

Advancing Diversity in Higher Education

DIVERSITY

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Shared Futures: Global Learning and Social Responsibility

By Kevin Hovland, program director of global initiatives, Office of Diversity, Equity, and Global Initiatives, AAC&U

What Is Global Learning?

For a liberal education to successfully prepare students to live responsible, productive, and creative lives in a dramatically changing world, it must provide them with global learning opportunities. Ideally, these opportunities challenge students to gain deep knowledge about the world's people and problems, explore the legacies that have created the dynamics and tensions that shape the world, and struggle with their own place in that world. Global learning at its best emphasizes the relational nature of students' identities—identities that are variously shaped by the currents of power and privilege, both within a multicultural U.S. democracy and within an interconnected and unequal world. It can, in turn, engage students with some of the most pressing questions of our time: What do we need to know about the world today? What does it mean to be a citizen in a global context? And how should we act in the face of large unsolved global problems?

As historian Thomas Bender (2001) points out, it is through the process of addressing the world's problems that higher education is transformed. "This is part of the evolutionary process," he writes. "The questions that determined the shape of the departments and disciplines of one hundred years ago are not the same as those of today." Of course, global questions, of one sort or other, have always been the subject of academic study. They are also useful frames that can bring coherence to the entire undergraduate learning experience. Global questions require students to connect, integrate, and act—whether they are biology, English, business, or international affairs majors, and whether they study abroad or stay on campus.

AAC&U's Shared Futures Initiative

When the Association of American Colleges and Universities (AAC&U) designed Shared Futures: Global Learning and Social Responsibility, a multiyear, multi-project initiative, we understood the urgency of global questions as well as the heuristic and organizational value they held for the improvement of undergraduate learning. Through Shared Futures, the Office of Diversity, Equity, and Global Initiatives has worked with colleges and universities to articulate a vision of educational excellence with a strong commitment to global, civic, and democratic engagement. Shared Futures puts to the test AAC&U's belief that "liberal education has the strongest impact when students look beyond the classroom to the world's major questions, asking students to apply their developing analytical skills and ethical judgment to significant problems in the world around them" (AAC&U 2002).

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Recasting Religious Studies at Beloit College

By Georgia Duerst-Lahti, professor of political science, Beloit College

TO DEEPEN STUDENTS' GLOBAL UNDERSTANDING AND ENGAGEMENT IN THE LARGER WORLD, BELOIT COLLEGE HAS DRAMATICALLY REDESIGNED ITS RELIGIOUS STUDIES MAJOR. INSTEAD OF USING THE TRADITIONAL EAST VERSUS WEST ARCHITECTURE, THE MAJOR IS NOW ORGANIZED TO EXPLORE THE DYNAMIC LOCAL AND GLOBAL MANIFESTATIONS OF RELIGIONS. MOVING AWAY FROM A RIGID DICHOTOMY BASED ON THE OSTENSIBLE ORIGINS OF RELIGIOUS TRADITIONS REFOCUSSES ATTENTION ON THE DYNAMIC PLURALISM IN BOTH LOCAL AND GLOBAL COMMUNITIES. AT THE SAME TIME, SUCH A TOPICAL FRAMEWORK MAKES EXPLICIT THE CONSTANTLY SHIFTING LOCI OF OUR OWN RELIGIOUS LANDSCAPE.

The redesign has also prompted interrogation of the putative status of secularism as a bias-free lens. Students are encouraged to analyze whether secularism is actually free from the "taint" of faith-based assumptions and secure in its factual emphasis and scientisms. Teaching students to recognize such historical and cultural limitations in a given worldview is central to the ethos of Beloit's religious studies program. So, too, is the college's commitment to fostering students' sense of global interdependence and global citizenship.

These changes in the conceptualization of the religious studies major were influenced by Beloit's involvement in Liberal Education and Global Citizenship: The Arts of Democracy, a project of the Association of American Colleges and Universities. For students new to the discipline of religious studies, Beloit offers two foundational courses—"Understanding Religious Traditions in a Global Context" and "Understanding Religious Traditions in Multicultural America"—through which students consider the historical diversity of religious expressions in both global and local contexts. The primary goals of these courses are (1) to enable students to develop crit-

ical perspectives on diverse religious phenomena and the power of religious worldviews in a global context and in the North American environment, and (2) to encourage students to exercise their global citizenship and civic responsibility by engaging in experiential learning projects.

Most of the intermediate courses are topical. Rather than simply offering set courses dealing with specific traditions or regional religious complexes, the new curriculum provides the flexibility necessary to address the volatility of the contemporary religious landscape. It also allows students to examine debates about what constitutes the "canon," and to recognize the impact of culture, race, and identity on the study of religion. In specific courses arranged under the general topics of "The Comparative Study of Religious Communities," "Religion and Acculturation," "Religious Thought," "Religious Practice," and "Religious Language and Literature," students are offered both foundations for understanding the history and practice of particular traditions and a variety of lenses for interpreting the role of those traditions in the ongoing construction of competing visions of our world.

While courses that focus on specific traditions, societies, and regions continue to be offered under the topic of “The Comparative Study of Religious Communities,” such courses now emphasize the dynamic, constantly changing character and internal diversity of different traditions and peoples. There are standard course offerings such as “Islam,” “Religious Traditions in the Middle East,” “Buddhisms,” or “East Asian Religious Traditions.” But there are also courses that compare traditions in terms of critical contemporary or historical trends, such as “Fundamentalisms,” so that students learn to think across the boundaries separating traditions and become aware of the lived experiences of diverse groups of people.

Under “Religion and Acculturation,” faculty are designing courses that grapple with the complex relationship between the ongoing transformation of religious traditions and the ongoing transformation of the cultural, historical, and political contexts in which those traditions are situated. Courses such as “The Black Church in the U.S.,” “Colonialism and Religion,” and “Cyberreligions” help students develop a more nuanced appreciation of the impact of religious traditions and interpretations of those traditions on global forces. Conversely, students learn to analyze the impact of global forces on religious traditions.

Courses taught under the topics of “Religious Thought” (for example, “Theologizing Harry Potter,” “Violence and Non-Violence,” “Comparative Religious Ethics,” “Liberation Theologies,” and “Human Rights and Human Responsibilities”) and “Religious Practice” (including “Gender in Religious Practice,” “Religion in Daily Life,” and “Art and Performance in Religious Traditions”) promote an active, constructive engagement with religious worldviews and practices. They do so not only in terms of learning about others, but also in terms of learning from them—a crucial orientation for stu-



A religious studies class at Beloit College

dents to develop in our pluralistic and interdependent world.

To emphasize the centrality of the production and interpretation of texts in many religious traditions, the final topic, “Religious Language and Literature,” introduces distinctive religious conceptions of language (oral, written, and/or embodied). It also offers a wide range of religious literature and develops appropriate methods of scholarly interpretation of value both for the study of religion and for any encounter with a text. Because much of religious literature is performative, prescriptive, and contextual, its study helps students to analyze texts not only in terms of content, but also in terms of potential impact upon an audience.

The methods course, “Interdisciplinary Approaches to the Study of Religion,” considers diverse academic approaches to studying religion as well as the nature, meaning, and function of religion in a diverse world. The goals of this course are (1) to enable students to understand and explore diverse angles of vision through which they can view and shape their future endeavors in relation to their current studies, and (2) when applicable, to encourage

students to exercise their global citizenship and civic responsibility by engaging in experiential learning projects.

Finally, in “Religious Perspectives on Contemporary Problems,” juniors and seniors are offered the opportunity to examine how particular religious perspectives provide alternative lenses through which to view contemporary issues. Students in this course bring the specific understandings they have gained through the study of religion to bear upon issues of critical contemporary concern. In this way, they are challenged to use what they have learned as a resource for thinking about the world and acting to transform it. As appropriate, students are encouraged to engage in experiential learning projects to acquire hands-on experience in the practice of global citizenship.

In deciding to recast the major as a whole rather than simply altering a course or set of courses, faculty came to consensus as a department about the ultimate learning goals for students. As a result of their decision, global learning for informed and responsible citizenship has become a central dimension of Beloit’s religious studies major. ■

Hybrid Student Identities: A Resource for Global Learning

By Celeste Schenck, professor of comparative literature and vice president for academic planning, The American University of Paris

“THERE’S NO PLACE LIKE AUP” IS THE MOTTO OF THE AMERICAN UNIVERSITY OF PARIS, A SMALL, PRIVATE, INTERNATIONAL, LIBERAL ARTS UNIVERSITY ON THE BANKS OF THE SEINE. CHARACTERIZED AS MUCH BY ITS SURPRISING DEMOGRAPHICS AS BY ITS AMERICAN PEDAGOGICAL PHILOSOPHY, AUP HAS OVER A HUNDRED DIFFERENT NATIONALITIES REPRESENTED IN ITS SMALL STUDENT BODY AND OVER TWENTY IN ITS FACULTY OF ONE HUNDRED. TO MAKE MATTERS MORE INTERESTING, MOST OF THESE INDIVIDUALS THINK OF THEMSELVES AS HYBRIDS HOLDING SEVERAL DIFFERENT PASSPORTS RATHER THAN IDENTIFYING WITH A SINGLE NATIONALITY. AUP IS AN INSTITUTION WITH A FACULTY, STAFF, AND STUDENT BODY SO INCREASINGLY DIVERSE AS TO MAKE ITS AMERICAN PROJECT, AT TIMES, CHALLENGING. DISCONTINUITIES, CONTRADICTIONS, AND HETEROGLOSSIA (BOTH LINGUISTIC AND CULTURAL) ARE SO MUCH THE NORM THAT AUP IS DEFINED BY THIS *MÉTISSAGE* MORE FULLY THAN BY SOME CLEAR DEMARCATION BETWEEN AMERICAN AND INTERNATIONAL. FOR PRECISELY THESE REASONS, AUP IS A NATURAL LABORATORY FOR DEVELOPING A PEDAGOGY APPROPRIATE TO THE WORLD OUR STUDENTS ARE INHERITING.

This singular mixture of identities—there is no national majority—does not come without struggle, and thus AUP rejects the utopian multiculturalism found in many college catalogs and viewbooks. Often, classrooms are sites of conflict resolution (and prevention). A few years back, for instance, in a course on the Balkans crisis, American students unsure of the exact location of the former Yugoslavia struggled hard along with Bosnians, Serbs, and Croats to find a common language for exploration. Experimenting with ways to manage imaginatively the endowment of AUP’s various, inevitably conflicting “locations,” its faculty has recently transformed its general education program from a distribution requirement to a four-year curricular opportunity for faculty and students together to “envision a world of interdependence.” As AUP’s catalog explains, the university “aims to foster in its students a critical, informed, active belonging to the world that responds to, and helps shape, the intellectual and practical challenges of the twenty-first century.” General studies is anchored in global questions. From the FirstBridge learning communities through the new senior capstone, the faculty has sought to create



learning environments in which students’ complex multiple identities drive them to negotiate difference. Such curricular opportunities also include metacritical reflection on the challenges, the difficulties, and the crucial need for practicing the arts of democracy in diverse populations.

AUP’s efforts to create a capstone course that would provide both a student-centered culminating exercise as well as embedded assessment for the general education program may be characterized as a rich, if occasionally rocky,

process. In the interest of succinctness, here are a few “snapshots.”

As a participating team in the Association of American Colleges and Universities’ Liberal Education and Global Citizenship project, one group of AUP faculty envisioned “Re-Negotiating Nationhood” as an outside-the-box curricular experiment providing exceptional opportunities for work across languages, cultures, and disciplines. This advanced generalist’s course would call for student teams and faculty to work for an entire year on a particular global hot spot, meeting with world experts, studying maps and statistics, doing feasibility studies, and compiling and evaluating opinions.

A second team moved the project through the approval to the implementation stage, reimagining it around the theme of “Viewing and Re-Viewing Islam.” An AUP faculty member specializing in Islamic economics prepared the course questions for students, organized an interactive lecture and film series, and directed a learning community made up of juniors, seniors, and AUP faculty participants. Students demonstrate mastery of a body of information before building models and writing position papers, or

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Shared Futures? The Interconnections of Global and U.S. Diversity

By Kevin Hovland, program director of global initiatives, and Caryn McTighe Musil, senior vice president, both of Office of Diversity, Equity, and Global Initiatives, AAC&U

IN THE SHARED FUTURES INITIATIVE, WE USE THE TERM “GLOBAL” RATHER THAN “INTERNATIONAL.” OUR RESEARCH SUGGESTS THAT THE TERM “INTERNATIONAL” IS MOST OFTEN ASSOCIATED IN THE ACADEMIC COMMUNITY WITH STUDY-ABROAD PROGRAMS, INTERNATIONAL STUDENTS ON CAMPUS, THE STUDY OF FOREIGN LANGUAGES, AND INTERNATIONAL AFFAIRS MAJORS. THE TERM “GLOBAL,” WHILE STILL EVOLVING IN USE, MOST OFTEN APPLIES TO DYNAMIC PROCESSES AND THE FLOWS OF PEOPLE, CULTURES, LABOR AND CAPITAL, DISEASES, AND RESOURCES ACROSS AND BETWEEN BORDERS. IN THESE TERMS, A “GLOBAL LEARNING” FRAMEWORK SEEMS TO OFFER MORE INTELLECTUAL AND CURRICULAR SPACE IN WHICH STUDENTS AND FACULTY CAN EXPLORE THE CRITICAL RELATIONSHIP BETWEEN U.S. DIVERSITY AND ITS GLOBAL CONTEXTS.

Over the last half century, questions of race, class, gender, religion, sexuality, ethnicity, and other forms of diversity have profoundly transformed higher education. As attention to these previously neglected categories moved from the edges of the academy to its very heart, we

filled gaps in our knowledge and revised our basic understanding of what we need to know. We opened new vistas on neglected subjects, illuminated new questions, and offered new perspectives in previously well-trod territory. We also reopened unresolved questions, often

ignored but always present, of oppression and discrimination—not simply as topics worthy of study, but as legacies calling for redress.

Global learning and diversity education represent pathways to similar learning goals for our students: intercultural awareness, the ability to imagine and understand multiple perspectives, the willingness to engage with real-world problems, and the belief that individuals are responsible for advancing social justice. Leaders in global and diversity work have often emerged from the same—frequently marginalized—campus locations: programs for the study of women and gender, ethnicity and race, colonialism and empire, diaspora and immigration, human rights and security, environment and sustainability, and globalization and development, just to name a few. When exploring the intersections between global and U.S. diversity learning in the curriculum, however, it soon becomes evident that the two are often rivals for resources, institutional commitment, and curricular space. (See “Connecting the Global and Local: The Experience of Arcadia University” for one example.)

A forthcoming report from the Association of American Colleges and Universities (AAC&U), *Liberal Arts*

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The Dickinson College Mosaic Semester

“The Mosaic Semester is a semester-long community study with extensive fieldwork, which engages students and faculty in an intensive, first-hand examination of the history, sociology, ethnography, and culture of a community. Students in the Mosaic Semester programs concentrate on this project throughout the semester, integrating three courses as well as an independent study for a total of four courses. The independent study is based on the fieldwork and under the direction of one of the contributing faculty. The Mosaics have been conducted locally in central Pennsylvania and abroad in Bolivia. The particular site of the study and the methodological approach varies according to the interests and expertise of the collaborating faculty who team-teach the semester.

“In 1996, the project was Ethnic and

Labor Relations, Steelton, PA. It was taught by professors in American studies, English, sociology, and economics. In 1998, Latino Migrant Workers in Adams County, PA, was taught by professors in anthropology and American studies. In 2001, the project was Patagonia, Bolivia and Steelton, PA, under the direction of professors from sociology and history. In fall 2003, Adams County, PA, and Mexico was taught by professors from sociology, history, and anthropology.”

Source: www.dickinson.edu/departments/advising/AdvisingHandbook04/mosaic04.html

For more information, see *Diversity Digest*, vol 7, no 1-2. July 2003. www.diversityweb.org/Digest/vol7no1-2/bylander-rose.cfm

Connecting the Global and the Local: The Experience of Arcadia University

By Norah D. Peters-Davis, dean of undergraduate studies and faculty development; Jeffrey Shultz, associate dean for internationalization; and Anna Wagner, Office of the Dean of Undergraduate Studies, all of Arcadia University

DURING THE PAST FIFTEEN YEARS, ARCADIA UNIVERSITY (FORMERLY BEAVER COLLEGE) HAS MADE SIGNIFICANT STRIDES IN INTERNATIONALIZING ITS CAMPUS AND HAS BEEN RECOGNIZED SPECIFICALLY FOR ACCOMPLISHING THIS WITH LIMITED RESOURCES. HOWEVER, IT HAS BECOME CLEAR TO FACULTY AND ADMINISTRATORS THAT FOCUSING DISCRETIONARY TIME AND FUNDS ON INTERNATIONALIZATION HAS COME AT THE EXPENSE OF DOMESTIC MULTICULTURAL ISSUES.

Since 1988, internationalizing the campus has become a top priority for the president and the senior administrative staff. In the 1992-93 academic year, a new mission statement was approved that begins by asserting that “Arcadia University prepares students for life in a rapidly changing global society.”

Curricular and cocurricular efforts, hiring patterns, and the allocation of internal resources clearly reflect this commitment. The university’s general education requirements now include two specific elements related to internationalization: a required “Global Justice” course and an international study requirement, fulfilled by either study abroad or a course with significant international content. Arcadia University currently has a vice president who serves as the director of the Center for Education Abroad, an associate dean for internationalization, and a director of international services. In addition, faculty development funds have been earmarked for internationalizing the curriculum on the home campus. Finally, a new major in international studies was adopted this fall.

The London and Scotland Preview program, through which first-year students in good academic standing have the opportunity to travel to the UK during spring break for a nominal fee, has been a groundbreaking success. Arcadia also offers short-term study-abroad opportunities through the academic departments. The First-Year Study-Abroad Experience in London and Stirling, Scotland, allows between forty and

sixty first-semester students to begin their Arcadia education abroad, accompanied by a faculty member from the home campus. And a range of other study-abroad options are available through the Center for Education Abroad.

Faculty and administrators began to explore the ways in which the international and the multicultural could be connected so that they complement and inform each other.

In contrast, domestic multicultural issues receive far less attention and funding. Multicultural staffing is housed in student affairs and includes, among others, an assistant dean for multiculturalism and an assistant programming director, whose focus is multicultural events for the campus. Second-year students at Arcadia have a general education requirement entitled “Pluralism in the United States.” However, even this one course can be displaced by the higher institutional priority on internationalization. Students who study abroad may substitute a course taken abroad for a general education requirement, and they often choose to substitute that course for the American pluralism course.

Recognizing the need to find ways to equalize funding, address each set of issues

individually, and help students understand the interconnections between local and global diversity, a team from Arcadia attended the 2002 Diversity and Learning conference, which had as its theme “Education for a World Lived in Common.” It was there that faculty and administrators began to explore the ways in which the international and the multicultural could be connected so that they complement and inform each other. In particular, seeing the documentary *The New Americans* led the team to think about the diasporic movements of peoples around the world in relation to the diversity of the United States. Segments of *The New Americans* were shown on campus, facilitated by the educational and advocacy group Active Voice. The president charged a subcommittee of the planning council with recasting Arcadia’s ten-year plan with a nod to interculturalization, a term that combines international and multicultural concerns and is loosely based on the work of Cornwell and Stoddard (1999).

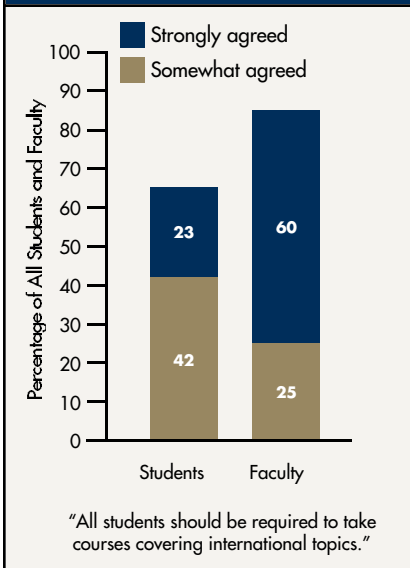
Unfortunately, blending the terms led to confusion and to a continuing emphasis on the international. To counter that, Arcadia has now begun to help students learn both to make sense of the local in the context of the global and to analyze the global from a local perspective, highlighting each separately in some instances, while linking them in others. The university’s distinguished speaker series and its first-year summer reading provide two offerings

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The Curricular Disconnect

THE AMERICAN COUNCIL ON EDUCATION (ACE) CONDUCTED THREE NATIONAL SURVEYS ON INTERNATIONAL EDUCATION IN 2001 AND 2002. THE RESULTS ARE ANALYZED IN *MAPPING INTERNATIONALIZATION ON U.S. CAMPUSES* BY LAURA SIAYA AND FRED M. HAYWARD (2003). THE FINDINGS HAVE PROFOUND IMPLICATIONS FOR THE SHARED FUTURES INITIATIVE. DATA SUGGEST THAT “MOST INSTITUTIONS, REGARDLESS, OF TYPE, HAVE NOT INTERNATIONALIZED THEIR [OVERALL] CURRICULUM TO A GREAT EXTENT” (26) AND, THE AUTHORS WRITE, “LITTLE, IF ANY, MOVEMENT HAS BEEN MADE ON INTERNATIONALIZING GENERAL EDUCATION REQUIREMENTS” (24).

Figure 9: Student and Faculty Attitudes Toward International Requirements



This situation persists despite strong support among faculty and students for requiring coverage of global or international issues in undergraduate education and is especially troubling because of the very broad definition of courses that count as “international”—courses that “focus on perspectives, issues, or events from specific

countries or areas outside the United States.”

The graphs below show how ill equipped current curricular structures are for providing students with multiple exposures—in developmentally appropriate ways—to the global learning opportunities they need.

Table 1: Number of International Courses Taken During the 2001–02 Academic Year, by Student Class Level

Number of International Courses	First-Year	Second-Year	Third-Year	Fourth-Year
None	51%	50%	49%	43%
One	23%	22%	18%	23%
Two	18%	17%	18%	20%
Three or more	8%	10%	16%	14%
Any Courses	49%	50%	52%	57%

Figure 15: Number of Courses Required to satisfy an International General Education Requirement, by Institution Type

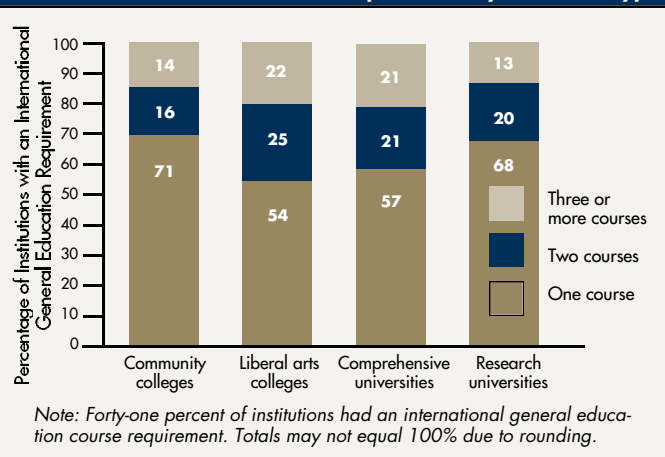
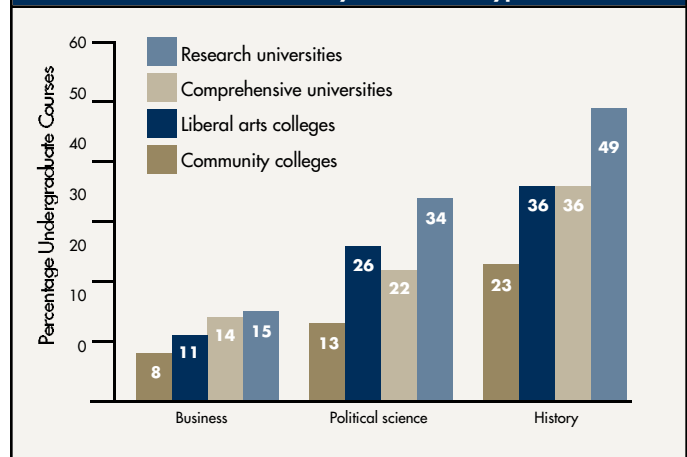


Figure 16: Percentage of Undergraduate International Courses in Selected Fields, by Institutional Type



Reference

Siaya, Laura, and Fred M. Hayward. 2003. *Mapping internationalization on U.S. campuses*. Washington, DC: American Council on Education.

Student Civic Engagement at Home and Abroad

By Barbara Temple-Thurston, professor of English, Pacific Lutheran University

PACIFIC LUTHERAN UNIVERSITY (PLU) IN TACOMA, WASHINGTON, HAS BEEN COMMITTED TO CIVIC ENGAGEMENT AND SERVICE SINCE ITS ESTABLISHMENT BY NORWEGIAN IMMIGRANTS IN THE LATE 1880s. INITIALLY A COLLEGE OF EDUCATION, PLU HAS EXPANDED ITS NOTION OF “EDUCATING FOR LIVES OF SERVICE” OVER THE PAST CENTURY WHILE MAINTAINING A STEADFAST COMMITMENT TO CIVIC ENGAGEMENT. PLU’S IMMIGRANT PAST HAS ALWAYS GIVEN IT A CONNECTION TO THE WORLD BEYOND ITS LOCAL BORDERS, A CONNECTION THAT HAS NATURALLY BLOSSOMED INTO A GLOBALLY FOCUSED CURRICULUM WITH STUDY-ABROAD OPPORTUNITIES FOR STUDENTS.

The fruits of the immigrant legacy that so naturally highlighted the connections between the local community and global interests are well demonstrated in a current program that deliberately links students’ community engagement abroad with their commitment to service at home. The program abroad is based in the diverse nation of Trinidad and Tobago, while the local program is based in the Tacoma subsidized housing community of Salishan. Upon returning from the Caribbean, students may choose to reside in the ethnically diverse, largely immigrant community of Salishan, living and serving as community members.

While in Trinidad, students live in a multiethnic, working-class community rather than on the university campus. Their curriculum (including courses taken at the University of the West Indies) pivots around a PLU-designed central course—“Caribbean Culture and Society”—co-taught by a leading academic and a strong community cultural leader. This course’s robust experiential component includes instruction in various socio-cultural and environmental issues, participation in community events (Canboulay, Phagwa, Hosay, Carnival), and a semester-long service-learning commitment at sites as varied as Parliament, an AIDS orphanage, and the SPCA animal shelter. Living, learning, and working in a richly diverse society—where white students experience minority status and black students enjoy majority status for the first time—trans-

forms students’ racial consciousnesses. It also equips them with the confidence and commitment to engage with ethnically diverse communities upon their return to the U.S.

The Salishan Students-in-Residence Program was established to assist students in the transition from their transformative study-abroad experience back to the U.S.

The fruits of the immigrant legacy that so naturally highlighted the connections between the local community and global interests are well demonstrated in a current program that deliberately links students’ community engagement abroad with their commitment to service at home.

and to help them link with ethnically and culturally diverse communities in the more socially segregated environment of the U.S. Recognizing that the best way to serve a community is to be a member of it, the program houses students in Salishan for a year. Last year, student residents in Salishan received credit for their four-hour-a-week service component, which involved, for example, work as an assistant

to the Residents’ Council, or as editor and layout artist for the community newsletter.

At Salishan, students wrestle with the implications of a government-sponsored renovation—Hope VI—whose goal is to replace the low-income housing community with a mixed-income neighborhood, but whose outcome, some fear, may be to tear apart the ethnic networks that have sustained the immigrant communities through the disruptions of their migrations and relocations. Students’ experience of the ongoing negotiations and implementation of the federally funded Hope VI program at Salishan has heightened their respect for the democratic process, particularly when power relations between communities and the state are unequal.

The Association of American Colleges and Universities’ Liberal Education and Global Citizenship project supported faculty and curricular development that has resulted in a strong core of different disciplinary offerings within a number of majors. The grant allowed a group of faculty to study and visit Trinidad and Salishan and then develop courses with components about these sites. Every course has a service-learning component and is flexible enough to be taught on site in Trinidad or Tacoma. Such courses link the broader curriculum with the off-campus study experience, and the service component enhances a student-centered, critical-learning model. An example of such a course—co-taught by a geosciences professor and the director of PLU’s Center for



Service learning at PLU

Public Service—is “Community and Sustainability,” a class that explores the difference between students’ primarily middle-class American perceptions about protecting the environment and the perceptions of Cambodian immigrants struggling with poverty.

Through their service learning, PLU students in Trinidad and in Salishan witness firsthand the ethical and social-justice issues faced by different societies as well as the relationship between private and government entities who try to address these issues. Students who return from Trinidad are well equipped to relate to the multicultural community of Salishan. They have acquired not only cultural competence, but also an ongoing passion to engage more meaningfully with other cultures. The Westminster-style democracy of the multiethnic, postcolonial nation of Trinidad and Tobago offers unique comparisons to U.S. democracy. In addition, students learn to question the source of and reasons for the privilege in their own lives, and grasp that global power relations often determine who has access to justice and equity. ■

Service learning can be a powerful ally in building students’ commitment to civic engagement, particularly in post-colonial settings such as Trinidad and multicultural communities like Salishan. At Pacific Lutheran University, the service-learning experience raises deep questions about how service is seen across cultures, how it can reinforce power inequities instead of reducing them, and how cultural traditions can be misinterpreted in the process.

For example, when PLU student Mary Simpson asked the staff at Trinidad’s Cyril Ross Orphanage for children with HIV/AIDS where she could find the children’s toys, both she and they were surprised. There were no toys because nobody came to play with the children. Since Mary’s service-learning commitment at Cyril Ross in 1997, things have changed significantly. At least twenty more PLU stu-

dents have served at Cyril Ross, and the shame associated with the disease when Mary arrived has changed to pride in the strides the orphanage has made.

Similarly, PLU student Nancy Cowden was mortified when, after great effort to have the Salishan community newsletter translated into Vietnamese, an irate elderly Vietnamese man accused her of disrespecting his culture. Apparently the young Vietnamese translator was second generation, and not well versed in the polite forms of the language.

Situations like these, where service across national and cultural boundaries takes place in a learning context that is thoughtful and deeply considered, help prepare students to address the critical issues and problems that will determine our shared futures.

—Barbara Temple-Thurston



DiversityWeb

This issue of *Diversity Digest* explores what it means to engage students in complex global questions and to educate citizens who are prepared to live responsibly in a shared future. At the same time, it reflects AAC&U’s strong belief that for democracy to flourish in our increasingly interdependent and diverse world, our students must be civically engaged.

One of the ways in which AAC&U confirms its commitment to the complementary values of democracy, diversity, and civic engagement is by maintaining and developing DiversityWeb (www.diversityweb.org).

The site, which began in 1995 as a collaborative project between the University of Maryland and AAC&U, is the most comprehensive compendium of campus practices and resources about diversity in higher education. As of June 2002, AAC&U’s Office of Diversity, Equity, and Global Initiatives assumed full responsibility for the site.

DiversityWeb is designed to serve campus practitioners seeking to place diversity at the center of the academy’s educational and societal mission. We are continually looking for resources and materials to include on the site.

Please email your comments and suggestions to Natalie Jellinek, DiversityWeb editor, at diversityweb@aacu.org.

New and archived issues of *Diversity Digest* are also available at www.diversityweb.org/Digest.

Global Education Continuum—Four Phases

By Ann Kelleher, professor of political science, Pacific Lutheran University

Editor's note: Because it provides so many different entryways into complex, integrative, developmentally appropriate learning, global learning serves well as an overarching frame and rationale for liberal education itself. At Pacific Lutheran University, for example, Ann Kelleher describes a four-phase global education continuum that links first-year inquiry seminars, international core courses, short off-campus January term courses, the major, semester abroad, internships, undergraduate research, and a disciplinary or interdisciplinary capstone experience. The learning objectives and goals for each phase are described below.

Learning Objective Categories	Introductory	Exploratory	Participatory	Integrative
Knowledge and Intellectual Skills	Explain, with examples, the origins of today's world, its trends, and its systemic interdependence.	Describe, with facts as well as generalizations, at least two major issues facing today's world. Analyze ample evidence about a significant topic related to a world issue.	Develop a clear mental map of the inter-relatedness of global institutions, issues, and systems using ample examples.	Describe the world's economic, environmental, and political systems. Assess the complexities and contradictions in one of the world's systems based on ample information about one or more of the relevant issues currently facing humankind.
Cultural Knowledge and Skills	Describe, with examples, the world's cultural diversity. Communicate in a second modern language at a survival level.	Compare and contrast distinct behavioral characteristics of your own and one other culture. Communicate at a beginning level in a second modern language.	Analyze two cultures including their enculturation processes, worldviews, and economic/social/political patterns. Communicate at the intermediate level in a second language.	Reflect comparatively and in depth on one's own and a second culture. Adapt in a second culture by working effectively with a counterpart in that culture. Read, write, and speak at an advanced level in a second language.
Global Perspectives		Explain two ethical perspectives and evaluate the potential effectiveness of two relevant contrasting responses to one general world issue.	Assess your own perspective and locate it amid several philosophical, religious, ideological, and/or intellectual frameworks, taking into account their ethical assumptions.	Articulate the basic assumptions of two value-based perspectives (worldviews) and apply them in formulating alternative responses to one of the world's major issues.
Personal Commitment		Articulate a relationship between a global issue and your personal commitments and vocational choices.	Engage in creating a just and healthy world.	Demonstrate potential for distinctive leadership in a local community and internationally in the pursuit of a just, healthy, sustainable, and peaceful world.

New Global Studies Degree Combines Liberal Arts and Preprofessional Disciplines

By Noreen O'Connor, associate director of Web communications, Office of Communications and Public Affairs, AAC&U

AS PART OF ITS GOAL TO MAKE THE UNDERGRADUATE EXPERIENCE MORE GLOBAL, THE INSTITUTE FOR INTERNATIONAL EDUCATION AT THE UNIVERSITY OF WISCONSIN-MILWAUKEE (UWM) HAS INTRODUCED AN INNOVATIVE NEW INTERDISCIPLINARY GLOBAL STUDIES BACHELOR OF ARTS DEGREE THAT COMBINES PREPROFESSIONAL COURSES WITH LIBERAL ARTS COURSES. THE PROGRAM IS INTENDED TO CREATE "GLOBALLY LITERATE" STUDENTS.

Tracks Lead to Preprofessional Competence

Initially conceived as a partnership between the School of Letters and Sciences and the School of Business, the program was later expanded with the input of over fifty faculty members from across the university. The new major will allow students to focus on one of five "tracks," or field concentrations, that are designed to provide preprofessional competence and to prepare students to enter professional degree programs. Students receive a jointly conferred degree, from both the School of Letters and Sciences and the chosen preprofessional school. The five tracks are as follows:

Global Management—Engages students in issues of globalization for the private and public sectors, helps them understand the role that globalization plays in international economic development, and poses questions for business management in the global economy.

Global Cities—Encourages students to understand the global dimensions and local variations of urbanism and architecture, the history and economy of global cities, the causes and implications of urban growth, and international architectural design.

Global Classrooms—Prepares students to become globally literate educators able to research, develop, and teach curricula with an international dimension by emphasizing the study of foreign languages, cultures, and globalization.

Global Security—Examines issues that

concern global security, including the causes and effects of migration, immigration, peace, and conflict; the environment; health and health care; ethnicity, culture, and national identity; and policy making and government, international law, and human rights.

Global Communication—Slated for fall 2005, this track will encourage students to

The program curriculum is founded on the ideals of liberal education, providing courses that require a level of intellectual inquiry and critical thinking that is often missed in the practicum-based curriculum of preprofessional programs.

consider technology's impact on human lives on an international scale by investigating issues of language, culture, and identity in relation to technology, media, communications, information science, and technology transfers.

Interdisciplinary Core Curriculum Strongly Rooted in Liberal Education

"The liberal arts are central to the global studies degree," says Patrice Petro, direc-

tor of the Center for International Studies. The program curriculum is founded on the ideals of liberal education, providing courses that require a level of intellectual inquiry and critical thinking that is often missed in the practicum-based curriculum of preprofessional programs.

In addition, the program is strongly interdisciplinary, drawing faculty and themes from multiple fields of study. "The core courses are not owned by any one discipline, so the courses address issues across disciplinary divides," says Petro. The newly created core courses, each designed to integrate at least three disciplinary approaches, ask both students and faculty to be versatile and creative as they engage with complex questions related to globalization and culture.

In the first two years, students take a three-course global studies sequence. The first course in this sequence, "People and Politics," addresses global political, historical, economic, and cultural issues as well as demographic, linguistic, and cultural dimensions. The second, "International Trade and Environmental Change," enables students to investigate the link between international trade and environmental change, the world economy and global monetary systems, the role of world organizations, and the political impact of global environmental change. The third, "Globalization and Information Technology," focuses on contemporary

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Globalizing the Curriculum

FROM 2001 UNTIL 2004, ELEVEN SCHOOLS PARTICIPATED IN LIBERAL EDUCATION AND GLOBAL CITIZENSHIP: THE ARTS OF DEMOCRACY. THIS PROJECT WAS DESIGNED TO HELP COLLEGES AND UNIVERSITIES DEVELOP SOCIETAL, CIVIC, AND GLOBAL KNOWLEDGE IN THEIR GRADUATES BY LINKING LIBERAL EDUCATION AND DEMOCRACY IN THE CONTEXT OF OUR INTERDEPENDENT BUT UNEQUAL WORLD. BELOW ARE SOME OF THE INNOVATIVE WAYS PARTICIPATING INSTITUTIONS TACKLED THIS MISSION.

Beloit College

Beloit College has shifted its approach to citizenship to focus on “world citizenships” in curricular and cocurricular activities, both on and off campus. Building on the premise that women’s secondary status is a problem of global concern, part of this change is taking place within the women’s and gender studies department. The specific goals of the department were to infuse global perspectives into the curriculum, reorient faculty toward this global perspective, and create internships and experiential learning opportunities for students. This was done by creating opportunities for faculty to gain more international perspectives, revising courses and curriculum accordingly, and encouraging students to gain a deeper understanding of gender as a historical, cultural, and global construct. This shift is reflected in the “International Perspectives on Women and Gender” course, which seeks to widen the scope of Western feminisms, to complicate the so-called women’s issues, and to en-gender issues that, on the surface, do not seem about gender at all by focusing students’ attention outside the “mainstream” and U.S. contexts. The “International Perspectives on Women and Gender” course has been made permanent and is offered on a regular basis, and a trans-global requirement has been added to the women’s and gender studies major.

Pacific Lutheran University

Pacific Lutheran University (PLU) contends that one of the most effective ways to build meaningful and equitable relationships with other cultures is to place oneself

in the space of others. With that in mind, PLU created the Trinidad and Tobago program, which includes courses and study abroad as well as an off-campus residence in the multicultural neighborhood of Shalimar. One of the new courses designed to promote global learning and understand-

The specific goals of the department were to infuse global perspectives into the curriculum, reorient faculty toward this global perspective, and create internships and experiential learning opportunities for students

ing is the “Plays on Tour” theater course, which uses a Trinidadian Carnival model and employs traditional and oral characters from street theater around the world. The objectives of the “Plays on Tour” course are threefold: (1) to develop skills in the art of interpreting and creating the role of a traditional Carnival character utilizing both mental skills (such as emotional recall of the understanding of self and other cultures) and physical skills (such as bodily control and expression); (2) to help free the student-actors from inhibitions, mental and physical, which prevent them from realizing their potential as actors and members of a global society; and (3) to help students understand the interconnectedness of our

global society by immersing them in the realm of street theater. The course allows students to explore the way in which theater is enriched by infusing it with global components.

University of Delaware

The University of Delaware developed a Global Citizenship Certificate (GCC) program that enhances the opportunities for students to link curricula with international experiences. The GCC is an inclusive attempt to encourage students of all academic backgrounds to engage actively in globally focused endeavors, both credit-bearing and extracurricular, and to formally recognize this engagement. There are no prerequisites or requirements that qualify a student to pursue the GCC, but in order to earn the certificate, students must participate in a certain number of preapproved activities. For example, students may take one or more courses with a global or cross-cultural focus, study abroad, engage in international service learning, serve as an officer of an international club, or attend a series of lectures. In the spirit of inclusiveness, the requirements for the GCC are such that students are not compelled to engage in any one particular activity. Instead, students choose from a large array of possible activities. This high level of flexibility allows all students to create their own global experience, regardless of curricular constraints, financial means, physical impairment, or other traditional hindrances to off-campus study. The goal is simply to encourage all students to become more active and engaged in global issues than is required by their chosen academic field.

Rochester Institute of Technology

The Rochester Institute of Technology's Globalization, Human Rights, and Citizenship curriculum development project features over twenty internet-accessible, issue-specific modules that can be incorporated into existing classes or developed into specialized courses. The project helps interested faculty incorporate globalization-related topics into their courses. The lectures and discussions are designed in blocks of time, most spanning two or three sessions that last from ninety minutes to two hours, depending on the topic. Some of the modules include: "Poets Without Borders: The Poetry of Witness and Human Rights Activism," "Globalization: Islam, Dialogue or War?," "Technology in Global Society," "Globalization and Democratization in Africa," "Social Movements in the Global Economy," "Global Governance," and "Globalizing the Credit Card Nation." For more information about the project, visit www.rit.edu/~gannett/ and follow the modules link. ■

Topics for Upcoming Issues of *Diversity Digest*

Spring 2005	Civic Engagement and Intercultural Learning
Fall 2005	Promoting Intergroup Understanding: A Statewide Initiative
Winter 2006	U.S. and Global Diversity: Common Ground and Competition

The staff of AAC&U's Office of Diversity, Equity, and Global Initiatives welcomes submission of ideas and articles from our readers about exemplary models and leading campus practice related to these topics. Information can be forwarded to Kevin Hovland (Hovland@aacu.org).

Submissions should address the topic as it relates to one or more of *Digest's* organizing categories:

- Institutional Leadership and Commitment
- Curriculum Transformation
- Faculty Involvement
- Research
- Student Experience
- Campus-Community Connections
- Resources



New Global Studies Degree *continued from page 11*

issues in information technology, media convergences and divisions, and the global transfer of technology.

As a supplement to the core global studies courses, students enroll in four one-credit "Think Tank Learning Community" courses, which provide students opportunities for engaging their peers in projects related to current global issues and applying new knowledge in analyzing case studies. In addition, to prepare them to develop their own specific area of cultural expertise, all students take a "World Regions" course, which is an introduction to area studies that asks students to undertake in-depth work on geography, world politics, or world history.

Semester Abroad and International Internship Provide Cultural Immersion

In the spring semester of their junior

year, after five semesters of language instruction, global studies students take a semester abroad that provides a true immersion experience in the student's chosen language and culture. Often, students stay in the home of a local family while taking a semester of coursework taught in their chosen language. Students then typically remain in the chosen country for an international internship, working in a language immersion environment for six to eight weeks.

This time abroad allows students to build upon their classroom experience and apply their newly won knowledge in a real-world setting. "It is gratifying to see students address the whole question of what it means to be global in today's world," says Terence Miller, director of overseas programs and partnerships at University of Wisconsin-Milwaukee.

Capstone Project

Like all students in the UWM College of Letters and Sciences, students in the senior year of the global studies program undertake a capstone project. The project allows students to synthesize their four years of study into a practical and theoretical research project that addresses contemporary issues related to their chosen language, culture, and field of inquiry. For example, a student who has focused on the global security track, with a preprofessional emphasis on health sciences and a language and culture emphasis on Chinese, could produce a case study on avian flu in Hong Kong and its global implications. In this way, students in UMW's global studies degree program demonstrate that they are prepared to engage the world as globally literate graduates and citizens. ■

Crossing Borders: Interdisciplinary Centers and Global Learning

EFFORTS TO INFUSE GLOBAL PERSPECTIVES INTO UNDERGRADUATE EDUCATION CHALLENGE EXISTING NOTIONS OF FACULTY EXPERTISE AND DISCIPLINARY TRADITIONS. WHILE CREATIVE APPROACHES TO “GLOBALIZING” MAJORS CAN BE FOUND IN WELL-ESTABLISHED DEPARTMENTS, MANY INSTITUTIONS HAVE RECENTLY ESTABLISHED INTERDISCIPLINARY CENTERS TO EXPLORE THE RICH BORDERLANDS OF AN INTERCONNECTED GLOBE EVEN AS THEY REMAP THE BOUNDARIES OF THEIR OWN INTELLECTUAL AND INSTITUTIONAL HOMES. BELOW ARE EXCERPTS FROM THE MISSION STATEMENTS OR RATIONALES OF A SELECTION OF SUCH CENTERS.

Bryn Mawr College

Center for International Study

www.brynmawr.edu/international

“The Bryn Mawr College Center for International Studies brings together scholars from various fields to define global issues and confront them in their appropriate social, scientific, cultural, and linguistic contexts. The center supports collaborative, cross-disciplinary research by faculty and students and prepares students for life and work in the highly interdependent world and global economy of the twenty-first century.

“With two years of experience, we stay committed to our original declared goals. ‘Border crossing’ stays our central theme. Internally, we want to emphasize our construction of bridges within the social sciences and within the humanities and, most importantly, between the social sciences and the humanities. Globally, the permeability of borders is both a timely and heuristic topic. In the past two years, we focused on research grants and sponsored lectures as the primary instruments with which to achieve our goals.”

Drake University

Center for Global Citizenship

www.drake.edu/cgc/

“The Center for Global Citizenship educates students to function effectively in different cultural contexts, and to see their own culture from the perspective of others. The center also works to ensure that global perspectives and issues are an integral part of the intellectual and cul-

tural experience of all members of the Drake community.

“The Center for Global Citizenship serves as a forum for exploring the cultural, political, and economic changes that accompany globalization. The center thus helps to fulfill Drake University’s commitment, as embodied in its mission statement, to prepare students for ‘responsible global citizenship.’ The activities and programs sponsored by the center invite members of the Drake community to reflect and act upon their roles as citizens of particular countries and as citizens of the world.”

Duke University

The Center for Global Studies and the Humanities

www.jhfc.duke.edu/globalstudies/

“The Center for Global Studies and the Humanities . . . examines the relationship between knowledge, place, and power. The seminars, lectures, university partnerships, and classes that spring from its activities seek to decolonize knowledge. For example, our partnerships with scholars at educational institutions in Minsk, Melbourne, Quito, Bogotá, Buenos Aires, Moscow, Berkeley, and elsewhere have encouraged a horizontal interchange of knowledge, counteracting the vertical model of education whereby third-world scholars receive knowledge from (but are not supposed to give knowledge to) scholars in the U.S., Canada, and Europe. These intellectual interchanges will culminate in the publi-

cation of a Web journal, *Worlds and Knowledges Otherwise* (www.jhfc.duke.edu/wko/).

“By working at the very foundations of knowledge and interdisciplinarity, the Center for Global Studies and the Humanities hopes to carry out a new kind of revolution—one in which knowledge takes many forms in many places and the university’s commitment to critical thought and global interaction is renewed.”

Duke University

Institute for Critical U.S. Studies

www.jhfc.duke.edu/icuss/

“Duke’s Institute for Critical U.S. Studies is committed to examining the myriad ways in which the material history and the very concept of the United States have been constituted and conceived in response to global economic, social, political, and intellectual developments. We are especially interested in the way worldwide economic and political structures have produced flows of people, commodities, and information around the globe, thereby generating the urgent need for innovative inquiry about the history and status of nationalism, identities, and community formation. Questions about borders and borderlands, about empire and neocolonialism, about hybrid histories and subjectivities have moved to center stage in the rapidly changing field of American studies. We seek an expanded understanding of what constitutes an ‘American,’ as we

acknowledge that America cannot be adequately conceptualized from within the national borders of the U.S. but rather must be studied in relation to those ‘others’ who have both contended with the power of the United States and helped constitute its historical and affective reality.”

**Hampshire College
Global Migrations Program
www.hampshire.edu/cms/index.php?id=1858**

“The Global Migrations Program is a new college-wide initiative funded by the Christian Johnson Foundation to rethink old cold war paradigms of knowledge and citizenship in light of the unprecedented movements of persons across national and cultural borders that characterize our globalizing world.

“The program seeks to develop new curricular initiatives that are responsive to these transnational, multicultural movements and the local conflicts over identity, belonging, and citizenship to which they give rise, asking: What happens when we make migration/movement the focus of our teaching and learning rather than discrete nations/cultures, when we emphasize ‘routes’ over ‘roots’?

“The grant supports collaborative efforts between faculty and students to bridge divides across old geographies and disciplinary boundaries, between local community issues and complex global processes, and between the university and the wider communities of which it is a part.

“The goal of the program is to develop a transnational, community-based model of teaching and learning that engenders not only global literacy, but also a sense of cosmopolitan citizenship.” ■

Partnership in Education for a Sustainable Future

To coincide with the United Nations Decade of Education for Sustainable Development, the Association of American Colleges and Universities (AAC&U) and the Association of University Leaders for a Sustainable Future (ULSF) recently announced the launch of a historic partnership. Together, these two organizations will act as a catalyst and incubator for new ideas, campus-based innovations, research, and collaborations to advance student and campus commitments to sustainable development. “Bringing together the resources, experience, and perspectives of these two organizations will help move this urgent work forward in exciting ways,” said ULSF Senior Fellow Debra Rowe, who is facilitating the partnership.

AAC&U is entering into the partnership as part of its Shared Futures: Global Learning and Social

Responsibility initiative. Shared Futures emphasizes the need to provide students with the knowledge and commitment to be socially responsible citizens in a diverse democracy and interconnected world, while sustainable development envisions a world that emerges at the intersection of a strong economy, flourishing environment, and healthy society.

“Taking global learning seriously means engaging students with the most pressing intellectual, ethical, and civic questions of our time,” notes AAC&U Senior Vice President Caryn McTighe Musil. “In exploring education for sustainable development we hope to demonstrate the relevance of liberal education to the real-world challenges we all face in the twenty-first century.”

For more information about the partnership, contact either Kevin Hovland at AAC&U (Hovland@aacu.org) or Debra Rowe at ULSF (dgrowe@oaklandcc.edu). ■

Hybrid Student Identities *continued from page 4*

conducting debates and projects. AUP faculty model how educated, informed citizens gather and evaluate information. They also lead thematically organized teamwork on such topics as European unification, Muslims in France, Islam’s evolving identities and debates with modernity, Islamic bodies (the veil and sexuality), and Islam’s hermeneutic and interpretative traditions in its art and literature. Students work in teams to plan an international, interdisciplinary conference.

To take these capstone courses, students must be able to function across languages and cultures in teams; to discover, work through, negotiate, and refine the arts of

democratic debate and action; to take increasing responsibility for their own learning; to produce collaborative work, both oral and written; and to submit this work publicly to professionals from outside the university. The capstone performance of students ultimately permits AUP’s faculty to assess its general education goals.

By staging multiple opportunities to simulate real-world issues, AUP hopes to help its students find workable, dignified, empowering solutions to the seemingly insurmountable problems posed by the contemporary world. ■

Shared Futures: Global Learning and Social Responsibility

continued from page 1

In this vision, global learning helps students

- gain a deep, comparative knowledge

Liberal Education and Global Citizenship: The Arts of Democracy

Participating Institutions

Albany State University, Albany, GA
American University of Paris*, Paris, France

Beloit College, Beloit, WI

CUNY-Brooklyn College, Brooklyn, NY

Heritage University, Toppenish, WA

John Carroll University, University Heights, OH

Pacific Lutheran University, Tacoma, WA

Rochester Institute of Technology, Rochester, NY

University of Alaska, Fairbanks, Fairbanks, AK

University of Delaware, Newark, DE

University of Wisconsin-Milwaukee, Milwaukee, WI

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The Fund for the Improvement of Post-Secondary Education (FIPSE) in the Department of Education provided a grant of \$609,497 to support this project. This represents 62 percent of the total cost of the project with the remaining 38 percent funded by AAC&U.

**Participation of the American University of Paris was made possible through the support of the Andrew W. Mellon Foundation.*

of the world's peoples and problems;

- explore the historical legacies that have created the dynamics and tensions of the world;
- develop intercultural competencies so they can move across boundaries and unfamiliar territory and see the world from multiple perspectives;
- sustain difficult conversations in the face of highly emotional and perhaps uncongenial differences;
- understand—and perhaps redefine—democratic principles and practices within a global context;
- engage in practical work with fundamental issues that affect communities not yet well served by their societies;
- believe that their actions and ideas will influence the world in which they live.

Campus Models of Global Learning

This issue of *Diversity Digest* reports on campuses that have been putting these ideas into practice through the first funded project of the Shared Futures initiative. This project, Liberal Education and Global Citizenship: The Arts of Democracy, is a curriculum and faculty development network supported by The Fund for the Improvement of Post-Secondary Education (FIPSE) in the U.S. Department of Education. Liberal Arts Colleges and Global Learning, a second Shared Futures project that involves a research scan and is funded by the Andrew W. Mellon Foundation, also frames the issue.

Liberal Education and Global Citizenship: The Arts of Democracy builds on past reform efforts and unites many strands of recent thinking about liberal education. In the early 1990s, another AAC&U project, Engaging Cultural Legacies: Shaping Core Curricula in the Humanities, encouraged sixty-three insti-

tutions to explore what students need to know in a world newly cognizant both of its cultural multiplicity and of its fundamental interdependence. The result was a rethinking of traditional “Civilization” core courses and an explosion of innovative comparative world cultures courses in general education.

Most institutions participating in the Engaging Cultural Legacies project incorporated non-Western perspectives, while far fewer integrated study of U.S. cultural diversity into the global frameworks guiding their curricular reforms. Consequently, another major initiative—American Commitments: Diversity, Democracy, and Liberal Learning—was designed to encourage faculty and administrators to create educational experiences that place knowledge about U.S. diversity in relation to democratic aspirations and values. American Commitments produced a new set of innovative diversity requirements and courses revised to include previously neglected perspectives. By reexamining unresolved questions of oppression and discrimination, American Commitments also helped to restore traditions of democratic engagement and social responsibility to their rightful place in current understandings of liberal education.

These projects—and similar efforts across the country—placed a heavy burden on general education curricula as they sought to introduce students to diversity, global perspectives, and social responsibility while also ensuring the development of basic skills and competencies. Liberal Education and Global Citizenship, on the other hand, focuses on the major as the ideal place where diversity, global perspectives, and social responsibility can be reinforced and integrated at appropriate developmental levels through the study of complex global

questions. At the same time, the major allows students to apply their expertise, thus opening the door for democratic practice and social responsibility at the experiential level.

Participating institutions report success ranging from departments that added a global dimension to those that reconceived traditional departmental structures. Beloit's religious studies department, described in this issue, is one example of such a fundamental shift. Other schools found that the interdisciplinary and integrative nature of global issues made it difficult to confine reform efforts to the major. Several found that planning interdisciplinary global studies minors and majors was a more fruitful strategy when faced with departments and programs that were resistant to change. Nearly all showed great creativity in using global frameworks to link majors to other kinds of curricular innovation: internships, study abroad, service learning, short-term immersion travel experiences, and collaborative general education capstone performances.

The Challenges Ahead

If we are to successfully prepare students to simultaneously thrive in the world they

inherit and work to improve it, then we must anticipate the skills and habits of mind that will best serve this purpose. The world is in the midst of profound social, political, economic, and cultural realignments. Systems are being redesigned, rela-

The world is in the midst of profound social, political, economic, and cultural realignments. Systems are being redesigned, relationships renegotiated, and modes of commerce and communication transformed.

tionships renegotiated, and modes of commerce and communication transformed. The problems we face are increasingly defined as global problems: environment and development, health and disease, peace and security, resources and equity, democracy and freedom. Such problems do not respect national borders. Nor do they fit neatly within existing academic

disciplines or divisions. We need new perspectives, new strategies, and new structures—and in fact they are emerging.

A growing percentage of institutions are confirming in their mission statements and strategic plans that global learning is among their fundamental objectives. Students hunger for such learning, but are not yet receiving it as a matter of course. Faculty members are both frustrated and energized by cross-disciplinary and interdisciplinary challenges to departmental norms. A growing number of innovators are recognizing that to make good the promise of global learning, it is necessary to create clear, deliberate, and pervasive pathways for students to deepen their understanding of the world and to translate that knowledge into action. The challenges are many but the rewards great as we build our shared future together. ■

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Inclusive Excellence: Diversity, Inclusion, and Institutional Renewal

Inclusive Excellence is AAC&U's initiative to help institutions link campus diversity efforts to their core academic excellence missions, deeply and comprehensively. The initiative explores how colleges and universities can embed diversity in institutional cultures and structures and use diversity as a resource to advance student learning

and achievement. Initial support for Inclusive Excellence has been provided by the Ford Foundation.

In late spring, AAC&U will launch a series of papers that discuss key issues related to the connections between diversity and excellence: these papers will provide a research-based perspective on ways to enact

diversity to enhance learning, an examination of the institution's responsibility toward equitable educational outcomes for all students, and a theory-based framework for making excellence inclusive throughout campus. For more information, see www.aacu.org/inclusive_excellence.

Engaging Diversity on the Homogeneous Campus: The Power of Immersion Experiences

By Lauren Bowen, department chair and associate professor, Department of Political Science, John Carroll University

TO PROMOTE GLOBAL LEARNING, JOHN CARROLL UNIVERSITY (JCU) HAS LINKED INTERNATIONAL IMMERSION TRIPS WITH ACADEMIC COURSEWORK BY OFFERING ADDITIONAL ACADEMIC CREDIT TO STUDENTS WHO BOTH ENROLL IN RELEVANT COURSES AND PARTICIPATE IN THE TRIPS. THIS NEW STRUCTURE HAS ENCOURAGED FACULTY MEMBERS AND STUDENT AFFAIRS PROFESSIONALS TO THINK MORE INTENTIONALLY AND CONSCIOUSLY ABOUT DEMOCRATIC PRACTICE.

For those organizing courses, this has meant moving from the theoretical to the practical, while for those organizing field experiences, it may have meant the reverse. The synergy from this collaboration has allowed JCU to navigate between an *analysis* of structures and forces that are larger than individuals and the *actions* of small groups of individuals that may seem removed from institutions and systems. Too often in the classroom, problems seem intractable; too often in service-based experiences, solutions and panaceas seem too apparent and simplistic. To counter such dilemmas, JCU has forged a relationship between the experiential and the theoretical using complex interactions between globalization and citizenship.

Immersion experiences coupled with coursework have underscored the relationship between diversity and democracy. John Carroll, like many similarly situated campuses, is racially homogeneous and, from all outward appearances, is also culturally and economically homogeneous. One of the most frequent laments of graduates and current students is the lack of diversity. However, the students who have had the opportunity to participate in immersion trips are able to articulate the ways in which the experience challenged them to understand race, ethnicity, and class differently. Homogeneous campuses can therefore infuse a commitment to diversity by using short-term immersion experiences connected to courses that also have a critical reflective component.



Students from JCU in Mexico

At first, faculty at JCU were somewhat skeptical of this approach, fearing that students would be little more than tourists or voyeurs. However, faculty are now convinced that even week-long experiences, if appropriately organized and structured, can be transformative and substantive. For example, instead of the usual tourist sites, students in El Salvador visited prisons, universities, and women's shelters. Similarly, students in the service trip to Tijuana, Mexico, visited migrant shelters and orphanages in addition to attending lectures, seminars, and cultural events. Perhaps most significantly, they spent several mornings participating in work projects alongside community members. They mixed cement to pave playgrounds at schools or build roads, and worked as a team with community members. The community

development/empowerment model used by Los Niños, the NGO that built the itinerary, demonstrated democratic practice far more effectively than classroom discussions could. When they recount their participation in these self-help projects, JCU students speak forcefully about the collective gain in volunteerism and civic engagement. In addition, they see the lessons they learned as transferable. Several have even altered their postgraduation plans as a result of these experiences.

To connect the curricular and cocurricular more intentionally, JCU is initiating a Student Speakers' Bureau that relies heavily upon students who have participated in immersion trips in Latin America. As a part of this program, panels of two to three students organize presentations

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Shared Futures? The Interconnections of Global and U.S. Diversity

continued from page 5

Colleges and Global Learning, documents a curricular logjam in general education. Students are often required, for instance, to take *either* a course in U.S. diversity *or* a course in a non-Western culture. When students are required to take one course in each category, most institutions leave it up to the students to see the connections. As our thinking about diversity becomes more complex, the curricular space allotted to it grows ever more crowded. There is a danger that difference itself will become the organizing principle for this part of general education. Such a development seriously undervalues the contribution of diversity work—the deep analysis of structures of power and stratification, of patterns of domination and exclusion, of violence and agency in historical and present-day contexts. It is this type of analysis that provides a framework to bridge U.S.

and global diversity in ways that allow students to see that the United States does not stand independent of the world. And it is this kind of global analysis, in turn, that allows students of U.S. diversity to recognize the larger contexts in which they can understand American racial, religious, and ethnic legacies.

As Grant Cornwell and Eve Stoddard (1999) conclude in their influential paper, *Globalizing Knowledge: Connecting International and Intercultural Studies*, “it is both inaccurate and insufficient to teach students about the international arena independently of their positionality as U.S. citizens or about domestic diversity and citizenship without reference to transnational responsibilities and identities.” As true as this is, melding these two ways of teaching the world is difficult. Some suggest that colleges are eager to engage in global diver-

sity work because it is easier to educate students about deep and uncongenial difference that exists beyond our own backyard than it is to delve into questions of privilege, historic exclusions, and lasting injustice at home. Others suggest that “global citizenship” is a meaningless term, or simply a cover for American imperial designs. Such criticism needs to be understood as part of the political, intellectual, and historic realities that frame debates about how best to educate today’s students for civic engagement and social responsibility in both domestic and global contexts. ■

Reference

Cornwell, Grant H., and Eve W.

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Looking Within to See the World

By Loren Schmidt, program chair, English and humanities program, and professor of English and philosophy; and Mary James, assistant professor of English, Heritage University

IN 2001, HERITAGE UNIVERSITY BEGAN PARTICIPATING IN THE ASSOCIATION OF AMERICAN COLLEGES AND UNIVERSITIES' LIBERAL EDUCATION AND GLOBAL CITIZENSHIP PROJECT. THIS PROJECT PROVIDED FACULTY AND STAFF WITH THE OPPORTUNITY TO ENGAGE IN CURRICULAR REDESIGN IN ORDER TO INCREASE UNDERSTANDING OF LOCAL AND GLOBAL DIVERSITY AND TO EXPAND THE SERVICE-LEARNING COMPONENTS OF THE CURRICULUM. THE GLOBAL CITIZENSHIP TEAM BEGAN ITS CURRICULUM REDESIGN BY INFUSING LOCAL AND GLOBAL ISSUES INTO THE HERITAGE CORE, A COURSE REQUIRED OF ALL HERITAGE STUDENTS.

Heritage University is located in the Yakima Valley, home to the Yakama* Nation for millennia. The Valley has seen many waves of immigration, each of which has contributed to its diverse cultural blend. Anglo and European Americans as well as African Americans came in multiple waves for multiple reasons. Some followed the Oregon Trail west in the 1800s; others fled the Dust Bowl in the 1930s and came here as agricultural laborers. Similarly, Mexican Americans have been here for over a century, but beginning with the *braceros* of the World War II-era, a steady stream of agricultural workers has moved north to the Valley. Several towns in the Lower Yakima Valley—notably Wapato, less than ten miles from the Heritage campus—also have large concentrations of Japanese Americans and Filipino Americans, some of whom arrived more than seventy years ago. Heritage University demographics reflect the surrounding community, with Hispanic and Native American students together comprising more than 60 percent of the undergraduate student body.

Although educating students about those diverse cultures has always been an intended outcome of the Heritage Core, the Global Citizenship team posed the question of how to lead students to view the local cultures from a global perspective. As one strategy, the team chose to invite local scholars such as Patricia Koto and Raymond Navarro to give classroom lectures about the characteristics and experiences of some of the region's cul-

tural groups. This initiative sought to help students view the seemingly isolated world of the Yakima Valley from a global perspective.

Patricia Koto's presentation on the Japanese American experience wove together many course goals. She connected her family story to the historical events that

The concepts of diaspora and hegira ... helped many students better understand the history of cultural relationships, not only in the microcosm of the Yakima Valley but also in the larger world

resulted in Japanese immigration to the United States. Her discussion of the changing Issei, Nisei, and Sansei generational experiences resonated with all the students—both those new to the United States and those with little knowledge of their cultural roots. Students from Indian nations particularly identified with the discussion of World War II internment camps. Student Cristina Bonewell responded to Koto's presentation by saying, "I was completely oblivious to so many aspects of the Japanese treatment during the war. I may have gone through all my life without knowing this

information. . . . The views expressed gave me new perspectives as well as confirmations of other beliefs. These kinds of forums make it easier for me to live interculturally."

Similarly, Raymond Navarro's presentation on the Mexican American experience allowed students to reflect on how families living in a new culture change over time and apply new knowledge to their own culture's experience. Navarro placed first-generation immigrants on one end of a continuum and "mainstream culture" on the other. He asked the students to name themselves, emphasizing the varied ways that Hispanic Americans describe their relationship to the United States—for example, Latino/Latina, Chicano/Chicana, Mexican, Mexican American—and linked those names to personal identifiers such as family, work, and religion. Student Reina Montes commented on Navarro's talk, saying, "I have been able to examine my own cultural identity. This class has given me the opportunity to inquire more about my own Mexican culture. I have also been able to appreciate other cultures and respect them as well."

Students examining the cultural history of the Yakima Valley found the concepts of diaspora and hegira particularly useful in understanding the motives behind the migrations of the Valley's peoples (or, in the case of the Yakamas, the experience of others migrating into one's ancestral homeland) as well as in recognizing how different motivations might result in different attitudes toward assimilation into a dominant



Students at Heritage University

“American” culture. These concepts helped many students better understand the history of cultural relationships, not only in the microcosm of the Yakima Valley but also in the larger world. The students’ enlightenment can best be seen in their mastery project related to their study of the Yakama Nation.

The mastery project for students in the Heritage Core highlights the transfer writing task. Students in the upper-level Heritage Core course write the same assignment as those exiting from the English composition sequence: a three-hour in-class writing assignment drawing on sources to discuss contemporary issues related to the

debate over the sovereignty of Indian nations (for example, issues relating to hunting and fishing rights as well as political topics such as the ban on the sale of alcohol on the reservation and lands of the Yakama Nation). In both cases, the students have opportunities to explore the background of modern sovereignty debates and research specific issues prior to writing. However, whereas the four-year students have explored these issues for one or more years before this assignment, the transfer students may have encountered them only six weeks earlier. Hence, the Global Citizenship team asked, “Can we put a Heritage stamp on our transfer students?”

The team also hoped to discover whether the revised curricula for the Core and other courses helped all levels of students to see these issues in global terms—by identifying, for instance, the Yakama Nation as a sovereign entity and connecting the local situation to issues in other parts of the globe, such as Canada and Latin America (origin of over 40 percent of Heritage students).

The initial results suggest that the knowledge faculty gained through the Global Citizenship project has made a difference for students. For example, far more students acknowledged that sovereignty for indigenous peoples is not just a local issue. Many cited similar issues for the native populations of Canada and Mexico, and some even linked them to distant venues such as South Africa and Central Asia. While faculty still have much to do to heighten global awareness in the place-bound students Heritage serves, they are making steady strides at helping students turn their eyes beyond the Yakima Valley by looking more analytically at the origins of those who live around the university. ■

Note

** A decade ago, the Yakama Nation changed their official spelling from “Yakima” to “Yakama” because that spelling is used in the Treaty of 1855, the “constitution” that defines the nation from the Yakama point of view.*

Engaging Diversity on the Homogeneous Campus *continued from page 18*

tailored to connect to courses in the curriculum. The student panel then makes class presentations, discussing the personal and academic impact of their experience and engaging the other students in meaningful interaction. All first-year students are enrolled in a seminar entitled “Democracy, Science and Capitalism,” and those who hear peers share their first-person narratives and explain how they were transformed by the short-term immersion experiences have the

opportunity to participate in powerful discussions about diversity and democracy. The panels also make a homogeneous campus attend in new ways and with expanded understandings to people whose lives are significantly different than theirs. The very act of communicating to others the insights gleaned from the immersion experience deepens the learning for those students who went abroad.

The short immersion trips, then, force students to step outside their culture,

their country, and their experience. Students participating in the trips confront poverty, economic and social injustice, and oppression on the basis of race and sex. The college provides students the analytic tools to understand what they experience and see. Living away from home and yet in a community, even for a short period of time, can powerfully deepen understandings of globalization and help students rethink how they conceptualize democracy. ■

Resources for Shared Futures

U.S. in the World

Talking Global Issues with Americans: A Practical Guide

www.usintheworld.org

This guide grows out of a deepening sense of urgency that the Rockefeller Brothers Fund and the Aspen Institute's Global Interdependence Initiative share with many other organizations and individuals in the United States. That urgency stems in part from the fact that U.S. and international responses to many global challenges—AIDS, terrorism and the spread of deadly weapons, poverty and inequality, climate change and biodiversity loss—are still not commensurate with the scale of those problems or our capacity to make progress toward solving them. It arises, too, from the recognition that America now faces critical choices about what it is and wants to be in an increasingly interdependent world—choices that will have a profound impact on Americans, on other peoples and countries, and on future generations. And it comes from the belief that only a broader, more engaged and more active constituency of Americans can encourage policy makers to support the kind of sustained investment, involvement, and leadership needed from the United States to tackle global challenges effectively.

The Pluralism Project: World Religions in America

www.fas.harvard.edu/~pluralism/

A decade-long research project of the Committee on the Study of Religion at Harvard University, the Pluralism Project engages students in studying the new religious diversity in the United States. While the entire Web site is worth exploring, the following two resources are of special note:

A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation, a book by Diana L. Eck

(HarperCollins Publishers, 2001), explores how Americans of all faiths and beliefs engage with one another to shape a positive pluralism—perhaps the most important problem facing American society.

On Common Ground: World Religions in America

(Columbia University Press) is a multimedia interactive CD-ROM based on the research of the Pluralism Project. It enables users to explore the new religious landscape of the United States, looking especially at the ways the landscape has changed in the past thirty years, since the passage of the 1965 Immigration Act brought new immigrants to the United States from throughout the world. At the same time, this CD-ROM enables users to learn about the history of religious diversity in America and the challenges this new diversity poses today.



The Global Fund for Women

www.globalfundforwomen.org

The Global Fund for Women, an international network of women and men committed to a world of equality and social justice, advocates for and defends women's human rights by making grants to support women's groups around the world. The Global Fund makes grants to seed, strengthen, and link women's rights groups based outside the United States working to

address human rights issues. Since 1987, the Global Fund for Women has granted nearly \$37 million to over 2,500 women's groups in 160 countries, enabling each organization to apply the funds to best address the specific needs of women in their communities.

The World's Women: A Demographic and Statistical Overview

www.ncrw.org

The National Council for Research on Women compiles statistics that provide a snapshot of the current status of women in the world. The 2000 report focuses on the twelve critical areas identified by the 1995 UN Conference on Women in Beijing. The 2004 report offers an overview of the status of today's women and girls worldwide and includes a focus on the United States. Special sections analyze the situation of women in Iraq and Afghanistan.

Globalization 101.org

www.globalization101.org

Sponsored by the Center for Strategic and International Studies (CSIS) and the Niarchos Foundation, Globalization101.org is a web-based resource dedicated to providing students with information and interdisciplinary learning opportunities about globalization. The goal is to challenge students to think about many of the controversies surrounding globalization, and to promote an understanding of the trade-offs and dilemmas facing policy makers.

Human Development Report 2004: Cultural Liberty in Today's Diverse World

<http://hdr.undp.org/reports/global/2004/>

The Human Development Report presents agenda-setting data and analysis and calls international attention to issues and policy options that put people at the center of

strategies to meet the challenges of development today—economic, social, political, and cultural. The 2004 report focuses on how to manage the different aspects of multiculturalism such as race, religion, and ethnicity; how to encourage and benefit from diversity, rather than suppress it; and how to promote inclusion, democratic values, and economic progress, rather than exclusion, ethnic or religious conflict, and potential economic ruin.

**American Council on Education (ACE)
Internationalization Collaborative**
www.acenet.edu/programs/international/collaborative/

ACE is a national leader in helping U.S. institutions enhance their international activities, dimensions, and outlook. Of special interest is the work of ACE's Internationalization Collaborative, a learning community of fifty-nine institutions that serves as a forum for faculty and administrators to share ideas and help each other further their international agendas. Members share information about institutional strategies and outcomes and key issues that need further research and advocacy. The activities of the collaborative focus on the challenges to implementing comprehensive internationalization strategies at member institutions.

**Internationalizing the Campus:
A User's Guide**

By Madeleine F. Green and Christa Olson (American Council on Education, 2003)

www.acenet.edu/programs/international/pubs.cfm

Offered as a resource for campus leaders, *Internationalizing the Campus: A User's Guide* draws on literature in the fields of organizational change and international education, as well as ACE's experience with diverse institutions around the country.

Connecting the Global and the Local

continued from page 6

each, one based in international issues and one based in domestic multicultural issues. American Sign Language is now offered as an option for the language requirement within the renamed modern languages department. That department has also launched a languages-across-the-curriculum initiative. One of the most interesting course projects to emerge involves education students working with Spanish texts for young children, doing fieldwork in a Puerto Rican community in Philadelphia, and planning a trip to Puerto Rico in the spring. This spring those students who participated in the First-Year Study-Abroad Experience are enrolled in a

reentry tutorial specifically devoted to understanding the connections between the global and the local and to connecting their experiences in London and Scotland with their lives in the U.S.

While Arcadia is far from resolving how best to deal with these two sets of issues, the university's efforts to first combine and then to disentangle them have led to a better understanding of the profound interdependencies of the globe as well as the distinctly local contexts that shape people and societies. If we are truly going to prepare students for "life in a rapidly changing global society," we need a curriculum that will challenge them to understand both. ■

The New Americans

The New Americans is a documentary miniseries that follows a diverse group of immigrants and refugees as they learn what it means to become new Americans in the twenty-first century. Filmmakers accompany a Palestinian bride from a West Bank village to the Chicago suburbs, two Los Angeles Dodgers prospects from the Dominican Republic, a Mexican meatpacker crossing the border to reunite with his family in Kansas, two Nigerian refugee families as they escape persecution, and an Indian couple who live through the dot-com boom and bust.

For more information, visit the PBS Web site: www.pbs.org/independentlens/newamericans/.

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Active Voice is a team of strategic communication specialists who put powerful media to work for personal and institutional change in communities, workplaces, and campuses across America. Through practical guides, hands-on workshops, stimulating events, and key part-

nerships nationwide, Active Voice moves people from thought to action.

For more information, visit www.activevoice.net/new_americans.html.

Globalizing Knowledge: Connecting International and Intercultural Studies

By Grant H. Cornwell and Eve W. Stoddard (Association of American Colleges and Universities, 1999)

In recent decades, we have had separate movements to reform curricula both by "internationalizing" them and by recognizing the diversity that characterizes the United States. But, on most campuses, the study of the rest of the world and the study of "America" have developed in almost complete independence of each other. This paper argues that these movements are concerned with many of the same issues, and it makes a strong case for their intersection in our goals for student learning and programs.

Please visit www.aacu.org/publications or call 800-297-3775 for further information.

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AAC&U is the leading national association concerned with the quality, vitality, and public standing of undergraduate liberal education. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Since its founding in 1915, AAC&U's membership has grown to more than 1,000 accredited public and private colleges and universities of every type and size.

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From AAC&U Board Statement on Liberal Learning

AAC&U believes that by its nature...liberal learning is global and pluralistic. It embraces the diversity of ideas and experiences that characterize the social, natural, and intellectual world. To acknowledge such diversity in all its forms is both an intellectual commitment and a social responsibility, for nothing less will equip us to understand our world and to pursue fruitful lives.



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