and global public good. Through universal global learning, colleges and universities commit to enabling all students to "see themselves as not simply citizens of some local region or group, but also, and above all, as human beings bound to all other human beings by ties of recognition and concern" (Nussbaum 2006).

In Harward's words, the challenging work for each campus is to develop organizational practices that make good on their commitment to advance students' global engagement. Institutions must develop a comprehensive approach to making global learning universal. This begins with determining a lean set of intended measurable learning outcomes, essential knowledge, skills, and attitudes of global citizenship. Program goals for universal global learning must focus specifically on intended learning outcomes, not institutional outputs. Leaders need a theory of organizational change that involves all stakeholders in the achievement of these goals and outcomes, and they need to provide comprehensive faculty and staff development for educators facilitating integrative global learning in the curriculum and cocurriculum. Finally, in addition to conducting ongoing student learning assessment and program evaluation, leaders must foster continuous communication across institutional reporting lines in order to facilitate the improvement necessary to sustain and expand global learning for all students, faculty, and staff over the long term.

When the value of a college education is a question for debate in some circles, there is no better time for institutions to answer the call for universal global learning in order to fulfill the values underpinning liberal learning, inclusive excellence, and the greater purposes of higher education. ▪

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A Six-Year Journey of Global Learning Faculty and Student Development

▸ **Charles Calahan,** Assistant Director, Center for Instructional Excellence, Global Learning Faculty and Student Development, Purdue University

M ost college and university mission statements assert their intentions to graduate global citizens. Strategic plans target the ways and means to internationalize their campuses. The challenge for colleges and universities is to discuss and make decisions that allow identified and intentional processes to facilitate internationalization or global learning. What are the values added for a graduate of the institution? For example, are the graduates open to interacting with diverse others? Are they knowledgeable of cultural worldview frameworks? Do graduates ask questions about other cultures and seek answers to those questions? Are graduates self-aware and empathetic about cultural differences?

In 2009, Purdue University in West Lafayette, Indiana, began this process, guided by the Office of the Provost. Faculty committees reviewed and agreed upon desired competencies for all Purdue graduates. In 2007, the LEAP (Liberal Education and America's Promise) initiative from the Association of American Colleges and Universities (AAC&U) organized a set of essential learning outcomes that provide "a guiding vision and practical approach to college learning." Using these principles, scholars, faculty, and other professionals from institutions across the country generated sixteen VALUE (Valid Assessment of Learning in Undergraduate Education) rubrics to guide colleges and universities in their discussions. Purdue faculty considered, revised, and eventually vetted a few of these VALUE rubrics, including the two on Intercultural Knowledge and Competence and Civic Engagement. Their work paved the path for global learning faculty development at Purdue.

One challenge of global learning, intercultural competency, and internationalization is that the terminology is confusing and imprecise. Another difficulty is the vast number of constructs (more than 260) that scholars deem important to global learning. Therefore, it is beneficial to consider the guidance of leading scholars and professionals who have identified attitudes, knowledge, and skills that are key to intercultural competency. Purdue faculty and student development organizations began to operationalize the six intercultural constructs specified in the AAC&U Intercultural Knowledge and Competence VALUE Rubric. The constructs of the Civic Engagement VALUE Rubric also helped these groups identify and articulate the potential value that these learning outcomes added for Purdue University graduates.

PURDUE'S INTERNATIONAL STUDENT CHALLENGES AND OPPORTUNITIES

According to the Purdue University Fall 2012 International Student and Scholar Enrollment & Statistical Report, Purdue University had the second-highest international student enrollment among US public institutions, and fourth highest across all public and private institutions. The international student body represented 21.8 percent of the total number of enrolled students, with almost five thousand international undergraduate students composing over 16 percent of more than twenty-nine thousand total undergraduate students.

A small preliminary study among international students indicated some dissatisfaction with the university, prompting concern from the Office of the President, the International Programs Office, the Office of the Provost, and the Center for Instructional Excellence (CIE). Faculty also voiced a need for guidance and support when some courses included 30 percent to 45 percent international students, many of whom spoke English as a second language.

In response to these challenges and opportunities, CIE hired a new staff member to lead global learning faculty and student development. The main purpose of this position was to respond to the significant and continuous increase of international undergraduates on the West Lafayette campus and address related issues proactively as they arose. This new position aimed to maximize the potential for international student success by generating programs to assist faculty in improving the classroom experience; creating materials for faculty development; designing and coordinating corresponding workshops and meetings; and establishing a campus coalition to strategically bring all support units and systems together to assist international students in their success.

INTERNATIONAL STUDENT NEEDS SURVEY

At most research universities, if you do not have data, you only have an opinion. As such, the need for data guided the next steps for increasing international student success at Purdue. The four colleges with the highest percentages of international undergraduate students surveyed 11,000 international and domestic undergraduate students. This survey replicated one conducted by the University of Illinois at Urbana-Champaign in 2011–12. Eight focus groups with faculty, international students, and advisors generated additional qualitative data.

The survey findings suggested there was an opportunity for improving integration. International students and domestic students were not forming relationships that eventually led to friendships, and the data showed that both international and domestic students were comfortable and satisfied with segregation. English as a second language (ESL) students confessed that they did not spend much time speaking English outside of class.

The focus groups generated data that helped to assess needs relating to faculty development opportunities. The data indicated that faculty and instructors needed recruitment, motivation, and training in best practices for adding globalization to courses and intentionally internationalizing the classroom. Instructors should provide intentional cross-cultural communities in the classroom. Class rosters needed more demographic information, such as country of origin. Participants expressed the need for intentional globalization and diverse team building in all courses, such as domestic students reaching out and mixing more with international students.

The data indicated that faculty and instructors needed recruitment, motivation, and training in best practices for adding globalization to courses and intentionally internationalizing the classroom.

The data also indicated that faculty and instructors needed training in best practices for addressing ESL teaching and learning during class time and in course assignments. The data showed that many international students avoid courses requiring significant reading and writing. Students needed additional university resources, especially more ESL classes and English classes specifically developed for ESL students. Faculty recommended that ESL students should complete their basic English class before taking a communications class and that the Purdue Online Writing Lab (OWL) should have more international ESL staff. About 15 percent of international students did not feel prepared to succeed at Purdue and needed English reading, writing, and speaking help. Purdue facilitated

special training for international teaching assistants.

The data indicated a third need for an expanded acculturation orientation, seminar, or course for all students to prepare them to succeed at Purdue and in a global society. The focus groups discussed the need to improve international student orientation, including additional cultural topics such as social norms in America and basic training in email and the Blackboard learning management system. It was determined that too many international students missed orientation and listened more to friends than their assigned academic advisors. Another concern was that advising international students often took more time than advising domestic students, sometimes taking up to triple the time.

Finally, the data suggested that faculty and instructors need to continually and clearly communicate, educate, and facilitate the expectation, definition, and requirement of academic integrity in student assignments, assessments, and work.

FACULTY DEVELOPMENT MANDATES AND THE VALUE RUBRICS

Two faculty development mandates became clear. The first mandate, based on the focus group data, was to address the specific concerns of faculty, instructors, graduate teaching assistants, and advisors. To assist faculty as soon as

possible, a major first step in early 2012 was to research and compile a "teaching tips" brochure on teaching international students. Every instructor teaching at Purdue at that time received a copy of the brochure. CIE conducted a series of workshops focusing on ESL teaching and learning issues plus best practices and solutions. The Purdue Online Writing Lab staff expanded to assist the increased ESL international student population. The English department created additional English course sections for ESL students. The Office of the Provost and English faculty established two American culture and English general studies courses and eventually required them of the five hundred ESL students needing the most help. CIE provided a series of workshops on teaching international students. The Office of the Provost organized new faculty orientations to address the opportunities and challenges of teaching international students. CIE and the Teaching Academy conducted workshops on fostering academic integrity. The Office of the Dean of Students and the Office of International Programs implemented freshman orientations—one for international students followed by one for both international and domestic students. The Office of International Programs sent teams of academic advisors to China for preorientation meetings with hundreds of Chinese incoming first-year students and their parents. The Office of International Programs organized and supported a community of practice integrating domestic and international students.

The second mandate was to provide faculty with resources and support for transformative learning related to intercultural knowledge and competency. The campus's response to this mandate was much more complicated and convoluted. The vast diversity of learning outcomes from faculty, instructors, and advisors across the many silos of Purdue University required a variety of solutions and flexibility. For example, the best option for one class could be the AAC&U Civic Engagement VALUE Rubric. For another class, the Global Learning VALUE Rubric may be better suited for crafting course outcomes.

To determine which rubric they should use, Purdue instructors answered the question, "What is it that your students can do as a result of this class or experience?" Their responses to this

backward design question generated measurable learning outcomes, and the instructor then decided what the assessment or artifact of learning looked like. The goal was to be intentional and targeted in structuring courses to foster transformative learning. Mapping the assessment of learning outcomes was critical in this process of graduating globally competent citizens. This mapping of diverse learning outcomes gave opportunity for flexibility in curriculum design using the AAC&U VALUE rubrics. In practical terms, this means there were numerous intercultural assessments, including multiple AAC&U VALUE

rubrics, in use at Purdue University to target, facilitate, and document global learning. However, there were a few tools and resources taking a prominent position.

Perhaps the most significant tool used was the AAC&U Intercultural Knowledge and Competence VALUE Rubric. Milton Bennett's Developmental Model of Intercultural Sensitivity (1986; 1993) and Darla K. Deardorff's intercultural framework (2009) influenced the development of the rubric and, as a result, it aligns very well with the Intercultural Development Inventory (IDI), which is used to assess intercultural competency or stage development (Hammer, Bennett, and Wiseman 2003).

The IDI was strongly promoted to faculty, staff, and advisors as an intercultural development teaching and assessment tool. From only a few IDI qualified administrators active in January 2018, Purdue trained an additional 120 qualified administrators of the IDI on campus. Program evaluations showed that intentionally using the Intercultural Knowledge and Competence VALUE Rubric together with the IDI predicts significant increases in intercultural competency as measured by the IDI. In other words, when faculty, staff, and advisors intentionally design learning experiences using the attitudes (openness and curiosity), skills (empathy and communication), and knowledge (self-awareness and cultural worldview frameworks) of the VALUE rubric, there is a significant increase in intercultural competency. Using the Intercultural Knowledge and Competence VALUE Rubric together with the IDI in fall 2017, one class increased the class mean 28 points on the IDI scale of 145 total points. This moved the class mean from the 16th percentile to the 84th percentile on the IDI.

It may be important and helpful to provide an analogy to clarify the

relationship between the IDI and other intercultural constructs, such as those that are included in multiple AAC&U VALUE rubrics. The IDI is like a map of the route up a mountain. Your IDI score or stage tells you how far up the mountain you have traveled. It tells you how far you need to go to reach the summit. In this analogy, the six constructs of the Intercultural Knowledge and Competence VALUE Rubric describe the equipment you need to climb the mountain such as an ice pick, rope, oxygen, and ice cleats. The more dexterity you have with your equipment the more likely you are to progress up the mountain. Translated, this means if you develop more openness, curiosity, self-awareness, and proficiency with numerous other global learning constructs, you are more likely to develop intercultural competency, as measured by the IDI.

Global learning faculty development staff work with instructors to provide consultation, support, and resources to meet their selected course learning goals. This includes specific learning objectives (assignments, activities, exercises, and simulations that include reflection), which support a general learning outcome, which then supports the course goals. The faculty developers reach into their toolbox of various intercultural competency resources and match the best tool to the specific teaching and learning goal of the course or experience. For example, if the professor is addressing social justice in a study abroad class, the AAC&U Global Learning VALUE Rubric may be the best option. The faculty developer and the professor may then consider the ways learning goals align with cultural diversity, understanding global systems, or social responsibility. If the course is a study abroad course that includes international service learning, the AAC&U Civic Engagement VALUE Rubric may be the most applicable.

Perhaps the constructs of civic identity and commitment or civic action and reflections best align with that course's learning outcomes.

One of the Purdue Moves, a set of strategic initiatives introduced by Purdue University President Mitch Daniels, was to double the number of Purdue students participating in a study abroad experience. Vande Berg, Paige, and Lou (2012) document that studying abroad does not automatically develop intercultural competency and immersion in another culture does not automatically facilitate global learning. Research suggests there must be targeted and intentional intervention for global learning to occur.

In order to provide intercultural experiential learning support and resources for students before and during study abroad, the CIE designed and developed learning activities and digital badges using the AAC&U Intercultural Knowledge and Competence, Global Learning, and Civic Engagement VALUE Rubrics. Based on the three rubrics, CIE researched and created three short scales using the affective domain of Bloom's taxonomy as a Likert scale. Formative assessment is the intent of these three short scales.

CIE generated a free massive open online course (MOOC) titled Improving Your Intercultural Competence. The basis of the MOOC is the Intercultural Knowledge and Competence VALUE Rubric. The first three runs of the four-week MOOC included over 10,000 learners from over 130 countries. The course runs multiple times per year, therefore easily working with study abroad, on-campus courses, and cocurricular applications.

Purdue University also made a major commitment to global learning faculty development in 2015 by hosting outside consultant Michael "Mick" Vande Berg, an intercultural development trainer,

in a series of trainings for over 120 IDI qualified administrators at Purdue. This initiative began to provide support and resources to develop intercultural competency at a larger scale across campus. The goal was to improve the quality of opportunities for integration on campus, to foster targeted and intentional intercultural development during study abroad, and to increase global learning in courses, the curriculum, and the cocurriculum.

THE CENTER FOR INTERCULTURAL LEARNING MENTORSHIP ASSESSMENT RESEARCH

Due to this initiative to train as many faculty and staff as possible on campus and bring global learning to scale, the Center for Intercultural Learning Mentorship Assessment Research (CILMAR) formed in the Office of International Programs. CILMAR's mission states, "We facilitate intercultural learning opportunities for all Boilermakers. [CILMAR] promotes and facilitates intercultural learning at Purdue and beyond. We foster inclusion, belongingness and community. We cultivate the knowledge, skills and attitudes of intercultural competence. We provide opportunities and resources for engaging with, adapting to and bridging across difference. We mentor intercultural leaders, support innovative scholarship and encourage best practices in teaching and learning."

In time, CILMAR hired six intercultural learning specialists to promote and assess curricular and cocurricular intercultural learning options for Purdue students, faculty, and staff while facilitating cutting-edge research on intercultural competency topics of interest to the university and to the intercultural learning and assessment field. CILMAR designated three staff members as associate directors—for intercultural pedagogy and scholarship, intercultural outcomes assessment, and

cocurricular programming and engagement—and hired a communication strategist, a programs liaison, and office support personnel.

CILMAR created an extensive collection of programs, resources, and support for students (including intercultural mentoring) via semester abroad intercultural leadership courses and grants, intercultural certification, digital badging opportunities, Sentio's Global Competence Certificate, Peace Corps Prep certification, seminar coursework, and Purdue's Boiler OUT volunteer program, which provides international and American students with meaningful local community service opportunities. The International Friendship Program connects international students to local community hosts, and Go Purdue is a way for all Purdue students to explore Indiana and places of interest in surrounding states. CILMAR also hosts welcoming activities, which include sports events, holiday celebrations, an education exchange for international students to speak and present in local schools and organizations, and events for all students to share their cultural perspectives through fun cultural activities. Student-run organizations receive One Community Grants to develop programs to provide meaningful interaction between international and domestic students.

For faculty, CILMAR started an intercultural faculty and staff community of practice and offers workshops and simulations, intercultural assessments, institutional agreements, and one-on-one consultations. The Global Partners program takes teams of Purdue staff and faculty to Asia to conduct predeparture orientations for first-year students and their parents. CILMAR also offers faculty study abroad grants, intercultural pedagogy grants, and intercultural research and scholarship opportunities. Growing Intercultural Leaders, managed by

CILMAR and CIE, is a three-tiered scaffolding program for intercultural personal development of faculty and staff leading directly to intercultural student learning. This fosters the continuous professional development for faculty, staff leaders and mentors to implement on-campus learning.

Looking forward, Purdue University's next steps for global learning faculty and student development require bringing the targeted and intentional development of intercultural learning, global learning, and civic engagement to scale on a campus of 40,000 students. Another step will be to explore building a bridge with Purdue's Division of Diversity and Inclusion and collaborating with their multiple cultural and resource centers. As Purdue continues making significant strides toward becoming a global and intercultural community, these future efforts will require due diligence in formative assessment and summative program evaluation to document best practices. ▪

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Vulnerabilities in Global Classrooms

▸ **Hilary Kahn,** Dean of International Education and Global Initiatives and Director of the Center for the Study of Global Change, Indiana University–Bloomington

What can one learn from the experience of being objectified to the point of being vulnerable? At some point, I imagine everyone has been reduced to a specimen, minimized as a responsibility, dehumanized as a representative of a gender, sexualized as a body for pursuit, or simply treated as an object to the point of being harmed or hurt. I would like to argue here that objectification is a critical component of global learning, such that becoming an object—gazed at and surveyed by others or by oneself—is a necessary piece of global competency that requires more attention. I contend that objectification may not be enough on its own, but that we need to pedagogically stir vulnerabilities and ultimately recognize vulnerability as a strength rather than a weakness (Brown 2012). Lastly, I propose that ethnography can help us reframe our classrooms as global learning spaces that spur transformation through vulnerability.

GLOBAL LEARNING AND SELF-REFLECTION

Global learning calls for self-reflection. The Global Learning VALUE Rubric from the Association of American Colleges and Universities (AAC&U), for example, encourages global self-awareness and a recognition of one's personal connections and responsibilities to local, national, and global causes. I suggest that learners and educators ratchet this up and do more than reflect or be aware: they need to expose, dissect, and lay themselves bare. Learners and educators should objectify themselves and peel back the many layers of their existence so they can tap into the inner values, ideas, and connections that define who they are.

W. Duffie VanBalkom (2010) argues for an *anatomy of perspective*, an educational paradigm that he suggests is required for a cosmopolitan worldview. At the core of this new educational framework is the self-realization that one's own ingrained values and ideologies are in fact as much an *other* as the difference we regularly encounter in global experiences. For us to be cosmopolitans, he advocates that we "exotify" ourselves and recognize that our ideals and practices are not foundations of truth but are some of many perspectives in twenty-first-century global teaching and learning.

Some of you may say this is nothing new, that this is a basic form of practice in anthropology or cross-cultural communication, where one turns the table and demonstrates how odd one's own practices and beliefs are. You may recall Horace Miner's (1956) "Body Ritual Among the Nacirema," a classic anthropological text about the strange hygiene practices of an exotic Nacirema tribe, where the reader ultimately learns that the bizarre tribe represents American (Nacirema spelled backwards) culture. One of the main goals of this well-known article is to demonstrate how anthropologists need to be more objective when viewing their own culture as well as others. In many ways, it is about the importance of objectifying oneself.

Global learning must do the same thing. As global educators and learners, we must put ourselves in the spotlight and unwrap the various perspectives, ideas, beliefs, histories, and cultural values that define who we are. This is not easy, but it is vitally important to be reflective in global learning. However, I propose we take it one step further. We need to objectify *ourselves* to the point of being vulnerable, which Brené Brown argues is the "core, the heart, the center, of meaningful human experiences" (2012, 24).

Learning through Vulnerability

Vulnerability is the state of being at risk of being harmed. This harm can come in many forms—emotional, psychological, physical, legal, sexual, spiritual, social. Being vulnerable is when safeguards are not available to protect a person from being hurt. Rather, the person is exposed, fragile, accessible, uncertain, positioned as a potential victim, and somehow in reach of violation.

At AAC&U's 2017 Network Conference on Global Engagement and Social Responsibility in New Orleans, Louisiana, I heard Donald Harward speak about vulnerability. This is where I first started to think about the pedagogical need to encourage vulnerability, and I spent a lot of time musing about the implications for global learning. I started to consider how vulnerability provokes open-mindedness and how processes of objectification might be what places us in a context of vulnerable learning. I considered how being under scrutiny is what helps one achieve that sense of global engagement and responsibility that global learning educators all recognize is an essential piece of global education. I mused about how vulnerability promotes transformation and shifts in perspectives. I also began to ponder how we put ourselves in a position of being objectified: How do we pedagogically create vulnerability? How do we dissect our anatomies of perspective and isolate the raw vulnerability that may be a critical, and too often overlooked, piece of global learning? How do we transform vulnerability into a strength?

I have had a few of, what I call *severe*, moments of vulnerability. All of them included not only vulnerability but extreme objectification, when I became an object of scrutiny, when others transformed me (or I transformed myself) into a representation of something else. One of these moments was when I was diagnosed with breast cancer in 2015, an experience which I coincidentally turned into a lesson for global learning (Kahn 2015). It was Donald Harward's presentation in 2017 that stirred my thinking about the position of vulnerability and objectification and its role in allowing me to reveal myself and turn my experience with breast cancer into a form of global pedagogy. Was it my own vulnerability of being a cancer patient, being at the will of a biomedical infrastructure, scrutinized by nuclear medicine,

infused with chemicals, surgically reduced, or minimized as a stage or diagnostic indicator? I was constantly under the gaze of everyone around me, and I was not in control in a way I was accustomed. I was an object, a diagnosis, an illness. I was cancer. It was this vulnerability, I now believe, that laid the framework for me being able to glance into myself, to think about my cancer as an anatomy of perspective, to reach far beyond and consider my experience a form of global learning.

Being vulnerable and objectified is clearly part of the deal of having cancer. However, one can transform this into a moment to explore oneself to an unprecedented depth. This is what I attempted to do. Self-analysis that emerges from objectification and vulnerability is what changes you, opens your mind, makes you global.

I have had other experiences when I was completely objectified. Many of them occurred when I was immersed in a culture that was not my own. When I was conducting fieldwork in Guatemala, for example, I remember being the *gringa* who was stared at relentlessly. Not only did I look and speak differently, but in Guatemala I was a symbol of so much inequality, neocolonial relations, and violence and wrongdoing that I was almost always objectified as something else. I certainly had friends who knew me well, but most people saw only a figment of what I represented. It made me turn inside myself, reflect on my own politics, and transform into an ethnographic subject. The vulnerability of being in the field allowed me to objectify myself, which ultimately helped me piece together my ethnographic understanding. It helped me discern my voice and see myself as an anatomy of perspectives.

ETHNOGRAPHIC VULNERABILITY IN GLOBAL CLASSROOMS

The remaining question is how to turn vulnerability into an opportunity for global

learning. How can we get our students to learn from vulnerability? How can we teach vulnerability without truly putting our students in harm's way? How do we encourage students to be objectified and then to self-objectify? How does this become regularized as a powerful pedagogy?

Vulnerability is productive in learning situations and can stimulate the shift in perspectives so critical to global learning (Jacobsen 2015). A pedagogy of vulnerability is not only about the learners—it also requires that faculty take risks of all kinds, including a possibility of not knowing (Brantmeier 2013). This aspect of admitting one does not know is at the core of vulnerable learning, where learners mutually reveal themselves. This starts with faculty, who are also expected to lay themselves bare for scrutiny. Perhaps this is what I have already done for you.

Challenging the typical classroom dynamic of educator and student is the first step in this process, as educators model the type of objectification and vulnerability being encouraged in a classroom. A culture of trust is vital for such dialogic classrooms, where an educator becomes a learner alongside one's students, who also become educators in their own right.

A Space of Trust

If educators are to encourage students to disclose themselves and get themselves thinking about their own entangled complexities, then the classroom needs a space of trust. Educators need to create a learning environment where learners feel that they are safe, are able to share and expose themselves, and are heard.

I say this out of experience, as I recall another vulnerable moment that was quite pedagogical in nature. I was in a fieldwork course in graduate school, and the students were instructed to get in pairs to practice interview techniques in

the hallway. A young woman and I paired up and we ended up talking about my mother who, coincidentally, was having surgery the next day due to her own incident with breast cancer. I was telling my interviewer about my mom and my concerns when the professor called us back in the classroom. The interview was over. The student got up. She did not thank me. She never looked back. Nothing. I remember how hurt I was, that I stupidly and mistakenly opened up to this woman and that she simply walked away. I was demeaned. I was fragile. I was hurt. I still remember this nearly twenty-five years later. If we aim to create forums for vulnerable colearning and exploration, it is imperative that we avoid this type of emotional damage. We need to build rapport in classrooms where students feel part of a unique community and where vulnerability and objectification will not lead to pain. We need to create collaborative learning spaces that involve sharing experiences, listening, and excavating difference and dissonance together. I propose we redefine our classrooms as spaces of ethnographic fieldwork.

It is not coincidental that the importance of building rapport in a classroom is similar to the need to foster trust in ethnographic fieldwork; there are many other similarities between ethnographic engagement and global learning. For example, like global learning, an ethnographic learner or researcher is required to step in and out of cultures and discern the many subcultures that give meaning to practices and ideas. Further, in ethnographic writing and research, writers have to establish a voice (Sunstein and Chiseri-Strater 2012, 40), which is not dissimilar to what we ask of students, who we hope will learn who they are, will know what they are committed to, and will develop a voice that is maintained while they regularly interact with diverse others and cultural difference.

Understanding Connections of All Kinds

Ethnographic fieldwork also requires that the ethnographer be a participant and an observer, that one shuffle between objectivity and subjectivity, between "insiderness" and "outsiderness." This is exactly what is demanded in a global classroom, where students need to recognize their own subjectivities and the plethora of others' subjectivities as they piece together a more complex notion of themselves and others. Ethnography is about gathering as many diverse opinions as possible, not just searching for a conclusion that suits your own ideas, but rather engaging multiple voices to get a cohesive and comprehensive understanding of an issue. Ethnography is about looking at a topic through as many lenses as possible, whether these perspectives are economic, cultural, political, ethnic, social, historic, or geographic. And, of course, as demonstrated in the Nacirema piece, ethnography requires that we think of ourselves as peculiar and that we normalize what may appear outlandish. This is all in addition to the fact that ethnography is about information gathering, about talking and listening, about collaboration and understanding.

And, lastly, as I can attest from my own fieldwork experiences, ethnography is about being objectified and putting your heart on your sleeve, such as when you might walk into a thatched-roof church in the middle of a Central American jungle and have gazes cut you like glass. Fieldwork is about sitting in your room at night, reflecting on everything that happened during the day, wondering why certain emotions were stirred in you, and piecing these actions and thoughts together with social structures, histories of migration, or economic inequalities. Fieldwork is about understanding connections of all kinds, including those deeply embedded within yourself.

CONCLUSION

Global educators might consider transforming their classrooms into global ethnographic field spaces, where students interact with themselves and others, listen and speak through difference, articulate subjectivities and objectivities, and lay bare a bit of themselves. Through this ethnographic immersion, students will provoke discovery as they put themselves under the microscope and objectify themselves, and ultimately become vulnerable in a comfortable and safe setting. Learners will turn their own ordinary lives into lessons of global learning. Once they do that, they will have the skills to not only understand the world and take responsibility for their commitments, but also to articulate and reveal more about their own complexities. From this they will find their voice, collectively produce new knowledge, and learn whenever the gaze is upon them. ▪

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Collaborative Learning through International Partnerships

▶ **Susan Buck Sutton,** Fellow, Center for International Partnerships, Institute of International Education

The twenty-first century is witnessing a flourishing of international partnerships in higher education, with a boom in the range of colleges, universities, and disciplines pursuing such connections. There is also a florescence in how these affiliations are conceived and what they are being asked to do. Such partnerships are emerging as an important, perhaps central, element of global learning for all. These partnerships create a path toward a collaborative approach to global learning—an approach that engages new faculty, students, and institutions; reflects a commitment to globally constructed knowledge and

While faculty or staff relationships are key to all partnerships, our concern in this article is with alliances that link multiple individuals and testify to institutional commitment through formal agreements.

practice; threads global learning through a student's entire trajectory of development; unites theory, reflection, and application; and institutionally models the global competencies wanted for students.

However, taking this path requires revisiting how we think about international partnerships and exploring new modalities for what they might do. The key is building on what has gone before to unlock the full potential of these connections. Fortunately, there is a growing list of innovative ideas and strategies to guide us.

DEFINITIONS

The Institute of International Education offers the framing definition for this discussion (IIE, n.d.). International partnerships (IPs) are formal connections among institutions representing different countries, with at least one being a higher education institution (HEI). Such affiliations most often link colleges and universities, but also sometimes connect HEIs to NGOs, businesses, governmental agencies, neighborhoods, or community organizations. They also often link entities located in different countries, but sometimes connect to immigrant and international advocacy organizations in the same country as the HEI.

In this usage, IPs are institutional affiliations rather than informal, one-on-one links among faculty (although these are also important, share characteristics with the partnerships discussed here, and can expand into larger international partnerships over time). While faculty or staff relationships are key to all partnerships, my concern in this article is with alliances that link multiple individuals and testify to institutional commitment through formal agreements. These broader affiliations carry a particular value for global learning for all.

Within this general frame, this discussion focuses on IPs tasked with student learning. Such partnerships connect HEIs to sources of international instruction, knowledge, perspectives, experience, and activity beyond themselves. The discussion further focuses on the partnership journeys of US institutions, fully acknowledging that those in other countries may be on different pathways and that the story of each is worth telling.

HISTORY

For US institutions, partnerships focused on learning go back at least to the University of Delaware's 1923 alliance with the Sorbonne to create the first Junior Year Abroad program. In the aftermath of World War I, this development was aimed at refocusing the global engagement of US students from a Grand Tour approach to one of direct instruction and contact with HEIs overseas, a move some felt would build relationships that might prevent future conflicts (Contreras 2015).

This shift was quickly embraced and emulated, especially by selective universities and liberal arts colleges. After World War II, such education abroad connections underwent further expansion: spreading to more institutions, welcoming students beyond language majors, exploring destinations outside Europe, and sometimes evolving into two-way student exchanges (Hoffa 2007; Hoffa and DePaul 2010). The positive impact of these partnerships on the students who participated has been profound.

Still, the reach of such programs has been small. While growing, barely 10 percent of US undergraduates now study abroad, heavily concentrated among certain types of students in certain disciplines at certain institutions (IIE 2017). The issue has become how to provide the direct interaction and experience needed for robust global learning to a broader range of students at home as well as abroad. Here is where an expanded conception of IPs has come into play.

RECENT GLOBAL LEARNING TRENDS

The general forces of globalization have been the catalyst for changes in how colleges and universities have approached both global learning and international partnerships. Increased international student mobility, rising global demand for tertiary education, the growth of excellent universities everywhere, global ranking systems, information technology that overpowers distance, postcolonial perspectives, the search for new student markets, and the internationalization of all disciplines and professions have created a confusing, swirling mix.

Institutions have responded to this mix in varying ways. Many have come to see the necessity of global learning for all students because they all will lead globalized lives, no matter what fields they pursue. More and more schools have also recognized that this new landscape may not be easy to traverse alone. They understand that knowledge production, learning, and dissemination now require many voices to be at the table.

It is in this light that international partnerships have taken on new importance. At the dawn of the twenty-first century, a minority of US institutions had any such connections. The 2012 internationalization survey from the American Council on Education (ACE), however, showed that 48 percent of schools were actively enhancing their partnership programs, and 21 percent (including 33 percent of community colleges) were starting IPs for the first time. According to the 2017 ACE survey, 77 percent reported having active partnerships overseas.

Similar statistics have emerged in other parts of the world. The European Association for International Education's 2015 Barometer shows that 79 percent of European universities see partnerships as central to their international efforts (Engel et al. 2015). The 2014 survey from the International Association of Universities revealed international collaboration as either the first or second internationalization priority in nearly every region of the world (Egron-Polck and Hudson 2014).

In short, IPs have taken on new importance at many institutions. They are being repositioned from a minor tactic to a core principle of internationalization. They are being approached with greater planning and intentionality. File cabinets of dormant memoranda of understanding are being replaced with focused programs of partnership development. For many HEIs, institutions are adding a collaborative generation of new programs to the simple exchange of faculty and students done in the past. And the value of such affiliations is being felt across research, civic engagement, professional practice, institutional capacity building, societal impact, and—of greatest
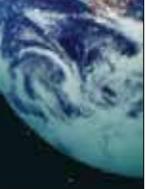
interest to this discussion—student learning.

WHAT IPs OFFER TO GLOBAL LEARNING FOR ALL

As a source of new perspectives, methods, applications, and knowledge, IPs can enhance learning in all disciplines. Of equal importance, partnerships can also be used to place such disciplinary learning within the larger frame of global learning that runs through this issue of *Peer Review*.

Global learning unites knowledge, theories, and methodologies that tra-

IPs have the potential to create platforms where global learning connects multiple disciplines, involves faculty and staff working on various campus initiatives, and fosters dialogue across national and cultural boundaries. The partnerships also have the potential to draw in and support faculty, staff, students, and even other institutions new to international work. And if constructed in certain ways, they make global learning a fittingly collaborative endeavor for everyone. What follows are some exciting new ways they have been doing this.

University (Australia), and Stockholm University (Sweden), presents an example of global learning through partnership in education abroad. An international mix of students assembles each summer in Tianjin, taking courses cotaught by faculty from different institutions and exploring global issues from multiple disciplinary, personal, and national perspectives. Participants take the insights they gain back to their home campuses, an experience that is heightened by active student/faculty exchanges also in place.

Such dialogues can also occur at a distance thanks to the IT revolution. For two decades, East Carolina University's (ECU) Global Understanding Program, for example, has supported courses that place ECU students and faculty into online dialogue with their counterparts at its international partners in thirty countries, using both synchronous and asynchronous platforms. On an even larger scale, the State University of New York's Center for Collaborative Online International Learning, known as COIL, has elaborated and spread such courses across the SUNY system while also leading efforts to develop best practices in this emerging pedagogy.

Another possibility is for partners to create cohorts of students who interact—virtually, face-to-face, or in a hybrid model—over multiple years. The Global Leadership Program from Waseda University (Japan) does this with its partners at the University of Washington, the University of Pennsylvania, and the University of California–Berkeley, as well as Georgetown University and Columbia University. Similar programs pair US and international students while they are together on a campus, such as the Global Ties program at the University of Pittsburgh.

Appalachian State University's dual-degree program with the Universidad de las Américas Puebla (Mexico) takes a different tack that works for their particular students

Partners can guide each other into international work, make the journey less daunting, and expand each other's understandings and capacity. Partnerships provide a platform that can educate, facilitate, and encourage new participants.

verse disciplinary boundaries. As articulated by the Association of American Colleges and Universities (AAC&U), global learning also asks students to appreciate difference, recognize that knowledge often reflects the position of the speaker, think about their own place and responsibilities in global systems, connect the local and global, and tackle global problems by working with others (AAC&U, 2014).

It is difficult to imagine that any of these goals could be accomplished without direct international conversation and collaboration. It is equally difficult to imagine that these goals could be accomplished without also intersecting with campus initiatives aimed at diversity, community engagement, and experiential and applicative learning.

PLACING STUDENTS INTO GLOBAL CONVERSATIONS

Effective global learning requires students be exposed to diverse voices and sources of knowledge and can engage these voices directly and repeatedly, allowing mutual learning to grow and develop over time. IPs provide a framework for creating such dialogue at home and abroad, in multiple ways that deepen faculty capacity to teach about the partner country over time and sometimes spread across a student's learning.

The International Summer School in China, established by Nanyang Technological University (Singapore) in collaboration with Nankai University and Tianjin University (China), Bryn Mawr College (United States), the University of Toronto (Canada), Australian National

and defies the one-way nature of most dual-degree programs. Students from both institutions spend two years at each, receiving degrees from both. The partners developed programs that fit student interests (across schools of health, business, arts and sciences, and fine arts) and brought students together on each campus to heighten their confidence in pursuing the program.

ENGAGING NEW FACULTY, STUDENTS, DISCIPLINES, AND INSTITUTIONS

Global learning for all requires that more individuals, units, and even institutions have such opportunities. Here again, IPs have something to offer. Partners can guide each other into international work, make the journey less daunting, and expand each other's understandings and capacity. Partnerships provide a platform that can educate, facilitate, and encourage new participants.

Partnerships, for example, can enable faculty and staff with little prior international experience to gain the knowledge and experience they need to integrate global learning into their courses by working with partner faculty with similar interests and building on growing institutional knowledge of the partners and their countries. Collaborative conferences, web chats, shadowing faculty already engaged with the partners, and visits to the partners are common mechanisms for getting started. Both Beloit College and Santa Monica College have used this last strategy to develop faculty and staff capacity for global learning.

Expanding global learning for all requires an awareness of disciplines with little current international engagement. Once again, connecting the relevant departments to international partners can be part of the process. The knowledge that partners develop about each other can lead to programs tailored to the interests and circumstances of their students and faculty.

The partnership between the Indiana University (IU) system and Moi University (MU) in Kenya, for example, began with a few medical professors in 1989, but focused efforts in the 2000s led every school at IU's urban campus, Indiana University–Purdue University Indianapolis, to become involved. Building on what was already in place, informatics students helped MU digitize textile patterns at a factory it wished to open; tourism students helped develop a long-distance running camp for tourists; and social work students worked together on outreach programs.

Spelman College has shown the power of partnerships not only for drawing in new disciplines, but also new students. Spelman was particularly interested in breaking down education abroad barriers for students of color and students in science and technology. Established in 2011 through the donations of two alumnae, the Gordon–Zeto Center is dedicated to broadening the global horizons of Spelman students. The center has made its partnerships in Africa, the West Indies, England, the Czech Republic, Japan, and Chile a key part of its strategy, including the development of the G-STEM program (Enhancing Global Research and Education in Science,

Technology, Engineering, and Math) that enables students to work in partner laboratories.

Partnerships can also bring entire institutions into global learning. International connections are not limited to those with high global rankings or reputations. Matches exist for all institutional types, missions, strengths, and interests. Once identified, partners can assist each other's global learning development in the many ways discussed here. The cost-sharing of consortia can be particularly useful for HEIs with limited resources in getting started. The Global Education Network, for example, connects Kirkwood Community College (Iowa) with Box Hill Institute (Australia), the Institute of Technical Education (Singapore), and Southern Alberta Institute of Technology (Canada). It provides a variety of education abroad, work, and collaborative programs for students at all institutions and holds regular virtual meetings for faculty. Each summer, students from all four institutions gather for a three-week intensive program at one of the partners.

FACILITATING INTEGRATED LEARNING

Global learning is inherently cumulative and multifaceted, academic and applied, and therefore difficult to cover through a single experience or discipline. IPs can assist in interweaving the multiple global learning experiences students might have. The same partner can be involved in classroom instruction, global dialogues, civic engagement projects, and cocurricular campus programming, thereby encasing all in a growing framework of knowledge that enables students to connect theory and application, knowledge acquisition and personal reflection, knowledge-building skills, and interaction skills. Robust IPs also bring faculty from different disciplines into conversation.

Kennesaw State University's Annual Country Study illustrates the kind of integrated learning that can occur. Each academic year for thirty-four years, Kennesaw State has embarked on the campus-wide study of a particular country or region. Working with partners in that location as well as relevant immigrant groups and local organizations, Kennesaw State supports faculty in developing courses or units on that country and sponsors over thirty events in a series of lectures, performances, exhibits, seminars, and conferences.

Bard College's international partner program goes in a different direction, focusing on collaborative programming and innovative pedagogy that connects liberal education and civic engagement across all of its deliberately small and carefully chosen set of partners: Al-Quds University (Palestine), American University of Central Asia (Kyrgyzstan), Smolny College (Russia), European Humanities University (Lithuania), and University of Witwatersrand (South Africa).

The global learning certificates that many US HEIs are developing can also make similar integrative connections, asking students to combine classroom and experiential learning and to reflectively assess what they have learned. Many institutions engage international partners in this work, creating still further integration. The Certificate in Global Competency at the Benjamin M. Statler College of Engineering and Mineral Resources at West Virginia University (WVU), for example, requires the following: language and culture courses at WVU, engineering courses at a WVU international partner, and a credit-bearing international service experience, such as WVU's Engineers Without Borders program.

Since experiential learning is relatively new to many institutions, a number work with international partners to insert it into global learning. The University of North Texas (UNT), for example, has developed a program in narrative journalism with the Universidad Autónoma del Estado de México (UAEM), in which UNT and UAEM students are paired each summer in rural Mexico to capture stories of local residents. Kalamazoo College's "learning-by-doing" experiential education program works with partners in sixteen countries to develop its immersive education abroad programs that all require integrative research projects and reflective analyses. And Bridgewater State University triangulates its multiple partnerships in Cape Verde with local initiatives, such as running a summer camp, that are connected to the Cape Verdean immigrant community in eastern Massachusetts.

FINAL THOUGHTS

The possibilities are endless. The above are examples of how international partnerships contribute to global learning. Their ability to do this rests, however, on close attention to selecting, building, and sustaining connections. The programs discussed here are the result of thinking carefully about what their institutions want from partnerships, identifying partners that are a good match, and taking the time to develop shared understandings of what such connections might do. These IPs receive material and personnel support from the institutions and have expanded beyond the partnerships' original founders. Those involved pay as much attention to sustaining the relationship as to any specific project and demonstrate a wonderful sense of flexibility, openness, and innovation.

These partnerships also operate through a philosophy of mutuality. They avoid the all-too-common partnership minefields of lopsidedness and dominance. They have developed trust through fairness, integrity, transparency, honoring commitments, sharing decision making, and paying attention to mutual benefit. And discussions of resources acknowledge, rather than perpetuate, resource differentials and recognize intangible as well as tangible assets.

When all is said and done, the partnerships discussed here represent a rethinking of some of the givens of higher education. Not all learning occurs in the classroom, although some important kinds do. No discipline, institution, or nation has a monopoly on global knowledge. And all students, everywhere, deserve the global learning once limited to a few. The institutions profiled here recognize they cannot accomplish global learning (and many other institutional goals) alone. They are moving away from the institutional individualism that has characterized higher education and are pointing the way toward an interconnected global system. We still have a long way to go, but it looks like a very interesting journey ahead. ▪

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Global Learning as Liberal Learning for All Majors

▸ **Jill E. Blondin,** Director, VCU Globe, Global Education Office, Virginia Commonwealth University
Rachel Gable, Assistant Director of Academic Programming, VCU Globe, Global Education Office, Virginia Commonwealth University

The Association of American Colleges and Universities (AAC&U) defines global learning as "a critical analysis of and an engagement with complex, interdependent global systems and legacies . . . and their implications for people's lives and the earth's sustainability" (2014). Global learning is accomplished by students, staff, and faculty when they explore and consider the diverse perspectives, commitments, and responsibilities they and others promote in our interconnected world. Global learning does not aim to produce like-minded citizens or to foster uniform knowledge outcomes. In fact, global learners will likely disagree, both on norms and facts, but they will have the skills and aptitude to listen deeply, consider the perspectives of others, respectfully tolerate differences of opinion, and work toward meaningful solutions to shared problems.

Given the learning objectives of critical thinking, personal reflection, perspective taking, and complex problem solving associated with a global learning paradigm, it can easily be associated with AAC&U's suggested goals of liberal education broadly defined. We believe that our approach to global learning outlined below provides the students at our large research university, regardless of their majors and professional goals, with a rigorous form of liberal education that equips them with the capacities and habits of mind to succeed in a wide array of postgraduate pathways. Moreover, we aim to produce graduates who are not only broadly educated but also socially committed, active community members who are prepared to engage with others from diverse backgrounds and points of view. We do this through a living-learning certificate model that incorporates several high-impact practices known to improve learning and graduation outcomes for all students and especially for low-income students, underrepresented minorities, and first-generation college students (Kuh 2008).

VCU GLOBE: UNDERGRADUATE GLOBAL LEARNING

Virginia Commonwealth University (VCU) is a large, urban, public research university that has approached comprehensive internationalization through a series of concerted and multilevel efforts to foster a campus culture that values the presence and perspectives of international students, scholars, and research. As an institution, VCU has done this by supporting global partnerships that bring international students and scholars to campus; fostering integration of international students and scholars into campus units through curricular and cocurricular programming; sending VCU students and faculty into the local community to support multicultural and immigrant populations; and increasing global awareness and intercultural communication among students, staff, and faculty.

As a diverse and expanding urban institution, VCU offers significant resources and opportunities for students and the Richmond community, including the presence of growing numbers of international students on campus and the university's proximity to communities of recently arrived residents with diverse languages, cultures, and experiences. Access to international populations allows students to learn about the impact of migration and globalization and to have a direct comparative experience in dealing with local issues that have potentially global roots (Stearns 2010).

In early 2013, VCU launched VCU Globe—an interdisciplinary global education living-learning certificate program designed for undergraduate students in all areas of study—which harnesses

the resources of the campus and region to foster intercultural learning through sustained and structured interactions among program participants, international students, and community members. VCU Globe's mission is to provide a global experience locally and to prepare students to become engaged global citizens by developing their intercultural competency, skills, and experiences via curricular and cocurricular activities, including service on campus and in the community.

With no clear parallels at other institutions, VCU developed VCU Globe as an interdisciplinary model for a high-capacity six-semester program that uniquely combines living, learning, and service (Blondin 2015). The program provides undergraduates with a global experience through a six-semester program that combines a twelve-hour curriculum, residential cocurricular programming, and structured activities and service on campus and in communities locally and abroad. Students are recruited from all majors, and the target class size is approximately one hundred, with a total of three hundred members in any given year. Students whose different academic pathways might mean that they would otherwise not find occasion to interact are encouraged to mingle and learn about each other's professional pathways in the context of global learning. Students preparing for careers in the health professions take courses with business majors and liberal arts majors, each learning skills from the other that can be incorporated into their own plans. The global education curriculum draws on examples and case studies from a wide range of disciplines that can be applied to a student's specific area of study, but it also reveals overlaps and parallels from different disciplines that students might not have discovered otherwise. In 2016–17, fifty-nine different majors were represented in the program, with psychology

(9.5 percent), international studies (8.9 percent), and biology (7.5 percent) as the most popular majors of those in the program.

Successful completion of the program's requirements earns students a certificate of completion in global education. Students move through the program in cohorts and live in a residence hall that houses both VCU Globe participants and international students. The interdisciplinary curriculum fosters students' awareness of the skills required of global learners and global

citizens, while the applied dimensions of VCU Globe complement the theoretical concepts examined in courses. All of the VCU Globe courses strongly reflect Kahn and Agnew's assertion that "global learning classrooms provide a form of practiced mimicry, where students incorporate perspectives, overcome challenges, transcend difference, and seek answers collaboratively" (2017, 58).

Faculty members also encourage study abroad as an optimal form of experiential learning, and to this end they have created and led program-specific courses abroad in Botswana, Japan, Mexico, Greece, and Qatar. Finally, VCU Globe has partnered

with the Peace Corps to offer a Peace Corps Prep certificate to all students who graduate with two years of a world language in addition to our program requirements. The Peace Corps Prep program provides a value-added opportunity that enhances the students' experiences and preparation. This extra certification assists our students who plan to work and live abroad after graduation and rewards their extended engagement with a world language.

HIGH-IMPACT PRACTICES SUPPORT BOTH ACCESS AND EXCELLENCE

While we believe that global learning and global citizenship are important skills for twenty-first-century graduates, VCU Globe also offers a supportive and growth-focused community for our students' professional and academic goals beyond global citizenship. As mentioned above, we recruit students from all majors and with a range of professional goals, but we also recruit students with a range of academic preparation. Some of our members need additional academic support, which our faculty and staff provide through supportive advising and liaising with disciplinary advisors.

Some of our members need help with the social transition to college. Again, we provide this through our active mentorship, open-door advising policy, and proactive community development in the residence halls and classes. The rewards for these efforts are clearly seen in higher GPAs, as our members' GPA average is 3.16, compared to 2.87 for the university. Additional rewards include a stronger network for our students, a broader sense of postgraduate possibilities, and an engaging college experience. Beyond the content of global issues and the critical skillset of global learners, our students acquire cultural mindfulness and social skills crucial for success in a complex world. Our

members point to their increased empathy, speaking and listening skills, observational habits, and "culture brokering" practice as chief translatable skills that help them in job interviews and with their coursework outside the program. Already, VCU Globe students have begun reaping the fruit of these labors. Among the first two years of graduates, there are three Fulbright scholars, four Peace Corps volunteers, three AmeriCorps volunteers, and two Teach for America corps members. Many of our recent graduates are already employed in a field of their interest or are planning to attend graduate school. When they return to campus, they often go out of their way to tell us that VCU Globe helped set them on their vocational paths.

What makes this program special? For one, our living-learning community creates a small-college feel, complete with available faculty and high levels of pro-academic peer interaction, within the larger research university context. Our students benefit from the many opportunities that a large research university offers while not losing the personal attention one may expect from a liberal arts and sciences paradigm. Our students have come to expect mentoring from their VCU Globe faculty, but they also are expected to mentor international students and scholars as they learn spoken English and acclimate to the United States. Being a mentor and friend to international students is routinely raised as our members' most valued aspect of VCU Globe, as it is both personally transformative and supports the immediate application of course theories related to culture, intercultural communication, and global relations. Formal and informal interaction is purposefully high, from movie nights and cooking demonstrations and interactive workshops to impromptu residence hall dinner parties that evolve from knocking on a door and sharing an ingredient. Students cultivate relationships that last beyond a semester or academic

year. VCU Globe students speak of visiting their international student friends during summer vacations and while on study abroad—this in the context of students who often had never considered traveling overseas.

In end-of-term evaluations, our students describe VCU Globe as "embodying" diversity and offering many opportunities that they would not otherwise have. Our advanced students also emphasize how VCU Globe makes them stand out from other job candidates and has helped them to become globally minded citizens. Common themes in student reflections include that students perceive themselves becoming more open-minded and understanding of their identity and of cultural differences—even when they disagree with other students—as a direct result of their participation in our program. They are able to interact with nonnative English speakers from around the world and form meaningful and long-lasting friendships. As one student commented, "As a Globe student, I have had countless opportunities which [have] diversified my academics, pushed me out of my social comfort zone, and challenged my mind, which has led me to become a more independent, brave, and culturally competent person." Students believe that because of their involvement in the program, they not only learn about different people and contexts, but they grow and change because of ongoing interaction and reflection with people from very different backgrounds. One recent graduate reflected, "It was a program that opened my eyes to a world I otherwise would not have seen. I originally joined the program to learn more about other cultures and meet new people, not thinking it would change my attitudes or views on the world. However, I was very wrong." As this student and many others attest, VCU Globe is eye opening and

life changing, and it provides a sense of belonging and a safe space where every voice is heard.

CONCLUSION

VCU Globe provides an immersive, interdisciplinary intercultural environment that promotes common institutional goals such as increasing the educational benefits of diversity, promoting inclusion and belonging among all stakeholders, and increasing global awareness among graduates. Students participating in VCU Globe discover new ways of conceiving of their communities, their careers, and themselves, all broadened by the inclusion of a global perspective. VCU Globe is both replicable and innovative as a high-capacity program. It was one of the first programs to employ a credit-bearing curricular platform for students to provide support to incoming international students, as well as one of a few programs that have organized their curricula around specific global learning objectives through which students engage in mutually beneficial interactions with peers from other cultures while documenting their learning. We hope other universities will consider adopting similar models, as their missions and organizational structures allow. ∎

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Global Learning on Homogeneous Soil

▸ **Patty Lamson,** Director of the Center for Global Education and Director of the Border Studies Program, Earlham College
Geoff Boyce, Academic Coordinator and Border Studies Program Instructor, Earlham College

Earlham College's global focus is built into the college's mission and exhibited in a variety of ways. Earlham's classes, events, and cocurricular activities are enlivened by a student body whose members come from over sixty countries and from across the United States. Meanwhile, almost sixty years after they were established, faculty-led off-campus study programs in locations such as Japan, Northern India, New Zealand, Ecuador, Greece, France, Germany, and Spain continue to earn high praise from both outside evaluators and "Earlhamites," nearly two-thirds of whom participate in these programs. Short-term faculty-led student/faculty collaborative research programs explore global issues and, thanks to a generous gift from Earlham alumni, the college can now provide one funded, short-term, off-campus study program to *all* of its students. This program, called the Earlham Plan for Integrative Collaboration (EPIC) Advantage, will begin in summer 2018.

Our many semester-long off-campus academic programs are designed and structured to foster life-changing, transformative experiences for students where they learn new perspectives and new ways of living and thinking. Students participate in these liberal arts programs during sophomore, junior, or senior years depending on their own academic plans and personal goals. Because these programs are an important part of an Earlham education, grades are figured into each student's official grade point average. Students participate in a course to prepare for the experience before the program begins, and they take a follow-up course after returning to the campus. The follow-up course explores skills learned and includes creative nonfiction writing, résumé, building, telling students' stories through interviews, discussions of diversity and inclusion, and a culminating project presentation.

THE BORDER STUDIES PROGRAM

Many educators promote study abroad experiences when seeking to develop students' global and cultural competencies, but they do not consider domestic programs in the same light. Nevertheless, domestic programs generally offer powerful, high-quality, immersive experiences that foster transformative learning. When such programs are carefully designed, students can and do obtain critical shifts in perspectives through encounters with heterogeneous landscapes, histories, and realities in the United States. The success of domestic programs illustrates that students do not need to travel outside the country to have their knowledge systems destabilized. For US-based students, in fact, the "domestic" location may be more destabilizing *because* it falls within the context of their home country.

The United States/Mexico border region provides an excellent example of how a local setting can be used to unpack domestic and global realities simultaneously. This border is 2,000 miles long, with the surrounding areas defined by a long history of spatial contestation, cultural interchange, and political and economic inequalities. In the United States, the United States/Mexico border has become a flashpoint for heated debates about culture, language, immigration, border enforcement, human rights, climate change, and the call by some to build "bigger" and "better" walls.

The Border Studies Program, managed by Earlham College and approved by the Great Lakes Colleges Association, provides college undergraduates from schools from across the country a semester of study in Tucson, Arizona, and the binational Arizona/Sonora borderlands. The integrated educational program is sharply focused on a critical examination of race, culture, identity, immigration, globalization, human rights, and the impacts of international borders on each of these topics.

Throughout the semester, students not only cross geopolitical borders, but also social, cultural, linguistic, emotional, and intellectual borders. Launched in 1997, the program recently celebrated twenty years of successful immersion-based global learning in the transnational United States/Mexico borderlands.

Program Elements

The Border Studies Program challenges students to face and struggle with complicated twenty-first-century global problems that entangle the United States with the rest of the world. The complexities of human rights, state violence, displacement, and migration inform the content and structure of the program, and the courses and the experiential components enrich one another in an integrated curriculum. What makes the program so successful is the combination of traditional academic coursework and classroom interaction with field studies, homestays, travel seminars, and the unique Spanish language approach.

Through small-group seminars, students examine the complexities of the historical, political, geographic, and economic forces that drive and shape the conditions of human migration; the ways these forces intersect with global and domestic conditions of injustice and inequality; the various social movements and civil society actors who interact with or contest these forces and conditions; and students' own place, position, and commitments in relation to these topics. In addition to small-group seminars, the program has also developed a relationship with Pima Community College in Tucson, where Border Studies students take a course on Mexican American history together with Pima students. This relationship with Pima creates spaces for a diversity of peer interactions with students who have grown up in Tucson and frequently have very different life experiences.

The field study, a critical component of the program, places students with a local organization whose work tackles important issues permeating the binational border region. Field study sites cover a range of opportunities: a bilingual elementary school, a US congressional office, binational and multicultural arts and theater, immigrant rights advocacy organizations, community gardens and local food systems, and so on. Through the field study experience, students gain hands-on experience on the front lines of some of the most critical social justice issues unfolding in the United States today, contributing to the work of an organization and in the process enriching students' overall learning outcomes.

The study of the Spanish language is a central component of the program. The Border Studies curriculum employs a language justice framework to address Spanish as a language with deep roots in the United States. As such, the program approaches Spanish as a language *of* the United States, rather than a *foreign* language that is merely used in the United States. In the process, students are taught to understand the politics of language as an additional component of power through which political identities and measures of inclusion and exclusion are mediated.

Students live the experience as they are placed with families in Tucson for whom Spanish is typically the dominant language. Alongside their host families, students experience and confront the daily realities of living in a border zone, including the impact of immigration laws and policies on parents, children, and extended family networks. Homestays also provide a supportive environment for students.

Finally, through guest speakers, local visits, regional travel on both sides of the border, and extended excursions to southern Mexico, students have direct interaction with individuals and communities who are affected by migration, border policies, militarism, and globalization. They also interact with activists and communities who resist these injustices by developing alternative models. Students visit with local activists and organizers and also meet with officials from the US Department of Homeland Security. The semester includes travel to Mexican border communities to visit migrant shelters and *maquiladoras* (Mexican factories), visits to the communities on the US side who are most affected by border policies, and extended excursions to locations in southern Mexico where people are creating alternative models of existence and development for their communities and are seeking to preserve their land, culture, and autonomy.

Through courses, field studies, Spanish language, homestays, and excursions, students interact with the heterogeneous realities that define our world and the communities we inhabit. In this process, students are asked to reflect upon their own personal roles and are challenged to consider alternative practices, policies, and opportunities that would contribute to a more just world. The following guiding principles coordinate and guide our programmatic efforts and help the Border Studies community to thrive.

Concentration on Place

The concentration on *place* is key to program facilitation. Arizona and Tucson offer ideal locations for a study of migration and borders. Different communities, cultures, and bioregions come together to provide a unique lens on national and international policies that affect people, societies, and the environment in intersecting ways.

Millions of migrants have passed through the harsh deserts of the Arizona/Sonora borderlands, and the area suffers
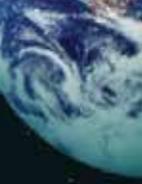
from one of the highest levels of fatalities among border regions. Policies that are harmful to immigrant communities such as mass incarceration and deportation are on the rise. Recent actions have added to the fear in many communities with the crackdown on DACA (Deferred Action for Childhood Arrivals) and tough words from Washington.

Despite anti-immigrant policies, Tucson residents have a long history of pro-immigrant organizing and support. A variety of groups like No More Deaths, Tucson Samaritans, and Mariposas Sin Fronteras provide humanitarian aid and emotional support for vulnerable populations. Much of the Border Studies Program builds on this rich legacy of activism, drawing on the expertise of those in this community. Our faculty work hard to foster relationships with community partners. This involves grounding readings and perspectives in the multiple voices of the borderlands, basing our partnerships and interactions on principles of reciprocity, and ensuring that the program is accountable to the needs of local actors and communities. The program's focus on place and attention to local relationships enriches the overall learning environment, opening a wide range of opportunities for field studies, collaboration, and research.

An Integrated Curriculum
The courses offered in the Border Studies Program revolve around various aspects of the program themes of immigration and international borders. The courses include Movement and Movements: A Political Economy of Migration Seminar (four credits), Field Study in the Borderlands (four credits), Mexican Americans in the Southwest (four credits), Critical Issues in the Borderlands (three credits), and the Border Studies Spanish Language Course (three credits). The same faculty plan the excursions and site visits in such a way

to ensure that all the components work together well. The content-based Spanish class contributes to the integration of the program by incorporating vocabulary and topics of the other courses, as well as by inviting members of local organizations to the class.

Expanded Role of Teachers
A major goal of the program is to expand the definition of *teacher* and *expert*. Teaching happens outside the classroom in many ways. The four full-time faculty in Tucson meet regularly and work horizontally as a team to come to agreement on aspects of program management, in consultation with the program director. Some of the most meaningful learning experiences take place outside the classroom where students interact with peers, activists, workers, farmers, members of the Border Patrol, and so on. Those with lived experience have unique knowledge and perspectives and often are not included in academic life. Similarly, our faculty work with several Tucson community groups. Students often find themselves volunteering alongside their teachers and experience new kinds of interactions beyond the typical classroom relationship of student and teacher.

Faculty Involvement
The Great Lakes Colleges Association (GLCA) ensures that its recognized programs have an advisory committee comprising faculty from various GLCA college campuses. In this way, faculty across the campuses learn about and contribute to the program. The advisory committee members meet in Tucson annually to visit the program, talk about new directions, and become updated on what is happening in the region, since it changes daily. Additionally, the GLCA organizes a five-year program review involving faculty and administrators from GLCA colleges.

With a generous GLCA grant, a group of faculty from several GLCA colleges were provided an opportunity to make a two-week visit to the program site in Tucson, including visits to Nogales, Sonora, Guatemala, and Chiapas, Mexico. This was a very powerful experience for all involved, and we see ongoing impact on course development and professional work on border-related themes within the various colleges and in collaborations across campuses. As a follow-up to this experience, where our faculty visited individuals and organizations on-site, the GLCA is also helping to support local organizations affiliated with the Border Studies Program to visit several of the GLCA campuses. In this way, campus faculty and students learn from those on the front lines in the borderlands. Furthermore, these campus visits facilitate regular contact with campus representatives and advisory committee members and promote reciprocity with our community partners from Arizona.

CONCLUSION
The Border Studies Program, based in Tucson and the Arizona borderlands, examines global issues surrounding migration, borders, and human rights through the lens of local activists, organizations, teachers, and many others throughout a network of partners that the program has developed. It is clear from this experience that it is not necessary to travel far to unpack global realities and examine the ways that these are entwined with important debates, dynamics, and social justice struggles across the United States. In recognizing the ways that local and global issues intersect, the Border Studies Program offers a model for other domestic off-campus study programs. By using the strengths and diversities of each campus's community to unsettle students' assumptions about themselves and their place in the world, this process can lead to profound growth and learning. ■

International Students' Sense of Belonging—Locality, Relationships, and Power

▸ **Chris R. Glass,** Assistant Professor of Educational Foundations and Leadership, Old Dominion University

All US colleges and universities strive to create a sense of campus community. Traditions, campus organizations, and friendships build a sense of connection that lasts well beyond the college years. But what does it mean for international students to belong? When I ask this question of campus leaders, they share a few common sense aims: campuses need to help international students adjust to campus life, help them build friendships with US students, and foster inclusive classroom contexts that support academic success. Although these are worthwhile goals, they do not fully capture what it means for international students to belong. Research from different disciplinary perspectives challenges our commonsense notions of what "belonging" means for international students. Belonging has been explored from different disciplinary perspectives in terms of locality, relationships, and power. These vantage points illustrate the complex and multilayered nature of international students' sense of belonging.
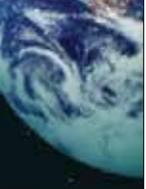
BELONGING AND LOCALITY

The question that international students are asked most often is, "Where are you from?" The most common response would be for the students to simply share their national identity, or they might choose to share where they live (Des Moines), where they grew up (Bangkok), and where they were born (Lamphun). The question, "Where are you from?" might allow a US student or staff member to locate the student's home country on a map, but it fails to fully capture the international student's identity. Anthropologists have long recognized that the study of belonging is inseparable from the study of identity. Although country-level data may be useful for understanding trends in global student mobility, country-level data are a limitation in understanding what it means for international students to belong. Narrative research on international students

illustrates how this emphasis on national identity fails to grasp students' sense of belonging.

This point is powerfully illustrated in Taiye Selasi's 2014 presentation, "Don't ask where I'm from, ask where I'm a local," at TEDGlobal. Asking someone where they are local, instead of where they are from, is not meant to minimize the role of one's home country in shaping a person's identity, as much as it is meant to recognize that identity is shaped by experience, and our experience is both local and multiple. In Selasi's words, all people are "multi-local"—we feel at home in multiple places. A multi-local perspective allows a more complex image of our lives to emerge. From this vantage point, it is just as problematic for US students to see themselves as "from" the United States as it is for international students to see themselves as "from" their home countries. The overemphasis on nations overshadows multilayered aspects of identity and experience that are the core of a person's sense of belonging.

International students often articulate how study abroad leads them to question their national, geographic-bound sense of belonging. International students describe negotiating multiple national, regional, city, or university-based identities that continue to shift and recombine. They might identify with the global nature of science, multiple cities where they have lived, and the neighborhood community where they grew up. Many international students do not experience themselves moving from one nation to the next, but rather experience a sense of simultaneous multi-locality in a way that transcends categorization by country; they develop what is called a transnational identity (Gargano 2009). The adjustment they experience is not to the United States per se, but to a more complex, more ambiguous, and more temporal sense of identity that spans national boundaries. Colleges are a place within which

international students explore, affirm, and negotiate their multi-locality and sense of belonging.

In her personal memoir included in the essay collection *Crossing Customs: International Students Write on US College Life and Culture*, Lai Heng Foong (1999) describes this deep transformation of identity and a growing sense of multi-locality:

> I said that I belong nowhere but I think it is more accurate to say I try hard to feel I belong everywhere. I tend to seek out what I find appealing in different cultures that I am exposed to and gradually incorporate those qualities into my own personality. I believe that one's identity can be formed and reformed and that who I am is constantly in flux. In a dynamic process of change, I no longer feel exclusively bound by culture, nationality, or background. (209)

Another example of multi-locality is illustrated in Jennifer M. Phelps' (2016) study of international graduate students. The students in the study describe the in-betweenness they navigate:

> Where do you feel you belong in the world? . . . I belong in the world (laugh). Yeah, at this point, I've lived in so many different places. I'm not very fond of this notion of belonging to a nation-state. . . . In any case, I just see myself as a human, you know? I'm part of this human population on the planet. Yes, I have, I can point to [home state], the U.S., [state where the student lived for several years], Japan, Taiwan, the PRC, I mean, I have to point to all these places in order to construct an identity for myself. (10)

It is important to note that difficulties that international students encounter in this process are not something to be avoided; they are often viewed as necessary and important aspects of the exploration of a more complex global identity and sense of belonging in the world. The stress that is associated with this negotiation produces a renewed sense of relationship to people and issues that cross local, national, and global boundaries.

BELONGING AND RELATIONSHIPS

International students establish and negotiate their multi-locality through an evolving set of relationships with others. Whereas anthropologists recognize that belonging is inseparable from identity, evolutionary psychologists have argued that the "need to belong" is a fundamental human motivation. They argue that "human beings have a pervasive drive to form and maintain at least a minimum quantity of lasting, positive, and significant interpersonal relationships" (Baumeister and Leary 1995, 497). Large-scale studies have demonstrated that a sense of belonging enhances international students' academic performance and increases cross-cultural interaction between international and host students (Glass and Westmont 2014). Researchers have moved beyond studies about the lack of significant interpersonal relationships to efforts that identify specific curricular and cocurricular programs that foster a sense of belonging.

Social scientists have explored international students' sense of belonging from multiple perspectives. *Social capital* is one useful perspective to understand how belonging relates to the size, composition, and density of international students' social networks in college. Social capital is the capacity of individuals to access resources by virtue of their membership in networks, which may be characterized by size (how big the network is), density (how interconnected the network is), strength (the strength of connections among network members), and

composition (who is in the network). From a social capital perspective, the value of a college degree is more than the knowledge and skills gained through formal study; it also includes a network of relationships that the student develops in college and maintains after graduation. Relationships provide access to resources during and after college. The resources accessible via these relationships include everything from help in studying for an exam, to a ride to the store, financial assistance, emotional support, or career connections.

Researchers focused on international students emphasize the importance of both *bridging* and *bonding* social capital for international students' sense of belonging (Phua and Jin 2011). Bridging social capital builds connections across heterogeneous individuals and fosters the exchange of ideas, information, and sense of inclusion, whereas bonding social capital provides emotional support but typically exists among more homogenous individuals (see table 1). Bridging social capital involves larger, less dense, compositionally diverse networks where connections among members are more informal. Bonding social capital exists in denser, less compositionally diverse networks where connections among members are stronger and more sustained.

Leadership programs and ethnic-based campus organizations generate bonding social capital and contribute to international students' sense of belonging. International students who participate in campus organizations related to their own cultural heritage have larger networks composed of friends from other cultures. Likewise, international students who participate in leadership-building programs had more diffuse, more compositionally diverse networks. Major-based and service organizations generate bridging social capital, which is advantageous for securing jobs and sense of inclusion.

International students who participate in major-based organizations have larger, less dense, more diverse networks. Likewise, international students who participate in service, volunteer, or community organizations have less dense, more compositionally diverse networks.

Both qualitative and quantitative studies highlight that faculty members are the gateway to greater out-of-class involvement among international students. Faculty who demonstrate an openness to diversity in class foster a sense of belonging that makes it significantly more likely for international students to interact with peers out of class (Glass et al. 2017).

BELONGING AND POWER

Belonging is not just about multi-locality and relationships; political scientists remind us that belonging involves geo-politics and power (Mueller 2009). As US student enrollments have stagnated, international student enrollment has doubled in the past ten years, coinciding with the rise of economic nationalism in the United States. The most recent Open Doors data indicate that US colleges and universities hosted over one million international students in 2016–17, with just over one-half of students coming from China (33 percent), India (17 percent), and South Korea (5 percent). The same report anticipates international student enrollment will decline due to uncertainty about the US social and political climate (Institute of International Education 2017). The recent #YouAreWelcomeHere

campaign at many colleges and universities helped counteract this growing concern and communicate campuses' commitment to inclusivity to international students.

International students' sense of belonging is shaped by the restrictions they are subject to, including legal, political, and social restrictions. The subtext of the question, "Where are you from?" is often "Why are you here?" With the rise of economic nationalism, international students have become tokens of how globalization has affected the US economy. This powerfully illustrated in interviews I conducted with international students, such as this interview with a sophomore from India:

> It was right in my sophomore year, we had a conversation [with some students from the United States]. Suddenly, a lot of people got involved, and they said, "Come on, you internationals who come here, you take our jobs and because of *you*, we are going jobless!" They see us as job snatchers; the people who are eating their bread. What I want to tell them is how to compete with international students, because everybody sees us as job snatchers. They tell us we are stealing their jobs. That is not the case, and most of us go back to our countries. (Glass, Wongtrirat, and Buus 2015, 96)

A consistent theme in the literature is that international students experience discrimination based on culture, national origin, and relationships between countries. This neo-racism, discrimination

or prejudice based on nationality and ethnicity impacts their sense of belonging (Lee and Rice 2007). Students from the Middle East, East Asia, Southeast Asia, and Africa experience far greater difficulties at US institutions than students from Australia, Canada, and Western Europe. Students from China, South Korea, and Saudi Arabia are much less likely to report that they are part of a close and supportive community of colleagues and friends, and international students overall are less likely to report this than US students (see figure. 1).

Neo-racism exists across a spectrum of acts—from more subtle acts (e.g., being overlooked or misunderstood), to more overt acts (e.g., being stereotyped or excluded), to the most threatening acts (e.g., being threatened or mistreated). International students experience neo-racism in their day-to-day experience when a professor skips them during first-day-of-class introductions; when peers do not invite their contributions in a study group or ask invasive questions about their country or religion; or when they see social media posts like, "I'm not racist, but one thing I did not miss was all the Asians" (Redden 2012).

It is not surprising that students who experience more intense forms of neo-racism lack a sense of belonging. Research demonstrates that students from non-European countries, especially East Asian and Southeast Asian countries, perceive more barriers to cocurricular participation than their Western European peers. Students

TABLE 1

| TYPE OF SOCIAL CAPITAL	Bridging social capital builds connections across heterogeneous individuals and fosters the exchange of ideas, information, and sense of inclusion	Bonding social capital provides emotional support, but typically exists among more homogeneous individuals
COCURRICULAR ORGANIZATIONS BUILD DIFFERENT TYPES OF SOCIAL CAPITAL	▪ professional or major-based organizations ▪ service, volunteer, or community organizations	▪ leadership-building programs and events ▪ ethnic organization composed of members from a student's own cultural heritage

who report these barriers also report significantly less social adaptation and sense of belonging (Glass, Gómez, and Urzua 2014). Cultural events, leadership programs, and community service organizations have been shown to enhance international students' sense of belonging and buffer against experiences of neo-racism.

It is important to not just recognize the negative effects of neo-racism; campus leaders must strive to invite the full participation of international students in the campus governance and decision-making processes that shape the exercise of power at the institution. A sense of belonging cannot be equaled with a sense of community alone; belonging involves political participation where international students act as citizens of the campus to collectively advocate for their own interests to shape policy and budget decisions. From

a political perspective, international students who belong are those who are allowed and encouraged to participate in campus politics, as the interests of international students are often lost among all of the priorities that vie for resources and the attention of campus leaders.

As US colleges and universities strive to create inclusive campus communities, research highlights how multi-locality, relationships, and power shape international students' sense of belonging. Research on international students challenges campus leaders to reflect upon campus diversity, equity, and inclusion anew. As the Association of Governing Boards of Universities and Colleges (2016, 6) urges: "Diversity without inclusion is only a metric. Inclusion recognizes and embraces the need for all members of the institutional community to have a sense of ownership in the institution and a place of belonging." ▪

FIGURE 1. US AND INTERNATIONAL STUDENTS' RESPONSE TO THE SURVEY ITEM, "I FEEL I AM PART OF A CLOSE AND SUPPORTIVE COMMUNITY OF COLLEAGUES AND FRIENDS."

I feel I am a part of a close and supportive community of colleagues and friends.
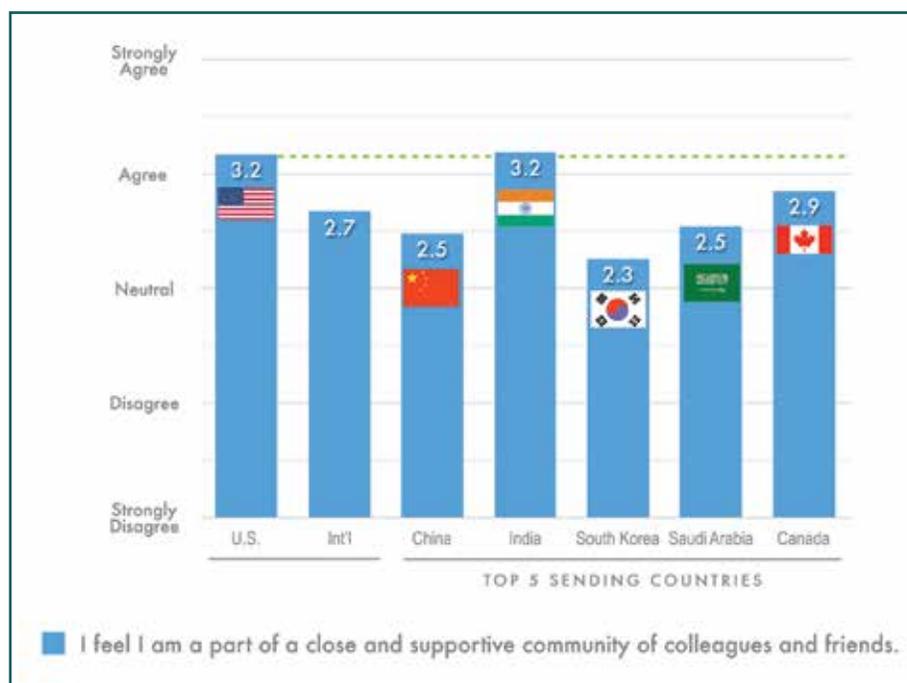
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When Will Global Learning Cease to Exist?

▶ **Larry Braskamp,** President, Global Perspective Institute

A half century ago, the concept of global learning did not exist in American higher education. Little attention was given to what we now understand as internalization and globalization. University and college faculty in the United States regarded scholarship that originated here as being more advanced and rigorous. The academy referred to anything relating to other countries as "foreign," including "foreign students." Study abroad was to be done in the major, and that experience was the only pathway for American students to become "globally educated."

Now, the definition of global learning has evolved. "Study away," which stresses experiential learning and can be located domestically as well as internationally, is considered an effective pedagogical strategy to educate students to be global citizens. Intercultural competence as a developmental concept centers on accepting and communicating with others from different cultures. These recent definitions are more holistic and inclusive, stressing encounters with difference that promote equity and complexity. I have advocated for a holistic developmental approach to learning and development that includes the head, heart, and hands, which I call "global perspective."

But how is global learning relevant for the future of this world? Neal Sobania (2015) argues that global learning is simply good learning (after all, we don't talk about "American learning"). Good learning for the future of our global society is lifelong, with no one country, nation, or culture having all the answers. Learning is enhanced if the learner is engaged in encounters with differences among ideas and people in an environment that is challenging and supportive and fosters a sense of belonging.

I have wrestled with employing a global perspective in my volunteer work at Opportunity International, a nonprofit organization dedicated to alleviating global poverty by helping reduce, by 2030, the extreme poverty rate of 767 million people that the World Bank calculates now live on US $1.90 per day. I appreciate more than ever that learning needs to be aligned with the global issues and problems that need to be solved—including poverty, human rights, water purity, safety, social justice, climate control, and economic and environmental sustainability.

An education for solving global issues has several implications. First, technology has impacted how we learn and how we can solve global problems. For example, illiterate workers can be trained to use cell phones to carry out financial transactions, thus eliminating the necessity to travel by foot to banks located miles away.

Second, we need to further develop a mindset that global education is both a public and private good, i.e., to move away from fostering individual upward mobility toward promoting global equity, environmental sustainability, and global development. Tackling issues like global poverty and quality of education with a sense of urgency is our calling.

Third, pedagogical strategies that educate students to become learners with a global perspective are still in their formative stages. Many universities that began as land-grant universities are now world-grant universities. The cost and feasibility of educating all students as global learners remains a challenge. Providing encounters of difference only for the privileged students is not sufficient. Promising strategies toward providing global learning experiences for all students include encouraging participation in domestic study away programs and embracing and leveraging the diversity of enrolled students.

Global learning is good learning and good learning is global learning, and a convergence of the two is now appropriate and useful. I welcome the day when good learning is our mindset. ▪

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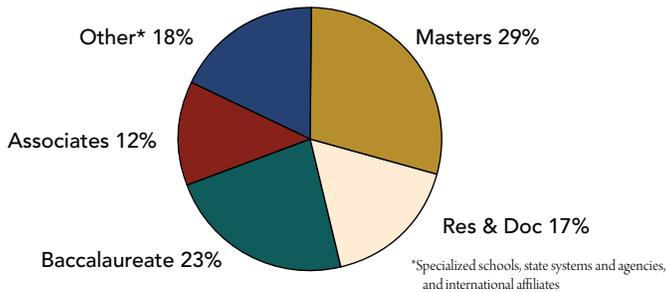
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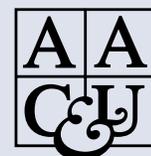
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