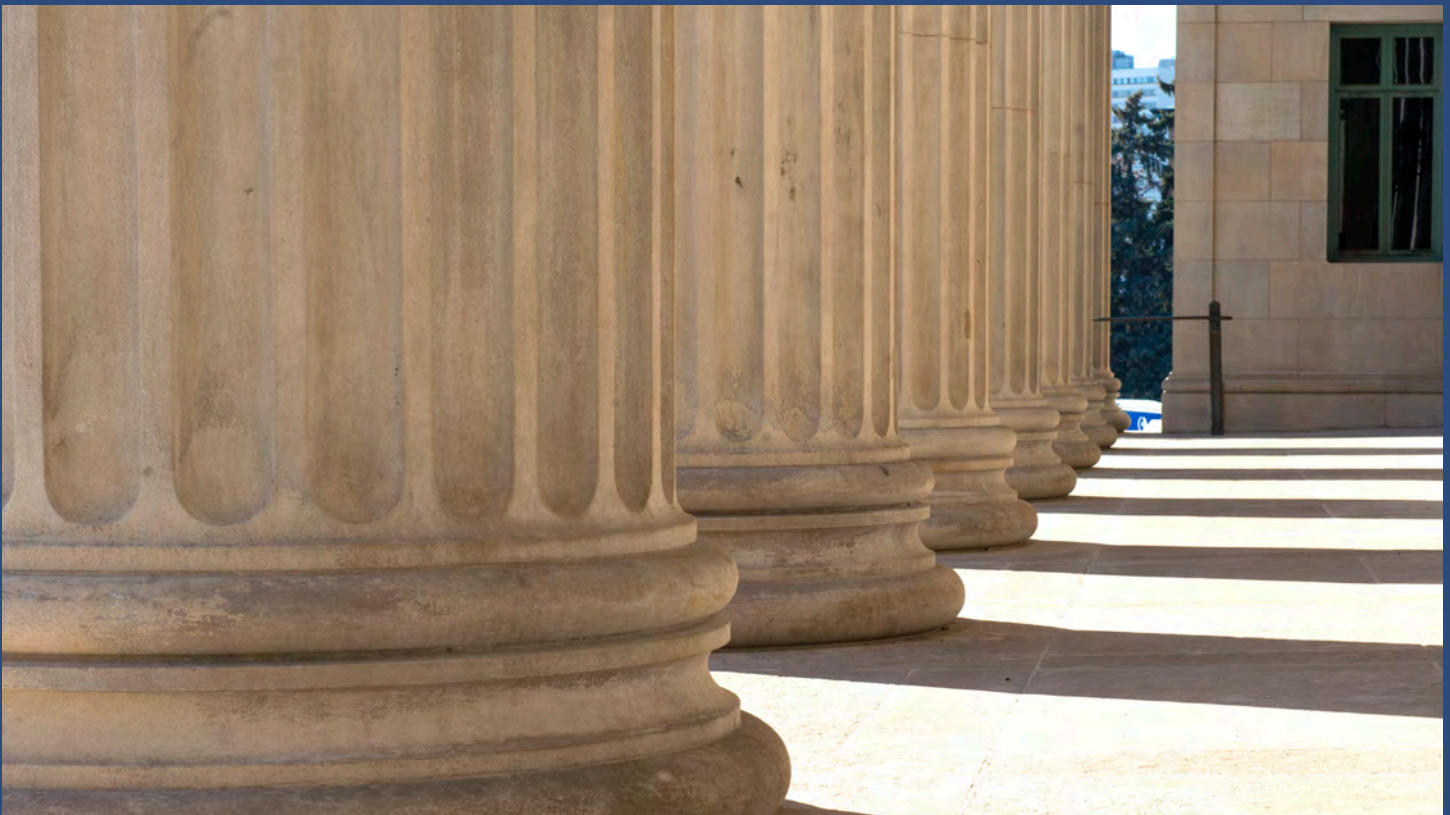


Developing Responsible Global Citizenship Through Cultures and Languages Across the Curriculum (CLAC):

Selected Papers from the 2016 CLAC Conference

Edited by Dan Soneson and Caleb Zilmer



CARLA | Center for Advanced
Research on Language
Acquisition

UNIVERSITY OF MINNESOTA

**Developing Responsible Global Citizenship
Through Cultures and Languages
Across the Curriculum (CLAC):
*Selected Papers from the 2016 CLAC Conference***

Edited by

Dan Soneson and Caleb Zilmer

Developing Responsible Global Citizenship Through Cultures and Languages Across the Curriculum (CLAC): Selected Papers from the 2016 CLAC Conference

© 2018 Regents of the University of Minnesota.
All rights reserved.

Produced by
Center for Advanced Research on Language Acquisition
University of Minnesota
140 University International Center
331 17th Avenue Southeast
Minneapolis, MN 55414
USA
612-626-8600
carla@umn.edu
<http://carla.umn.edu/>

Desktop Publishing and Cover Design: Elizabeth Hellebuyck
Cover Photo: Patrick O'Leary

This book was developed, in part, with support from the U.S. Department of Education, Office of Postsecondary Education, International Education Programs Service, Language Resource Center grant no. P229A140008. The contents of this publication do not necessarily reflect the positions or policies of the U.S. Department of Education.

The University of Minnesota is an equal opportunity educator and employer.
This publication is available in alternative formats upon request. Direct requests to the CARLA office at carla@umn.edu.

Soneson, D., & Zilmer, C. (Eds.). (2018). *Developing Responsible Global Citizenship Through Cultures and Languages Across the Curriculum (CLAC): Selected Papers from the 2016 CLAC Conference*. Minneapolis: University of Minnesota, Center for Advanced Research on Language Acquisition.

ISBN: 978-0-9843996-2-8

Acknowledgements

We acknowledge with gratitude the contributions of our dedicated colleagues in the field of Cultures and Languages Across the Curriculum (CLAC) who offered advice and assisted us in reviewing the chapters for this volume. The reviewers are leaders in the field and are actively involved in the work of the CLAC consortium. They were involved in the selection of papers for the conference, held at Drake University in October 2016 and in the solicitation and screening of contributions for this volume. We would also like to thank CARLA for its support of this project and in particular Karin Larson and Liz Hellebuyck at CARLA for ensuring the volume appears accurately in print. We thank the following colleagues, listed below in alphabetical order, for their support of the review process:

Cindy Evans

Skidmore College

Suronda Gonzalez

University of Rochester

Alison Nishi

University of Denver

Marc Pinheiro-Cadd

Drake University

Deb Reisinger

Duke University

Danielle Rocheleau Salaz

University of Colorado Boulder

Sharon Scinicariello

University of Richmond

H. Steven Straight

Binghamton University

Elaine Tarone

University of Minnesota

CLAC Consortium

The CLAC Consortium is a nonprofit academic professional organization managed by volunteers from consorcial member institutions. CLAC is dedicated to promoting the cultures and languages across the curriculum movement through conferences and the sharing of resources.

Visit the CLAC website at: <https://clacconsortium.org/>



Table of Contents

Introduction: Developing Responsible Global Citizenship Through CLAC	1
<i>Dan Soneson and Caleb Zilmer, University of Minnesota</i>	
A CLAC Framework	9
<i>Caleb Zilmer, University of Minnesota</i>	
Chapter 1 Measuring the Impact of Cultures and Languages Across the Curriculum: New Research Directions	17
<i>Deborah Reisinger, Duke University</i>	
Chapter 2 A Strategy for Applying CLAC to Real-World Situations	41
<i>Bernd Estabrook, Illinois College</i>	
Chapter 3 The Role of Multilingualism in Global Citizenship: “Many Languages, One World”	55
<i>Kathleen Stein-Smith, Fairleigh Dickinson University</i>	
Chapter 4 Cultivating High-Impact Learners and Globally Engaged Students Or, Studying Abroad <i>Anthropologically</i>	73
<i>William Pavlovich, Binghamton University</i>	
Chapter 5 The Role of Reflection in the Sustainability of a University-Community Language Collaboration	91
<i>Jennifer Cooley, Elise M. DuBord, & Caroline Ledeboer, University of Northern Iowa</i>	
Chapter 6 Cross-Cultural Awareness and Global Engagement in an Adolescent Psychology Course	131
<i>Kaite Yang, Stockton University</i>	
Chapter 7 Internationalization of Pedagogy for the Multilingual, Multicultural Classroom in Higher Education	155
<i>Katharine Krebs, Binghamton University</i>	
Chapter 8 Assessing Assessment: General Education, CLAC, and the Development of Responsible Global Citizens	187
<i>Tim Craker, Penfield College of Mercer University</i>	
About the Authors	209

Introduction

We are pleased to present a collection of essays and studies based on presentations at the tenth conference of the CLAC Consortium, held at Drake University in October 2016. The CLAC Consortium consists of representatives from member universities and is dedicated to the incorporation of Cultures and Languages Across the Curriculum (CLAC). The organization has been holding conferences at member institutions since 2004, first annually, and more recently, every 18 months. This is the first printed volume based on presentations given at one of the conferences. The essays presented here represent a variety of perspectives on the conference theme, “Developing Responsible Global Citizenship Through CLAC,” as well as on the concept of CLAC itself.

Over time, interpretations of CLAC have ranged from strongly emphasizing “Cultures” to a strong emphasis on “Language,” including attention to language development through content. The heavy emphasis on Cultures is represented in many efforts at American institutions of higher education to “internationalize” the curriculum by connecting American students to students in other countries, sharing a common academic course or a common project, all conducted in English. An almost exclusive emphasis on language may be reflected in efforts to introduce academic content into a language course for the purpose of developing language proficiency through Content Based Instruction.

Discussions of the purview of CLAC have been going on since the inception of the organization, with continued efforts to define its scope. Conference plenary sessions often include a presentation, entitled “What is CLAC?” to help refine the concept and define what is happening at member institutions. The consortium website also provides information that defines the parameters of CLAC, along with links to some of the conference plenary presentations. We have included in this volume a short prologue by Caleb Zilmer which summarizes the discussion of CLAC focus, and categorizes known CLAC models to help set the context for the essays contained herein, as well as to contribute to the ongoing conversation of what defines CLAC.

Selections from the 2016 CLAC Conference

The pieces included in this volume represent not only many elements of a number of the models described in the prologue, but also push the boundaries of our perceptions of CLAC, expanding its purview through concrete examples of courses, projects and ruminations on how students are developing intercultural competence through language oriented interactions. As such, perhaps these essays engage even more so with the deeper, more overarching commitments of CLAC. These themes range from the abstract philosophical and conceptual to the more concrete pedagogical, instructional, and evaluative, including empirical evidence for the benefits and outcomes of CLAC programs.

All of the pieces centrally address the conference theme of “Developing Responsible Global Citizenship Through CLAC.” Within this main theme, the pieces develop several other themes that span across multiple pieces. Principles of dialogic, reflective co-construction of meaning promote transformational learning experiences in which students in disciplinary studies are called to problematize their worldviews through the infusion of languages and cultures. As they do, reflection on integrated linguistic and disciplinary experiences promotes deep, critical introspection, such that students are at the very least brought to conceptual/perceptual transformation through their learning, and possibly to tangible, behavioral change, as well. Together, these selections represent a broad variety of approaches and facets that illustrate the inherently flexible nature of CLAC’s main principle of promoting transformational learning through the integration of content, language, and culture.

In Chapter one Deb Reisinger presents an assessment of a four-year-old CLAC program at Duke University that incorporates elements from two CLAC models—immersion and modularized. Her mixed methods (quantitative and qualitative survey analysis, focus groups, email feedback) case study documents evidence of the outcomes this program. In the context of declining foreign language enrolments in the United States, as documented by the 2015 MLA report, Reisinger opens by citing the MLA’s earlier (2007) report in which CLAC is explicitly named as a potential avenue to maintain FL study. In the intervening years, however, there has been little to no evidence presented to support this assertion. Thus, Reisinger’s study fills a much needed gap. Building on strong international programs at Duke, the connection with languages other than English was strengthened through two types of intervention: weekly discussions in a

target language as a 50% component of a large enrolment course on world issues in soccer; and independent modular courses treating perspectives on global health issues through the medium of a second language. Participants in Reisinger's study included stakeholders from across the campus, from faculty to administration to students. The findings she reports include: students appreciate being able to use their language skills in real world contexts; CLAC reaches students who otherwise do not major/minor in foreign languages; stakeholders across campus value both linguistic and multicultural competencies; faculty value the increased focus on pedagogy, and desire more pedagogical training; and CLAC builds intercultural competencies amongst students, promoting (at least) changes in perspective. The case study points to transformed cultural sensitivity among student participants, renewed and expanded interests among faculty, importance of providing practical and academic application of a second language, and the importance of language and culture to the institution.

Bernd Estabrook also discusses waning language enrolment in the United States, and zeroes in on one interdisciplinary course in international business taught in the German department—a business course that incorporates German linguistic and cultural facets as a way to deepen understanding of business and economic concepts. He describes a course that is flexibly spontaneous, adapting its approaches to pedagogy and curriculum in line with current events and economic trends in the EU. Although located within a German language program, the course makes use of two effective CLAC models—the linked and the infused models—to engage students with concepts and practices in the realm of business within Germany and the EU, making use of materials in both English and German. Estabrook describes how students who normally only take language courses in order to fulfill general education requirements experience shifts in perspective through appreciation of how “the economic issues they care about are embedded in subtle but important historical, social, political and even psychological frameworks” (p. 48). While formal cross-curricular CLAC implementation is not yet in place at the institution, Estabrook notes that the course may be a first step in such a process, as positive feedback from students has seemingly promoted some interdisciplinary collaboration. He also remarks that, at the very least, incorporating CLAC has been a positive force for his own pedagogical approaches.

Kathleen Stein-Smith's piece in Chapter three on the UN-sponsored "Many Languages, One World" (MLOW) project pushes the boundaries of CLAC by exploring the concept of multilingualism as a path to global citizenship beyond curricular parameters. MLOW is an international essay contest for undergraduate (18+) students throughout the world in which the essay must be written in one of six languages, which must be a language other than the student's first language. Contest winners who are selected are brought together to a hosting university in the Northeast United States, where they prepare presentations in focus groups for subsequent delivery at the UN in front of many prominent business leaders and government officials. Although this international contest does not represent any one university's attempts to infuse languages other than English in traditional disciplines, it does promote the use of a language other than one's own to express and support a discipline-oriented thesis and brings young people together to communicate with one another and prepare presentations for an international audience. Stein-Smith highlights that the sense of community that develops during the MLOW contest through mutual appreciation of diverse skills and languages is closely aligned with CLAC principles, and may present an example of a desired outcome for students who go through CLAC programs.

One area of focus for CLAC over the years has been in study abroad. The study abroad experience provides students with an opportunity to continue development of language proficiency and to engage with disciplinary content in an immersion context through the medium of this language. William Pavlovich's essay takes the concept further to engage students with reflection on their study abroad experience through an anthropological lens as a means to promote responsible global citizenship. Pavlovich remarks that many study abroad programs are relatively short in duration and therefore tend to be very touristy in nature, but he says that they don't need to be, and gives some recommendations on how such programs can be improved. He outlines a method by which the typical study abroad experience can become an "enlightening intercultural experience" (p. 81) through targeted interactions with the local culture. He argues that by taking an anthropological perspective, which is aligned with CLAC in promoting intercultural competencies through critical reflection, students are required to problematize their experiences, or "make the strange, familiar and the familiar, strange" (p. 79). Since such activities are inherently destabilizing, Pavlovich also suggests a reflective process to scaffold students

through the disorienting experiences. He closes by citing reports that show that the percentage of students in STEM and business participating in study abroad is increasing, emphasizing a drift from motivations of philosophical enrichment to material gain for higher education, and suggests that building in the kinds of introspection he advocates may present a means of promoting multicultural competencies that may be otherwise lacking for many of these students.

In terms of local outreach, Cooley, DuBord, and Ledebor describe a community engagement project in which students of Spanish spent time at a YWCA with a number of local immigrants and refugees. They expand the concept of CLAC beyond the traditional language classroom/program, beyond university structure, and into the community in the form of service learning. While not overtly asking students to engage with academic content in a language other than English, the authors demonstrate how the project conforms to basic CLAC principles of engagement and reflection: students were required to practice intercultural communication skills, which were coordinated with an intentional critical reflective piece in which they used their language skills to introspect about their experiences. Through these connections between experience and learning students were able to critically analyze cultures, gaining the ability to negotiate their linguistic repertoires across varying contexts. The authors thus conclude that perhaps CLAC should also include a “Community” component.

A similar community component lies at the heart of a revised Adolescent Psychology course at Stockton University. Kaite Yang reports that incorporating CLAC approaches has improved her instruction, as it has given her students the opportunity to experience identity development, not just study about it. In her Adolescent Psychology (AP) course she has AP students work with international students in order to develop intercultural competencies. The motivation for including this strategy derives from concerns across the field of psychology that students—who in the future will be working with many individuals of diverse cultural and linguistic backgrounds—do not often have opportunities to develop such skills during their degree programs. Through a variety of assignments, students in the AP course connect theory to real life, with a cross-cultural focus. Students research how adolescent development is viewed in a variety of cultural contexts. They perform an intergenerational interview about adolescent experiences, research adolescent issues in other cultures as reported in the media, receive training in intercultural communication skills and then engage in a controlled way with

international students on campus about their perspectives on adolescent development and how adolescents are viewed in their cultures. While not addressing the Language component of CLAC, the project nonetheless emphasizes intercultural awareness and, as in the Cooley and Estabrook projects, collaborates with either non-native learners of English or with other disciplinary programs on campus.

In a similar vein, Krebs' meta-analysis of studies that explore innovative classroom practices that aim to incorporate international students' knowledges, languages, and cultures demonstrates that there is a widespread lack of meaningful communication between domestic students and international students. Out of this need have arisen some responses that are designed to promote Internationalization of Pedagogy (IoP) and Internationalization of the Curriculum (IoC). Krebs distills three main "promising practices" (p. 171) from her analysis: heterogeneous grouping of students of diverse backgrounds with abundant opportunities for interaction, having students complete collaborative projects in diverse groupings, and scaffolding a balance between task completion and the need for extended time to negotiate multilingual/multicultural interactions. While not a conventional implementation of CLAC, the piece points to the advantages of translanguaging, i.e., using every language at one's disposal in deepening the learners' understanding of the subject matter. In addition it broadens the scope of CLAC to include and address linguistic and cultural resources of international students looking toward better integration of international students in CLAC.

Tim Craker's essay explores the Association of American Colleges and Universities' (AAC&U) VALUE rubric for Global Learning, and proposes inclusion of linguistic elements and incorporation of reflection on one's own perspectives as one begins to articulate the perspectives of others. Rather than persisting in a treatment of culture as something to explain and as a product of nation-states, he proposes an interculturality perspective that is more inclusive and less reductionist. He also adds rubrics that relate to language, both in terms of how we experience the world through translation and how language itself is affected through inter-language and intercultural contact. He sees CLAC within the framework of general education and examines the VALUE rubrics in the light of an institution that has less direct support for language learning and that serves primarily "non-traditional," post-secondary students and working adults. Conceiving of identities relative to a dynamic conglomerate of "inter-multi-post-

sub-supra-trans-national world of nation-states,” (p. 192), the author’s revised version of the AAC&U’s rubrics embodies the notion that an education designed for global citizenship must give students tools to negotiate complex linguistic and sociocultural possibilities, i.e., the ability to dynamically interpret and respond to concepts and interactions in terms of each other, within a fluid landscape.

Together, the pieces in this first published CLAC Conference proceedings volume represent a milestone for CLAC. They both articulate several specific, concrete permutations of principles and practices in CLAC, and also push the boundaries of how CLAC has been defined to date. Furthermore, many of the pieces point to the need for further research in CLAC. More study is needed to document what, if any, practical/behavioral (beyond perceptual) transformations CLAC may help students to achieve (Pavlovich, Reisinger). Expanding contexts of CLAC also need further research, from exploring connections to community (Cooley et al.) to philosophical and evaluative components (Craker) to participants (Krebs, Stein-Smith) and pedagogies (Estabrook, Yang).

We hope that this volume provides a jumping off point, a foundation, from which to develop CLAC both in ways that have been articulated here, as well as in ways that perhaps none of us can yet articulate or even anticipate.

A CLAC Framework

Caleb Zilmer, University of Minnesota

What is CLAC?

Cultures and Languages Across the Curriculum (CLAC) has been broadly described as Language-Based Content Instruction (Straight, 1997). It is differentiated from Content-Based Language Instruction (CBI) in that, with CLAC, content is the primary driver, and languages provide additional/supplemental benefits and/or are the vehicle by which discipline-specific curricular goals, standards, or benchmarks are accomplished. Transformational multicultural awareness is also a key component of CLAC programs. Diana Davies, in her CLAC Manifesto, said of culture and language,

CLAC practitioners believe that language use can't be truly meaningful unless it is informed by an awareness of culture. To speak of the meaningful use of language, then, always implies the use of language within an authentic cultural context. The reverse is also true. For this reason, the “C” and the “L” are always linked together in CLAC (2011).

Though CLAC programs incorporate second languages and cultures to different degrees and in different ways in discipline area studies, they are aligned along the axes of integration of content, language and culture.

These broad descriptions allow for a wide variety of programs that can be identified as CLAC. What they all have in common, however, is that the second language (L2) (or several L2s, depending on the model, the student population, and the faculty and staff involved) and multicultural perspectives serve as important components to the learning in the content area. In many ways, the linguistic and cultural elements give access to the content area learning. Content and Language Integrated Learning (CLIL)—a similar approach to CLAC which is prevalent in Europe—maintains as a fundamental tenet that “language functions as a tool that enables and fosters the knowledge structuring process” (Ramirez & Serra, 2003, as cited in Coyle, 2008, p. 102). Those implementing CLAC believe that the meaningful application and/or incorporation of languages as a way of accessing content in a discipline is a crucial component in developing “...critical thinking skills and [enhancing students’] translingual and transcultural competence...”

Selected Papers from the 2016 CLAC Conference | 9

(CLAC Consortium, 2010). CLAC is committed to the concept that inclusion of other languages and cultures in content area studies provides access to knowledge, skills, and cognition that are not available by any other means. CLAC is content area learning that is accessed through the inextricable combination of language, culture, and cognition.

The most essential facet to conceiving of CLAC in this way is that there is a commitment to the philosophy that disciplinary content is learned and understood through languages and cultures in a way that monolingual disciplinary studies cannot accomplish (Coyle, 2008).

Though there are many potential applications of this philosophy, what they all have in common is that inclusion of languages and cultures is at the service of content instruction, and plays a crucial role in the development of multicultural sensitivity and critical thinking skills.

CLAC Models

The wide variety of CLAC approaches can be thought of as a continuum of second language and cultural inclusion. Several models for CLAC exist and, though many institutions include a number of CLAC models, which often overlap one another in descriptive terms and by what components of CLAC they incorporate, six main models have been identified (Davies, n.d.). A description of each follows, in order of degree of incorporation of L2 and cultural components, from most to least:

Dual Degree

In CLAC dual degree programs, students receive two degrees: one in a content area and one in a foreign language. Such programs may contain all or some of the following components: content area courses taught entirely in the target language, study abroad programs and internships abroad in placements in which the foreign language is used to accomplish area specific work. An exemplar dual degree program is the University of Rhode Island's International Engineering Program.

Immersion

Similarly to dual degree programs, CLAC immersion approaches consist of courses taught entirely in the target language. The primary difference is that there are either insufficient immersion course offerings for dual degree completion or they have not been articulated in a programmatic way at the particular institution. Institutions with such programs include

Gettysburg College, which offers an economics course, in the economics department, in Spanish; the University of North Carolina at Chapel Hill, which offers some business courses entirely in Spanish; and the University of Utah, which offers several sociology, communications and history courses in a variety of languages. Some Content-Based Language Instruction (CBI) courses may fit within this category as well, so long as the content learning is the primary goal, or at least as much of a focus as the foreign language.

Linked

Linked CLAC programs are those that have courses that are either team-taught by a content area faculty specialist and a member of the foreign language faculty or parallel courses in the content area and in the foreign language department. An example of the first type is University of Connecticut's Linkage Through Language program, in which students take a content area course in English and an additional one credit course in the foreign language that is co-taught by the content area faculty and a member of the foreign language faculty. An example of the second type is Skidmore College's Languages Across the Curriculum program in which students who take a course in, for example, the anthropology department, can then pair that course with a one or two credit option (intermediate or advanced) in the foreign language department. As for the team taught CLAC option, though the concept has been articulated, programs implementing this approach have not been identified.

Modularized

One of the more commonly implemented CLAC models is the modularized approach. These strategies often incorporate a "trailer" course in which students access additional materials in the foreign language and discuss them in the target language, such as in the case of the University of Utah's L2TReC program. Another approach within this model is a similar discussion session in the target language of core course materials from the content area class, differentiated from the first type only in that the materials discussed are the regular course materials, not additional readings or assignments. St. Olaf College incorporates this model.

Infused

The infused model of CLAC often incorporates one or both of the following: extra/substitute assignments in the foreign language and/or additional discussion sessions or study groups in the

target language led by faculty or graduate students who are experts in the discipline. At Binghamton University, for example, Language Resource Specialists (graduate students with linguistic background in the target language and expertise in the content area) work with students to complete the extra assignments in the target language. Often, such infused programs will award a language proficiency certification of some sort on the transcript or on the diploma, as opposed to awarding foreign language credits. This appears to be the primary differentiating factor from the modularized approach.

Empowered/Independent Study

The empowered or independent study model of CLAC is very similar in many regards to the infused and modularized models. Indeed, there is some variation, overlap and difference in how different sources describe these models and use these terms. The general consensus, however, seems to be that the empowered or independent study model is typified by extra or substitutive course work done outside of class in the target language. One example could be a research project conducted in the language, such as in the case of Wittenberg University, which offers this credit-bearing option for every single course offered at the university.

Summary and Conclusion

This working definition and framework of Cultures and Languages Across the Curriculum is undergirded by the philosophy that “cross-cultural and multilingual inquiry leads to a more complete learning experience and provides a basis for comparative understanding unavailable when students and faculty are limited to the use of resources in only one language” (Consortium for Languages Across the Curriculum, 2000, p. 279). The models that have been articulated here align to these principles, and it is expected that other models either already exist or will be developed that are similarly aligned.

What’s more, the framework presented here should not be considered as final, but rather a point from which further discussion may continue. Indeed, it has already been noted that this framework may present the notion that the models are discrete, whereas the reality in many institutions is that aspects of many of these models are present, but perhaps not a single model is being implemented in its entirety (Stephen Straight and Suronda Gonzalez, personal communication). Thus, one direction for continued discussion in defining and researching

CLAC might be to explore its dynamic nature. What all permutations of CLAC have in common, however, is that they are committed to the integration of language, culture, and content knowledge.

References

- Center for Advanced Research on Language Acquisition. (n.d.). *Content Based Language Teaching with Technology*. Retrieved from <http://www.carla.umn.edu/cobaltd/index.html>
- Consortium for Languages Across the Curriculum. (2000). Languages across the curriculum: A declaration of principles and practices [Appendix]. In M.-R. Kecht & K. Von Hammerstein (Eds.), *Languages across the curriculum: Interdisciplinary structures and internationalized education*. (pp. 279-284). Columbus: The Ohio State University, National East Asian Languages Resource Center at the University of Ohio.
- Coyle, D. (2008). CLIL: A pedagogical approach from the European perspective. In N. Van Deusen-Scholl & N. H. Hornberger (Eds.), *Encyclopedia of language and education* (2 ed., Vol. 4, pp. 97–112). Berlin, Germany: Springer-Verlag.
- Davies, D. (2011). *CLAC statement of principles (A CLAC manifesto)*. Retrieved from <https://clacdiscussion.wordpress.com/2011/02/10/clac-statement-of-principles-a-clac-manifesto/>
- Davies, D. (n.d.). *How does CLAC work?* Retrieved from <http://clacconsortium.files.wordpress.com/2010/02/how-does-clac-work.pptx>
- Gettysburg College. (2015). Cultures and languages across the curriculum. Retrieved from <http://www.gettysburg.edu/about/offices/provost/clic/culturesandlanguages/index.dot>
- Grabe, W. & Stoller, F. (1997). Content-Based Instruction: Research Foundations. Retrieved from http://carla.umn.edu/cobaltd/modules/principles/grabe_stoller1997/READING1/foundation.htm
- Kinsella, T. (2012). *CLAC in a Nutshell*. Retrieved from <http://www.carla.umn.edu/conferences/past/clac/videos.html>.
- Skidmore College. (n.d.). *Languages Across the Curriculum*. Retrieved from <http://languages.uconn.edu/programs/ltl/>
- State University of New York at Binghamton. (2015). *Languages across the Curriculum (LxC)*. Retrieved from <http://www.binghamton.edu/oip/lxc/>
- Snow, M. A., Met, M. & Genesee, F. (1989). A conceptual framework for the integration of language and content in second/foreign language instruction. *TESOL Quarterly*, 23(2), 201-217.
- St. Olaf College. (n.d.). *Foreign Languages Across the Curriculum*. Retrieved from <http://wp.stolaf.edu/flac/>
- Straight, H. S. (1997). Language-based content instruction. In S. B. Stryker & B. L. Leaver (Eds.) *Content-based instruction in foreign language education: Models and methods*. (pp. 239-260). Washington, D.C.: Georgetown University Press.
- University of Connecticut. (n.d.). *Linkage Through Language*. Retrieved from <http://languages.uconn.edu/programs/ltl/>

- The University of North Carolina at Chapel Hill. (n.d.). *Languages Across the Curriculum*. Retrieved from <http://isa.unc.edu/language-programs/language-across-the-curriculum/>
- University of Rhode Island. (n.d.). *Why Participate in the International Engineering Program?* Retrieved from <http://web.uri.edu/iep/about/>
- The University of Utah. (n.d.). *Cultures and Languages Across the Curriculum*. Retrieved from <http://l2trec.utah.edu/language-services/clac.php>
- Wittenberg University. (n.d.). *Department of World Languages and Cultures*. Retrieved from <http://www.wittenberg.edu/academics/lang.html>

Chapter One

Measuring the Impact of Cultures and Languages Across the Curriculum: New Research Directions

Deborah S. Reisinger, Duke University

With the continuing decline in the numbers of students learning foreign languages in the United States, CLAC can provide an avenue to maintaining the value of languages within the undergraduate curriculum. A case study of two types of CLAC options at Duke University shows that students appreciate the opportunity to use a second language within an academic context, many of whom are not language majors. Faculty also value an increased focus on pedagogy provided by the opportunity to incorporate CLAC and appreciate the emphasis on both linguistic and multicultural competencies in the program. The case study points to transformed cultural sensitivity among student participants, renewed and expanded interests among faculty, importance of providing practical and academic application of a second language, and the importance of language and culture to the institution.

Cultures and Languages Across the Curriculum (CLAC) programs have existed in U.S. institutions of higher education since the late 1980s. First termed FLAC (Foreign Languages Across the Curriculum), and later renamed LAC (Languages Across the Curriculum), the purpose of these programs was to give students with a minimum level of proficiency the opportunity to use their skills outside of conventional contexts. Today's programs, now generally grouped under the designation of "CLAC" to reflect a renewed emphasis on Culture, share these same goals, and are designed to offer students "multiple opportunities to apply their knowledge of languages in a variety of curricular contexts, not just within the traditional language classroom" (Zilmer, 2018).

CLAC's success in the United States can be measured in part by the existence of several programs. The University of Minnesota (1990), the State University of New York at Binghamton (1991), Baldwin-Wallace College (1993), Trinity University (1993), and the University of North Carolina at Chapel Hill (1996) established programs that share several key characteristics: a championing faculty member or program advisor, a relatively consistent funding model that affords long-term planning, and a supportive university structure. These flagship programs were

among the founding members of the CLAC Consortium, are frequent hosts of CLAC conferences, and serve as models for other programs around the country.

CLAC programs have also grown considerably in recent years. According to the Consortium web site, there are more than 24 institutional members. Approximately one-half of this membership consists of programs that have been in existence for over 10 years (Auburn University, Drake University, Oberlin College, the University of Richmond, Skidmore University). The remaining colleges and universities have established programs since 2010 (University of Utah 2013, Michigan State University 2013, Gettysburg College 2013, Duke University 2014, Cornell University 2015, University of Denver 2015). Additional universities have CLAC programs, but are not currently consortium members (Brown University, Colgate University, St. Olaf College).

This growing number of programs points plainly to increasing national interest in CLAC. Interest may be attributed to declining language enrollments nationally (a 9.2% decline according to 2018 MLA reports), and to the discontinuation of degree programs in world languages (French at Southern Maine; French, Italian, and Classics at SUNY Albany; German and Latin at Concordia College; German at the University of Nevada). Similarly, CLAC's growth dovetails with the MLA's oft-cited 2007 report that called for a shift in the practices of teaching languages in post-secondary institutions. In its recommendations for attracting students from outside traditional fields, for instance, the report cites CLAC directly, suggesting that "a credit-bearing discussion module taught in the target language can be added with the support of programs such as foreign languages across the curriculum" (MLA, 2007, p. 239). CLAC programs offer an attractive addition to traditional programs, rounding out existing programs, attracting new students, and creating important bridges between languages and other disciplines.

Despite this evidence, CLAC's relative success is nonetheless difficult to assess, and cannot be measured by the sheer number of programs alone. While its sister programs in Europe—CLIL (Content and Language Integrated Learning) and MLAC (Modern Languages Across the Curriculum)—have devoted considerable research efforts to develop an articulated pedagogy (Lin 2016), similar efforts have not been replicated in the United States, nor have these findings been incorporated in meaningful ways. In fact, when we consider the age of CLAC, there is relatively little research on U.S. CLAC programs (Byrnes, 2000; Klee, 2009; Bettencourt,

2011). We might hypothesize that this is due to the nature of many CLAC programs, which are run on relatively small budgets, and by a number of different players whose job duties may not lend themselves to publishing in CLAC (tenured faculty in other specialized disciplines, non tenure-track faculty who may not have publishing demands, and administrators who write grant proposals rather than peer-reviewed articles).

In this way, CLAC is not unlike other, younger fields such as Languages for Specific Purposes, where the bulk of scholarly work tends to center on pedagogy and practice (Lafford, Abbott, & Lear, 2014). Early CLAC publications, for instance, focused on creating a rationale for CLAC programming (Klee, 1996; Straight, 1990) and on designing courses and developing programs (Allen, Anderson, & Narváez, 1992). A number of authors have shown that CLAC provides a useful model for internationalizing the post-secondary curriculum (Bettencourt, 2011; Klee, 2009; Reisinger, Clifford, Deardorf, & Whetten, 2015). Plough's recent work takes up the importance of internationalization, further suggesting that, "situating CLAC programs within a theory of learning will strengthen research, promote cross-institutional collaboration, and lead to program improvement and possibly the growth of CLAC programs nationally" (2016, p. 46). As Plough rightly suggests, no program can reach its full potential without a strong research base.

Another important factor in measuring a program's impact—and ultimately its adoption, growth and sustainability—is evidence of that impact. Depending on the program, that evidence might include programmatic goals, enrollment targets, student learning outcomes, or faculty engagement. To date, there have been no scholarly articles that evaluate and assess these factors within existing CLAC programs. Data is virtually absent from CLAC research, with researchers relying on anecdotal evidence to support their claims. More than one researcher has noted this absence. As Bettencourt writes, "Aside from data on student experiences from the Saint Olaf College website, scholarship on LAC programs sheds little light on the impact on students. Specifically, there seems to be a lack of insight into students' perceived benefits from having participated in a LAC program" (2011, p. 57). In order to sustain and develop programs, however, this step is crucial, particularly given competitive funding cycles that rely increasingly on assessment and measurement.

The next section endeavors to respond to this gap by detailing a case study from Duke University in the Southeastern United States. Duke implemented a pilot CLAC program in 2012,

which was followed by a formalized initiative in 2014, thus offering a broad assessment of a recent CLAC initiative. After explaining the context for the program, its two-tiered model, and its overarching goals, the article turns to examine the program's outcomes, ultimately detailing four primary takeaways from the program's first four years.

Conceptualizing CLAC

The CLAC program at Duke University grew organically out of conversations between faculty members in Global Health and in Romance Studies. Professors in both disciplines noted a number of shared students in their courses (e.g., French majors completing healthcare-related research projects in Senegal), as well as overlapping interests (cultural competency, social entrepreneurship). Global Health faculty and administrators were sending students on a number of research projects abroad, and in post-program student surveys, they noted that students consistently cited the importance of language study to their project's success. On numerous surveys, students pointed to the importance of knowing another language: "Learn as much of the local language as you can." One student shared the following advice: "For those looking to travel abroad, I would encourage those already with a foreign language to use this skill to their advantage as it would have made my trip much more productive and would have eased the culture shock." Those who went abroad with solid language skills reported a greater satisfaction in their experiences. As one student wrote, "Every time I spoke Hindi, locals were so surprised and immediately gained respect for me. Even though I had a translator with me, there is no better feeling than being able to communicate in someone's language when you're in their country and their home." Another student shared that "Community members were thrilled when we could use some Swahili to speak with them, and our most rewarding moments came from deeper conversations that started with a bit of Swahili." In addition to this student feedback, Global Health faculty also shared stories of failed global health interventions due to errors in communication, often tied directly to language. These costly errors set projects back not only temporally and financially, but they also resulted in a loss of trust, thus damaging intercultural relationships.

Romance Studies faculty shared different concerns. Their own enrollments were declining slightly at upper levels (400 and above), reflecting national trends. They also noticed a shift in

the career interests of their students, who expressed interest in working in NGOs and non-profits, as well as international diplomacy and healthcare. When administrators looked at their students' second majors, they noted that a significant percentage were double majoring in biology, global health, public policy, and economics.

Thus began a two-year experiment in which the Duke Global Health Institute offered half-credit content-based courses in a number of world languages (courses at Duke University receive one credit for classes that meet three hours per week). Courses were offered in French and Spanish each semester, with course content aligned loosely with the Introduction to Global Health course. Students focused primarily on case studies in maternal and child health, infectious disease, and public health disparities in Latin America (Spanish) and West Africa (French). Throughout the two years of the pilot, faculty also convened a number of university-wide discussions on CLAC programming, and on the role of language and culture in public health. These meetings were intended to make faculty aware of CLAC pedagogy and to facilitate more interaction among faculty with intersecting interests.¹

After a successful pilot—based primarily on healthy course enrollments and positive student evaluations—the dean's office agreed to fund a four-year initiative that would cover the costs of five CLAC courses per year.² A faculty member was appointed as director, and was charged with course development, hiring, and assessment, among other administrative duties.

A CLAC Initiative

The CLAC initiative at Duke University was deliberately designed to reflect the university's strategic plan for comprehensive internationalization, its commitment to community development, and its particular campus culture. The director outlined four characteristics that would define the program: real-world applications, language development, meaningful community engagement, and critical reflection. Promotional materials outlined that in all CLAC courses, students will :

1. Explore culturally-specific solutions to real-world issues

¹ For a more detailed overview of this initial pilot, please see Reisinger et al. (2015).

² Funds were allocated solely for the teaching of the courses, with payment based on the funding model for CLAC courses at a neighboring institution, UNC-Chapel Hill. There was no additional compensation for directorship or monies allocated to media, course development, or other support.

2. Develop discourse competence for subject-specific use
3. Engage meaningfully with local and global populations
4. Reflect critically about how language and culture impact worldview

In other words, CLAC courses aim to engage students in significant, rigorous community-engaged learning opportunities that allow students to build linguistic and cultural competence. As the Director of the Franklin Humanities Institute at Duke University writes, “CLAC initiatives are flourishing in elite educational institutions across the country. What makes CLAC at Duke unique is its specific intellectual focus on cultural competency in contexts of healthcare, immigration, and even digital literacy” (Deborah Jenson, personal communication, October 3, 2016). In this way, the CLAC initiative was designed to match the unique and particular needs of its institution, its faculty, and its students.

CLAC Structure

The CLAC landscape at Duke University includes both linked and modularized courses.³ Linked courses are lecture courses with discussion sections in English and in other world languages. One such class is Soccer Politics, which offers a 75-minute lecture in English on Tuesdays; course enrollment in spring 2016 included 87 students. On Thursdays, multiple discussion sections meet in a number of world languages for 75 minutes. In the spring of 2016, French, German, Portuguese, and Spanish sections were offered, as well as two additional discussion sections in English. While students in the language sections read many of the same texts as the English section (often in published translation), they also studied a number of unique readings and films produced in the L2. They did not receive additional credit for participating in a language section.

Modularized, or free-standing, courses meet weekly for 75 minutes and are pass/fail. Students receive an additional half-credit for these courses. These CLAC courses, which make up the majority of the offerings in the initiative, are housed outside of the humanities, in schools with priority research sites abroad; these include the Global Health Institute, the School of Public Policy, and the School of the Environment. All courses are cross-listed in language departments,

³ Please see CLAC definitions in Zilmer (2018) for further information on additional models.

so students may choose to receive credit in the department of their choice (e.g. in Global Health, or in Arabic). While these courses are not attached to large lecture courses in an official way, and any student with a minimum of four semesters of language study can enroll, the course content is intentionally aligned with introductory courses in the field, or core discipline. For example, the CLAC course in Environmental Studies in Spanish covers many of the same topics as the introductory course in English covers, including environmental regulation, deforestation, pollution, city planning, and clean air. It is distinct, however, in that each of these topics is presented as a case study from a Latin American region, from the perspective of local communities.

By bridging world language departments with disciplines like environmental studies in this way, CLAC courses give students access to authentic linguistic and cultural content in the target language. This helps to internationalize and enrich “neutral” disciplines such as science by exploring key issues from local and indigenous voices. For this reason, Duke University CLAC courses are all titled “Voices in [the Environment] [Global Health] [Public Policy].” This title also serves as a constant reminder to both faculty and students that CLAC’s goal is to listen to and to value the perspectives of language communities, rather than speaking for them (Alcoff, 1991). This means that the texts selected for CLAC courses should be produced by and within those communities whenever possible.

To date, Duke University’s CLAC Initiative has offered eight languages, including Arabic, French, German, Hindi, Mandarin, Portuguese, Spanish, and Swahili. CLAC sections have been taught by graduate students, post-doc students, non-regular rank faculty, and regular rank faculty from both language programs and core content disciplines. The following examples give a sense of the scope of these courses, their flexibility in responding to real-world issues, and the ways in which they incorporate community outreach.

- *Voices in Global Health*: Arabic focuses on the medical side of global health. In addition to learning about health care practices in Morocco and Jordan, students interact with local healthcare practitioners who are native speakers of Arabic. These professionals share with students how cultural differences impact healthcare disparities. Students also have the opportunity to shadow interpreters at the university hospital to see firsthand the important role of interpretation in doctor-patient interactions.

- *Voices in Global Health*: Mandarin explores healthcare beliefs and practices in contemporary China. Case studies explore the former one-child policy, approaches to air pollution, and traditional medicinal practices. Students also meet with local Chinese practitioners to learn about traditional medicine. Recent projects have included public service announcements for Mandarin language communities and poster presentations on the history of Chinese medicine.
- *Voices in Global Health*: French has a more significant community component and is tagged as a service-learning course. Students study refugee resettlement in France, Canada, and the United States, and work with local Central African families who have recently moved to their town. Through in-home visits, they practice French, learning about health disparities first hand. In the past two years, the class has implemented a number of interventions that include promoting digital literacy through computer donations and training, surveying community access to healthcare, and tutoring ESL.
- *Voices in Public Policy*: Spanish focuses on current policy issues facing local Latino populations. In the fall of 2016, this course centered on the role of Latinos in the U.S. election cycle. Students watched the presidential debates in Latino community centers, attended presentations by local political organizations, and become actors in the political system themselves, acting as non-partisan poll monitors in Spanish-speaking communities. At these critical intersections, students learned that undocumented immigrants are politically engaged and that the Latino vote is more complex and even divided than they had originally assumed.

The “voices” we listen to in these courses also include those of students. CLAC’s explicit emphasis on real-life issues and discourse competence attracts students who wish to use their language skills in their professional life. Language majors at Duke University are most often second majors, and CLAC courses capitalize on these connections, offering natural bridges to a variety of disciplines in the social sciences. Equally important, the focus on interdisciplinary content taught in a language other than English appeals to increasing numbers of heritage speakers and international students. Many CLAC courses mix native speakers with L2 learners, providing an opportunity for mutual learning through shared experience. This broad appeal makes CLAC an especially attractive option for departments seeking to meet the increasingly diverse needs of its students.

Rationale

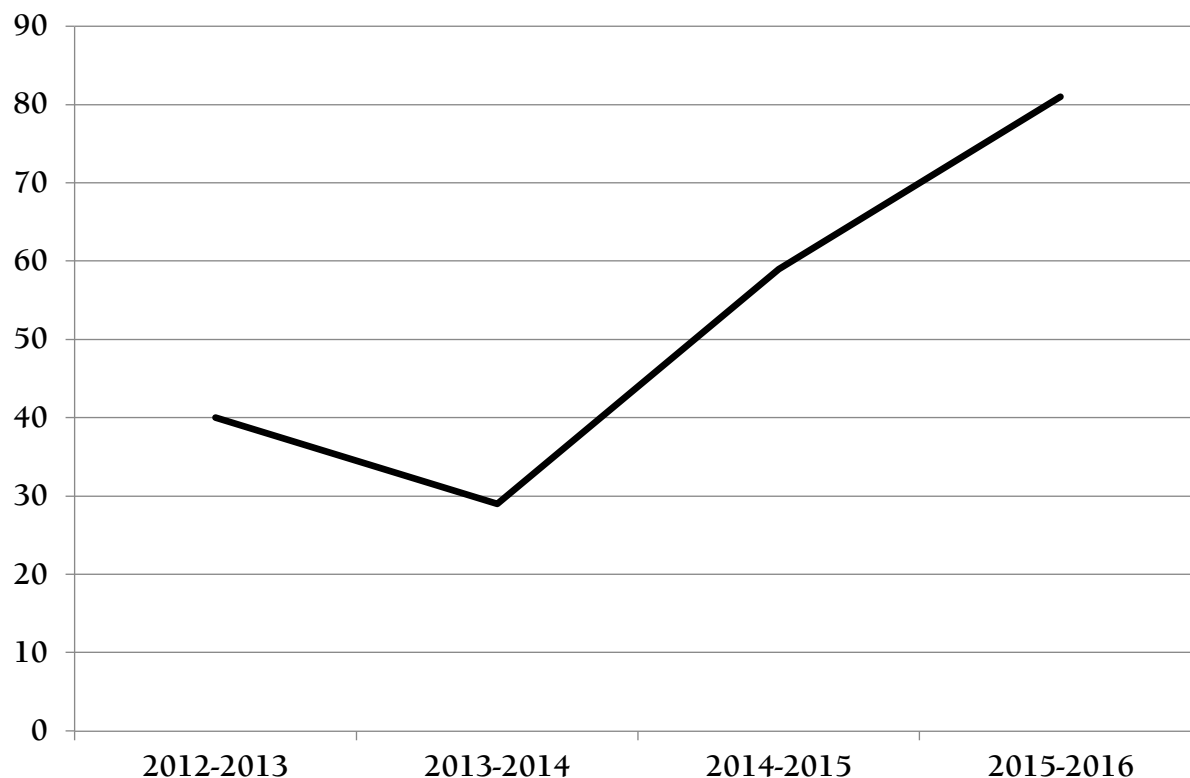
In order to move forward as a disciplinary practice, CLAC programs must begin to implement researched-based assessments, and to publish these findings. Research into program outcomes and student learning will improve the program, add to the rigor of our work, and help improve

student learning. Assessment is important, then, not just as an obligatory, if somewhat tedious, step to seek renewed programmatic funding, but as a way to improve CLAC practices. Outcomes can inform the design and implementation of future courses, and help stimulate important changes in program assessment and organization.

The following section outlines assessment measures undertaken during the third year of Duke University’s CLAC initiative. Results are presented as a case study of how one program chose to self-evaluate, while offering compelling evidence of how CLAC engages faculty and students in in a myriad of ways.

CLAC Enrollment

A total of 209 students took CLAC courses at Duke University from Fall 2012–Spring 2016; these include 69 students from the CLAC pilot (2012–2014), and 140 students from the first two years of the initiative (courses offered from 2014–2016). The following graphic illustrates the student enrollment patterns:



In 2012–13, there were seven courses offered, whereas in 2013–14 there were four; this difference was due to a lack of funding that led to hiring constraints. The dip in enrollment between these two years thus reflects fewer course offerings rather than lack of student interest. From 2014 to 2016, enrollment growth likewise represents the addition of new courses. In 2015, for instance, Soccer Politics offered CLAC sections in two languages (French and Spanish), while in 2016, it offered four (French, German, Portuguese, Spanish).⁴ Based on per-course enrollments and sections offered, we conclude that when courses are offered, they will fill, so enrollment is dependent on availability.

Research Methods

Beginning with the CLAC pilot program (Fall 2012), students who enrolled in CLAC modularized (free-standing) courses were administered a series of pre- and post-course surveys. Researchers gathered 201 total responses from their survey of Duke University undergraduate and graduate students enrolled in CLAC courses. These included 104 pre-semester survey responses and 97 post-semester survey responses. Not all students took both pre- and post-surveys.

The 10-question Qualtrix survey contained primarily quantitative data (closed-ended questions such as year, major and minor, language background, and whether or not they have participated in a global immersive experience). It also asked three open-ended survey questions that gathered qualitative information aimed to assess student learning outcomes. Questions asked students to identify any changes in their perception of the target culture, if and how the class shaped their understanding of disciplinary content, and whether or not students experienced a cultural “breakthrough” or “breakdown” over the course of the semester.⁵ Questions were developed in consultation with intercultural expert Darla Deardorff, in an effort to evaluate student gains in areas of intercultural competence, as defined by Byram (1997) (see

⁴ While dean’s funding covered five courses per year, the German Department and the Department of Romance Studies offered matching funds to offer additional CLAC courses (in German and Portuguese, respectively). additional course was funded through a Title VI grant from the Center for Latin and Caribbean Studies.

⁵ Because surveyors wanted to focus on students’ gains in areas of cultural competency, the survey did not address outcomes related to L2 acquisition. To determine gains in language acquisition and production, a future survey could include a question about student perceptions of language gains; a more robust evaluation would administer pre and post semester oral proficiency interviews.

Appendix A for questionnaire). Raw data from the surveys was shared with social scientists at Duke University's Social Science Research Institute, who imported data into NVivo 10, a qualitative data analysis software, and coded to nodes (themes) using an inductive coding scheme (coding to nodes as themes emerged).

In addition to collecting student data, the initiative held focus groups with small groups of faculty and also reached out directly to faculty teaching CLAC courses, asking them to informally share feedback about their experience via email. Key administrators were also invited to share feedback through the same mechanism. Of the ten persons contacted, eight responded.

Outcomes

Based on independent reports submitted by the Social Sciences Research Institute at Duke University, researchers concluded that there were four primary takeaways for the initiative.

1. Language and Culture Matter Across the Institution

Importantly, they matter not only to faculty teaching in language and culture programs, but also to stakeholders across campus, particularly those who are working in international settings. This finding is significant because it runs counter to assumed notions: the current political climate devalues language study, with underfunded departments positioned to defend rather than promote and celebrate their work. Internationalization efforts at many campuses do not include language requirements either. For these reasons, this finding is significant, as it shows interest in—and even commitment to—maintaining language learning opportunities across campus. As one Global Health faculty member wrote, “In equipping Global Health students to work effectively, training in language and cultural competence are crucial, as are the ability to discuss health-related issues in the language of the population with whom students will work. The CLAC initiative has become a fundamental part of our program” (David Boyd, personal communication, October 4, 2016). Another faculty member in Global Health and Public Policy shared that,

Much of the global health work needed today requires the learning of new health messages and changing behaviors that can be very personal, such as the way that we eat, sleep, have sex, or visit health care providers. We who have been involved in the Global Health Major have been thrilled to be able to work with the CLAC program. By being able to have students working on health issues in French,

Mandarin, Arabic and other languages and then to be able to bring their unique cultural learning experiences back to their classmates has been wonderful. We have been very impressed with the quality of the work of the students and the end of class products (Kathryn Whetten, personal communication, October 12, 2016).

Other administrators outside of CLAC disciplines echoed their commitment to CLAC programming across campus. According to research scholar Darla Deardorff, director of the Association for International Education Administrators (AIEA) and research scholar at Duke University,

Languages, especially Cultures and Languages across the Curriculum, are integral components of comprehensive internationalization within higher education institutions. Any university serious about preparing global-ready graduates, as well as ensuring a truly internationalized institution, will see the value in supporting and providing opportunities for students to engage in this unparalleled interdisciplinary learning (Darla Deardorff, personal communication, October 9, 2016).

Similarly, the Assistant Vice-Provost for Civic Engagement wrote that students who participate in international programming “benefit greatly from the CLAC program, which helps them to develop the practical language skills that connect their DukeEngage experience to their broader curricular lives at Duke University” (Eric Mlyn, personal communication, October 4, 2016). This quote dovetails with survey findings that show an increased global involvement of CLAC students. At Duke University, approximately 50% of students participate in study away opportunities. According to CLAC surveys, 83% of students who enroll in CLAC courses have participated in immersive global programming, defined as a minimum of four weeks abroad on an approved program; when isolated to graduating seniors, this number is at an impressive 94%. This significant variance from the average Duke student shows that CLAC courses present important opportunities not only to *prepare* students for global programming, but they are especially attractive to students who have returned from a global experience. These students may wish to unpack research or study away experiences, or simply continue to build on language skills developed abroad.

2. Mentoring Matters to Faculty

The second finding aligns with Duke University's goal of increasing mentoring across campus. Pedagogical support means not only training graduate students in effective methodology and current instructional technologies, but supporting junior and senior faculty throughout their experience in the classroom. In post-secondary institutions that lack a center for teaching and learning, CLAC can be especially effective in bridging gaps in faculty development. The faculty member who taught the Soccer Politics class shared the following thoughts:

CLAC has played a critical role in my own pedagogical practice and experimentation at Duke. Working closely with [the CLAC director] and with the support of CLAC (as well as support from the Deans through the Signature Class program), I was able to transform my lecture class Soccer Politics, originally taught in English, into a multi-lingual class with sections taught in French, German, Spanish and Portuguese. Students attend a lecture each week in English, but then do their discussion and writing in the foreign language, working with TAs. CLAC quite literally made this possible, both through financial support and the work of [CLAC director] who mentored the TAs working in the class. The result is a new kind of foreign language education for students at Duke, one that also sustains an interesting dialogue across the sections as different groups of students grapple with different materials (Laurent Dubois, personal communication, October 3, 2016).

This statement comes from a tenured, full professor of History who might otherwise be focused on research or remain comfortable in familiar teaching practices. Through CLAC, however, he has turned his attention to pedagogy, transforming a traditional large lecture class into an international arena.

On the opposite end of the academic spectrum comes testimony from a non-tenure track lecturer in the department of Asian Studies who taught a CLAC course in Global Health and Mandarin for two semesters. She writes,

Teaching CLAC was a great chance for me to explore more creative and innovative strategies and approaches. CLAC made me rethink how to build a student-centered classroom, how to use various type [sic] of authentic materials effectively, and how to help the students to lead the discussion, etc.

CLAC is like a bridge to connect language and other fields. It is a bridge for students to connect the inside classes discussion with the outside classroom community. It is also a bridge for me to extend my reach at Duke University and lead me to a new field (Tianshu He, personal communication, October 7, 2016).

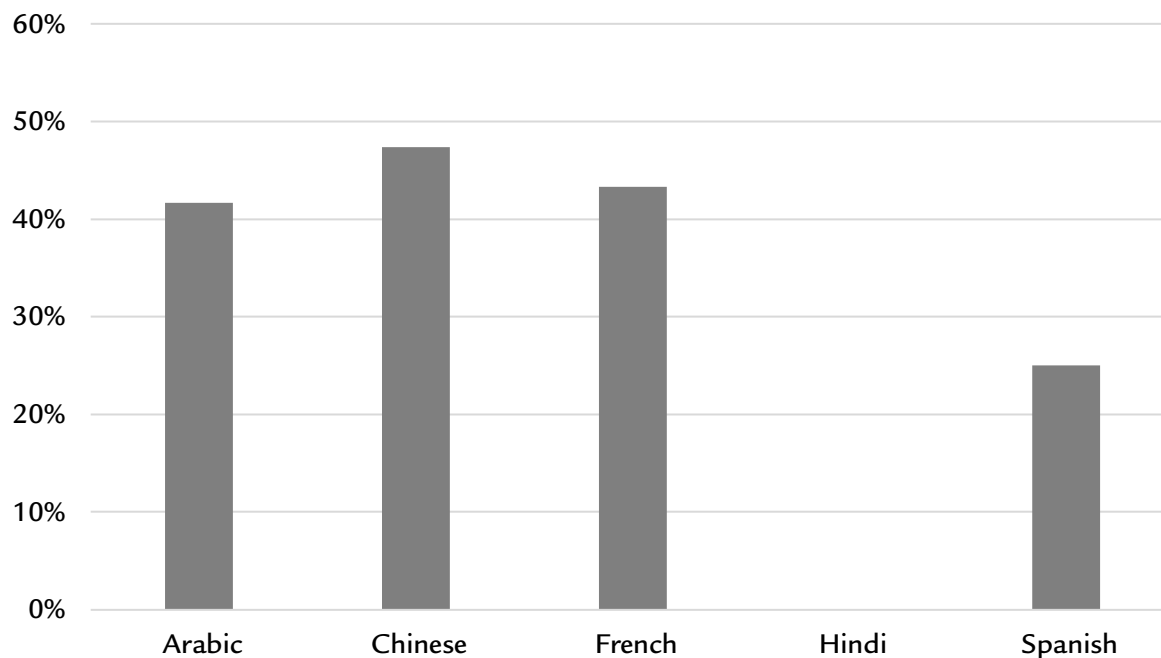
As He attests, CLAC has provided her with an opportunity to renew her teaching skills as she seeks out mentors who work in Mandarin in entirely different disciplines. This opportunity provides crucial professional development for language instructors, but perhaps more importantly, it offers them a way to connect across disciplines. Despite extensive pedagogical training and teaching expertise, many language instructors function in relative microcosms, teaching similar courses year after year with little connection to faculty outside of their departments and to larger university structures. Over time, this can breed staleness in the individual instructor, but ultimately, it is also a loss to the institution, which does not serve its employees nor benefit from their expertise. Other disciplines such as Global Health also benefit from working with CLAC language faculty, effectively enriching multiple parties. The Mandarin section of Global Health worked with an English language course on Chinese Medicine, for instance, to prepare a poster presentation at a university-wide forum. Faculty worked together for several class sessions to pair materials and prepare students. Students in the CLAC course helped translate the posters that students in the other course had uncovered in archival research, and provided informal, on-site interpretation for visitors at the event. This example underscores the ways collaborations between faculty and among students can benefit larger structures.

3. Students Want Opportunities to Use Their Language Skills in Practical Ways

In the vast majority of surveys, students expressed enthusiasm about using their language skills. Said one student, “It is quite easy to talk in English about the things going on in French speaking countries like Senegal and Cote d’Ivoire, but I feel you really get more cultural understanding when you read and talk about them in French. You feel more connected to the history, values, and beliefs and practices of these cultures” (Global Health, French, 2015). Specifically, students cited their work with local language communities, addressing real social issues, as being especially meaningful. This “real-world” use has also helped bring context and meaning to their experiences doing research and service abroad. As another student wrote, “talking with them [undocumented farmworkers] in Spanish, I felt like I was able to better understand their perspective. Speaking Spanish suddenly made sense to me” (Environmental Studies, Spanish 2016).

Examining the academic interests of the students who sign up for CLAC may help explain this interest on “practical” language skills. The following graph indicates the percentage of students who are either majoring or minoring in the language of the CLAC section.

CLAC Students Majoring or Minor in Language Studies



Minoring in a language at Duke University commonly requires 5 courses at the 200 level and above. As this is not an onerous requirement to fulfill, it is notable that fewer than half of CLAC students were minoring (or majoring) in the language of their CLAC section. To date, CLAC courses in Hindi are taken exclusively by heritage speakers, for instance. It is clear that CLAC reaches a different population of students, one that may be taking few, if any, courses in language departments. When paired with student comments about practical language use, we see how CLAC forms a bridge for L2 speakers at the institution.

4. CLAC Builds Intercultural Competencies, Shaping Student Perceptions of Core Disciplines

To look for evidence that a student exhibited gains in intercultural competency, researchers coded the three post-semester survey questions for a shift in perspective. They defined a shift in

perspective as an indication that a student had a new awareness or understanding of a culture through the course. Examples of responses coded to “shift in perspective” include:

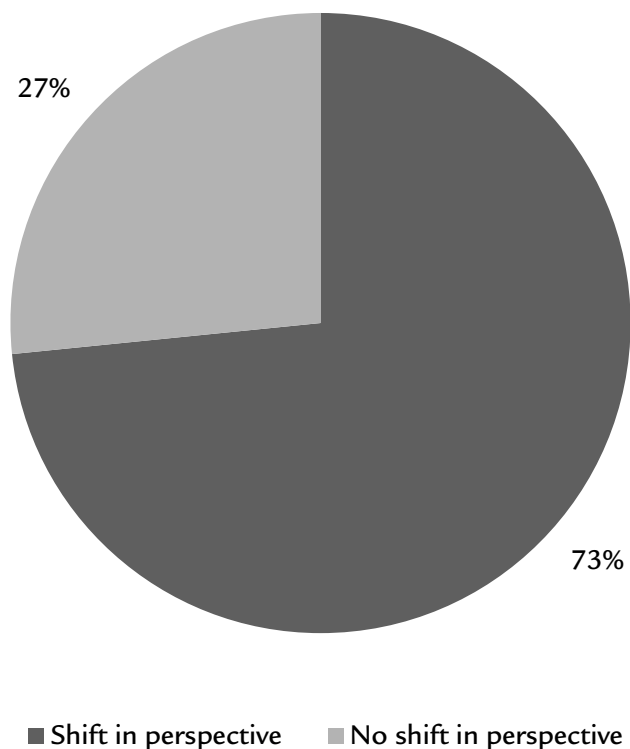
- “Building multiple cultural perspectives definitely impacted my understanding of global health issues because it taught me to think in a deeper way, not just on a surface level as an outsider, but to really try to understand what is going on in different cultures and how we can work through them together” (Global Health, French, December 2012).
- “This class opened my eyes to what it is like to be a refugee. I realized how privileged I am and how complicated the United States can be. Also it felt so great to create a relationship with Zita and her family” (Global Health, French, April 2016).
- “Entering this class, I knew very little about Indian culture. This tutorial gave me nuanced conversations about topics that are difficult in the United States, let alone India. I learned about cultural values and every day life and how humans interact in a different context. Moreover this tutorial showed me through discussions that while human dignity does not change regardless of where you are, the way people treat each other is influenced greatly by cultural context” (Global Health, Hindi, April 2016).
- “By learning about other cultures, I was able to understand the weaknesses and shortcomings of my own. Once I understood this, I realized how important it is to undergo this process” (Global Health, Spanish, April 2014).
- “Building multiple cultural perspectives helped me to see how global health issues are not uniform across the world, and big problems in the developed world may be very different than big problems (as relevant to health) in the developing world. Not only are the crises very different, but the way individuals understand health also differs across culture (as it does across education level etc.)” (Global Health, Arabic, April 2015).

Examples of responses *not* coded to “shift in perspective” include:

- “It helped me have a greater understanding of environmental issues and how they impact different countries and populations in different ways. It was also interesting to have multiple perspectives of our classmates who have traveled or studied in different Latin American countries” (Environmental Studies, Spanish, April 2016).
- “Understanding culture is key to effectively working on global health with different populations” (Global Health, French, December 2012).
- “I really have a face to put to the problems facing refugees” (Global Health, French, April 2016).
- “During one of our group discussions with Chinese guest speakers, we realized that although the Chinese health care system has its flaws, it also has some advantages over the U.S. health care system” (Global Health, Mandarin, April 2016).

A total of 94 respondents answered at least one of the three questions coded for shift in perspective (critical moment, multiple cultural perspectives impact understanding, or language lab deepen understanding). Of those, 69 students were coded as demonstrating a shift in perspective (73% of respondents).

Cultural Competencies Gains Overall

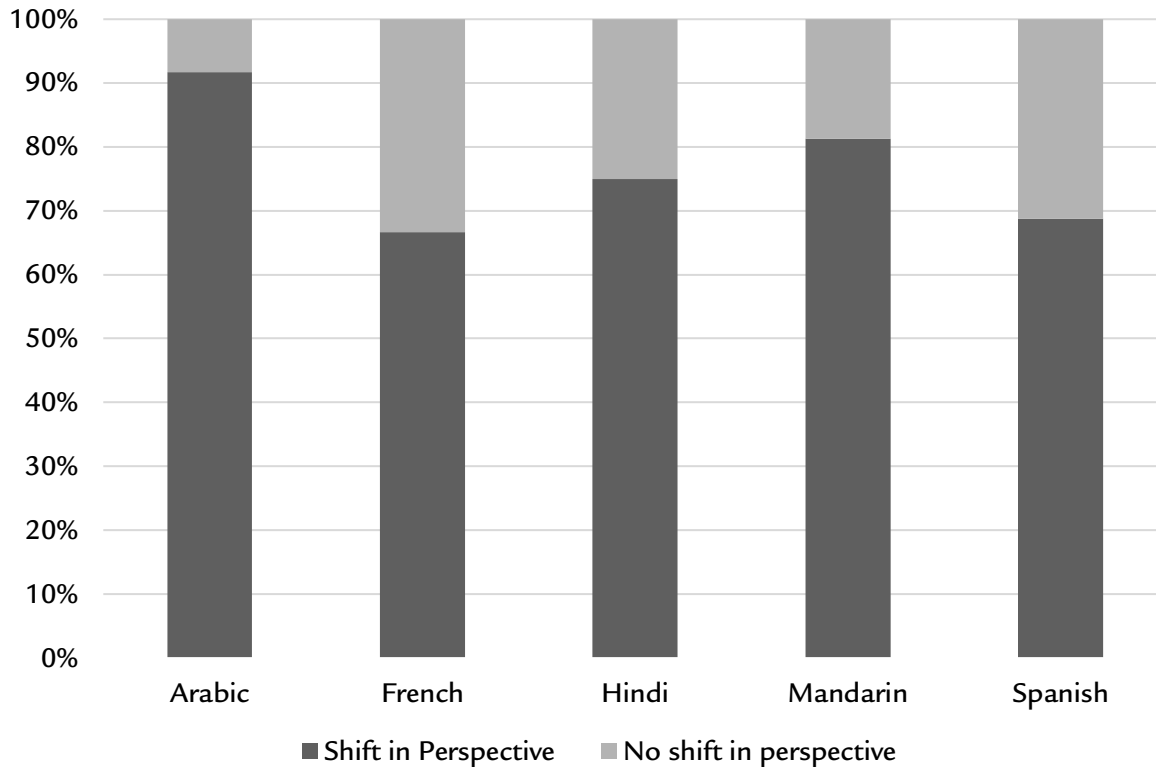


According to this analysis, nearly three quarters of students are able to articulate cognitive gains in intercultural competency. Whether this will translate into actual competency on the ground, in interpersonal interactions on a consistent basis, we cannot be sure. Nonetheless, these outcomes positively show that course outcomes are being met by a majority of students.

The below chart shows the percentage of respondents who were coded as demonstrating a shift in perspective across language sections. The gains were strongest amongst Arabic respondents (92% of students demonstrate a shift in perspective), followed by Mandarin respondents (81% of students). Across all language sections, however, at least two-thirds of

students (minimum 67% of respondents) were coded as having a shift in perspective after taking the course.

Cultural Competencies Gains by Language Section



While it is impossible to determine the exact reason for these distinctions, we may entertain a number of hypotheses that include both student and teacher variants: were students heritage speakers or language learners? had students already been exposed to these subjects before (perhaps lessening the impact)? are some language departments more traditional, perhaps not exposing students to cultural issues in early language instruction? did particular instructors drive critical thinking in a certain way? Whatever the reason, the overarching gains in CLAC students are strong.

In addition to gaining cultural competencies, post-course surveys showed that students enhanced, and even complicated their perceptions of core disciplines such as global health. Wrote one student, “I gained a much more complex and in depth understanding of global health issues. I think these discussions complicated my understanding of global health, both in terms of

practicality and ethics, but I think this complication was for the best. I often feel that when a topic becomes more complicated for me, that means I'm learning!"

In another example, a student wrote:

While speaking with one of my partners in Senegal, I learned that one of the biggest health concerns in his community was diabetes. To me, and to a lot of people in the class, diabetes seemed more associated with more developed, wealthier countries. After researching diabetes in Senegal and talking with more people, I realized that a lot of our conceptions about the 'big' problems in other regions are only part of the issue. I think speaking with members of the community is really important for understanding your misconceptions about other cultures (Global Health, French, Spring 2013).

Another wrote "I'm interested in being an interpreter someday, and therefore I had thought a lot about how language barriers can affect communication, but had thought less about how cultural beliefs can really lead to disagreement and understanding in conversation" (Global Health, Arabic, 2015). These examples help showcase the kinds of cognitive gains students make when they are placed in situations that require them to interact with—and within—language communities. For the many students who do not, or cannot, study away, these kinds of opportunities are especially powerful. In the case of this particular CLAC initiative, where the vast majority of students have already studied away, this student testimony is especially meaningful. CLAC seems to help students deepen their understanding of other cultural communities and provide them with new ways of thinking about the social sciences. It can also help them turn inward and question their own beliefs. As this student writes, "By learning about other cultures, I was able to understand the weaknesses and shortcomings of my own. Once I understood this, I realized how important it is to undergo this process" (Global Health, Mandarin, 2015).

Considerations and Conclusions

The case study presented here illustrates initial findings from an internal assessment of Duke University's CLAC initiative. Results from surveys over a four-year period indicate that this particular initiative is thriving. When CLAC programs are developed in alignment with a university's structure and culture, they can contribute significantly to student learning and

faculty development. It is for this reason, perhaps, that CLAC programs look so different on different campuses. “Successful programs” look successful for different reasons.

As the Duke University CLAC initiative reaches the end of its initial funding cycle, it is well poised for continued growth and even expansion. Surveys indicate that the initiative has the potential to reach many more students through large lecture classes, where discussion sections can be easily integrated into existing courses. Soccer Politics is just one example, but broad introductory classes such as Introduction to Cultural Anthropology or Global Development could seamlessly offer CLAC sections in a number of languages. Other, more narrowly focused courses like Critical Food Studies or Water in a Changing World could benefit from the varying global perspectives that texts produced by other cultures deliver.

While these possibilities bode well for the CLAC program as a whole, it is important to consider how the growth of CLAC courses may affect enrollments in language departments, and even present competition for students in departments that are struggling to maintain their programs. This is an oft-cited concern of language departments and should be managed delicately. Solutions may include capping CLAC enrollments to a pre-determined number (such as six students), offering CLAC courses at non-competitive times (early evening, or when other regular courses are not offered), and including language faculty in course selection and decision-making (a suggestion that is fundamental to program success). In some cases, CLAC courses can actually help encourage departments to diversify their offerings, or to experiment with new content before offering full-credit versions of specific courses.

Student assessments of CLAC courses can also be improved. In order to collect a larger data set, the initiative decided to continue to use the Qualtrix survey from the pilot program, despite its imperfections. Going forward, and working with the Social Science Research Institute, new questions will be implemented that more closely align with the initiative’s learning outcomes and will better assess how the program is meeting its goals.

Improvements can also be made in the area of community assessment. Faculty focus groups suggest that the initiative can advance local outreach efforts by assessing both students *and* their community partners. It is notable that community assessment is largely absent from service-learning programming as well, something that has been highlighted in the literature of that field (Bringle & Steinberg, 2010). This additional step would help ensure that both parties

benefit from collaborations, and would improve social entrepreneurship projects designed for targeted communities.

As initial research on Duke University's CLAC initiative has shown, Cultures and Languages Across the Curriculum offers considerable potential to transform educational structures and practices. Thanks to a thorough program review, it is clear that CLAC initiative at Duke is effective on many levels. Findings have also uncovered gaps in faculty mentoring, and pointed to student interest in new learning paradigms. In this way, results open the door to pedagogical experimentation, innovative research, and new assessment measures. In addition to recommending further research on CLAC programming within other consortium member institutions, outcomes from the Duke University study suggest the need for a larger scale analysis of multiple institutions. By doing so, CLAC can begin to determine research-based best practices that can inform the consortium's ultimate goal of giving students multiple ways to apply their knowledge of language and culture across our many campuses.

References

- Alcoff, L. (1991). The problem of speaking for others. *Cultural Critique*, (20), 5-32.
- Allen, W., Anderson, K., & Narváez, L. (1992). Foreign languages across the curriculum: The applied foreign language component. *Foreign Language Annals*, 25(1), 11-19.
- Bettencourt, M. (2011). Languages across the curriculum: A response to internationalization in foreign language education. *Multicultural Education*, 19(1), 55-58.
- Bringle, R. G., & Steinberg, K. (2010). Educating for informed community involvement. *American Journal of Community Psychology*, 46(3-4), 428-441.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.
- Byrnes, H. (2000). Languages across the curriculum—intrdepartmental curriculum construction: Issues and options. In M. Kecht & K. von Hammerstein (Eds.), *Languages across the curriculum: Interdisciplinary structures and internationalized education* (pp. 151-75). Columbus: Ohio State University Press.
- Klee, C. A. (2009). Internationalization and foreign languages: The resurgence of interest in languages across the curriculum. *The Modern Language Journal*, 93(4), 618-621.
- Klee, C. A. (1996). Possible obstacles and impediments to curricular change in foreign language departments. In R. Shoenberg & B. Turlington (Eds.), *Spreading the word II: Promising developments for undergraduate foreign language instruction*. Washington, DC: American Council on Education.
- Lafford, B. A., Abbott, A., & Lear, D. (2014). Spanish in the professions and in the community in the US. *Journal of Spanish Language Teaching*, 1(2), 171-186.
- Lin, A. M. (2016). *Language across the curriculum & CLIL in English as an additional language (EAL) contexts: Theory and practice*. Singapore: Springer.
- Loomis, D. & Lusin, N. (2018). *Enrollments in Languages Other than English in United States Institutions of Higher Education, Summer 2016 and Fall 2016: Preliminary Report*. Retrieved from Modern Language Association website: <https://www.mla.org/content/download/83540/2197676/2016-Enrollments-Short-Report.pdf>
- Modern Language Association Ad Hoc Committee on Foreign Languages (MLA). (2007). Foreign languages and higher education: New structures for a changed world. *Profession*, 234-245.
- Plough, I. C. (2016). Cultures & languages across the curriculum: Strengthening intercultural competence & advancing internationalization. *Multicultural Education*, 23(2), 46-52.
- Reisinger, D., Clifford, J., Deardorf, D., & Whetten, K. (2015). Cultures and languages across the curriculum in global health. In W. Green & C. Whitsed (Eds.), *Critical perspectives on internationalising the curriculum in disciplines: Reflective narrative accounts from business, education and health* (pp. 261-274). Rotterdam: SensePublishers.

- Straight, H. S. (1990). Languages must be taught 'across the curriculum' to insure that students develop functional skills. *Chronicle of Higher Education*, 7.
- Straight, H. S. (Ed.). (1994). *Languages across the curriculum: Invited essays on the use of foreign languages throughout the postsecondary curriculum*. Center for Research in Translation, State University of New York at Binghamton.
- Straight, H. S. (1998). *Languages across the Curriculum*. ERIC Clearinghouse on Languages and Linguistics, Center for Applied Linguistics.
- Zilmer, C. (2018). A CLAC Framework. In D. Sonesson & C. Zilmer (Eds.), *Developing responsible global citizenship through cultures and languages across the curriculum (CLAC): Selected papers from the 2016 CLAC conference* (pp. 9–15). Minneapolis: University of Minnesota, Center for Advanced Research on Language Acquisition.

Appendix A

Questionnaire

Thank you for taking the survey. Your feedback is important to us. It will take about 10 minutes to complete; please be open and honest.

Demographics

1. Name (Optional):
2. What year are you?
 - First-year
 - Sophomore
 - Junior
 - Senior
 - Graduate student
3. What is your major or intended major?
4. What is your minor or intended minor?
5. Are you in a certificate program?
 - Yes
 - No

Reflection

6. Describe any ways this tutorial deepened your understanding of culture, communication styles, and/or beliefs and practices of other cultures.
7. How did building multiple cultural perspectives impact your understanding of global health issues?
8. Thinking back over the semester, please identify a critical moment when you either made a cultural “breakthrough,” or had a cultural “breakdown.” This might have occurred during your group discussions in class, in your research, or in your interactions with community partners or guest speakers. Describe this moment, including how you worked through it.
9. Please share your feedback about the structure of the tutorial (weekly meetings, student-led meetings, etc.)
10. Would you recommend this course to others? Please elaborate on your response with details or suggestions.
11. Do you have suggestions for other Cultures and Languages Across the Curriculum courses that Duke University can offer?
12. In the next 12 months, do you plan to use the language for a job, internship, research project, volunteer work, Duke Immerse, DukeEngage or a Global Education Program, either domestic or abroad?
 - Yes
 - No

Thank you for participating in Cultures and Languages across the Curriculum (CLAC) this semester, and thank you for your feedback. Please send any additional comments and feedback to Professor Reisinger at debsreis@duke.edu. Many thanks!

Chapter Two

A Strategy for Applying CLAC to Real-World Situations

Bernd K. Estabrook, Illinois College

The focus of this paper is on efforts to integrate international ethical and social issues in a traditional Business German course by fostering concepts of international citizenship and the liberal arts. The paper reflects on a series of collaborative efforts between German and other business-oriented departments to attract business students to language studies. New web resources and digital communications technologies offer opportunities to broaden the typical business major's attitudes toward international business, especially potential interactions with the European Union. The paper presents practical ways to internationalize and intellectually deepen the study of business.

The principles behind Cultures and Languages Across the Curriculum (CLAC) are inspired by the ideals of the liberal arts, but much of the current interest in this approach to academic learning stems from its practicality. With the application of CLAC practices, instructors of foreign languages can effectively integrate foreign language learning into the general curriculum, making language learning relevant to the particular interests of students who would not be otherwise attracted to the humanities. This paper will demonstrate how CLAC approaches can be used to create meaningful connections between language learning and the field of business/economics by integrating the study of culture and business research, using engaged student learning models and contemporary technology to develop student initiative, critical thinking, and intellectual curiosity.

I would like to describe in detail how CLAC pedagogical models can be used to restructure existing courses and current classroom practices, using my redesign of an existing business German course as an example. This course is a CLAC experiment in progress, but initial results suggest that it is, at the very least, evidence for the potential of CLAC models and pedagogy to bring language teaching back into the center of the curriculum—a compelling means of reinvigorating our college classrooms to meet the current and future needs of our students.

It is no secret that foreign language learning—like many other disciplines in the humanities—is increasingly isolated in the college curriculum; students typically encounter foreign languages as a general education requirement, to be fulfilled as quickly and as efficiently as possible (MLA, 2007). I have found that CLAC offers foreign languages a way out of the “language ghetto” by bridging gaps between disciplines in the curriculum; when we establish new connections between languages and other disciplines, foreign language learning ceases to be merely ancillary (and therefore disposable when budgets must be trimmed). CLAC creates a new argument for the study of culture in college curricula, a relevance that changes how students value their foreign language competencies. More importantly, the approach works efficiently within each institutional framework because it is not based upon a fixed structure or a single formula, but rather on a thorough knowledge of one’s particular context and on existing institutional strengths (Plough, 2016).

Attractions of the CLAC Framework

My institution encountered CLAC about five years ago, just as we were reevaluating the rationale for foreign language learning in our curriculum. The College was finding it ever more challenging to recruit students to our small, Midwestern liberal arts institution, located several hours away from the nearest metropolitan area, and it was clear to both the faculty and the administration that we could not take the value of our curriculum for granted in today’s economic and political environment. The reform of our college’s general education requirements in this period was intended to make the value of our education transparent to students and their parents; our hope was that this redesign would more effectively demonstrate the relevance of our requirements to our students’ future lives.

The faculty of our Department of Modern Languages realized that for foreign languages to flourish in the new curricular environment, we needed to do more than just craft a revised version of the previous language requirement. Our Department had already anticipated many of these challenges and had been experimenting with new pedagogical classroom approaches for nearly a decade, and it was clear that these experiments needed to be intensified.

Our first encounters with the CLAC Consortium in its national conferences renewed our determination to continue and expand our pedagogical experiments. CLAC helped us clarify our

goals, offering practical, innovative approaches to course restructuring. And it was a CLAC foundational principle that we found most germane to our immediate needs: that language cannot be truly meaningful unless it is informed by an awareness of culture (Davies, 2011). This principle guided our efforts to integrate our department more fully into our institution's curriculum.

CLAC principles harmonized well with my own observations as a classroom professor about what German Studies needed to do to remain viable. In the following pages, I will describe how I applied CLAC guidelines to rethink a course that I had previously taught in a more traditional form. I believe that the general outline of this course would be applicable as a model for other disciplines in the modern college curriculum.

I hope to demonstrate that CLAC practices offer language instructors a realistic way out of the proverbial “language ghetto”—the CLAC framework provides teachers with effective conceptual tools that are both transformative and collaborative. In a time when the humanities are often undervalued or neglected, CLAC is a potent means of bringing languages back into the college mainstream (Redden, 2010).

Rethinking Business German

When I first developed this course for our German program, it was originally designed to introduce students to *Wirtschaftsdeutsch*—to the vocabulary, cultural practices, and written and oral forms of business communication in Germany today. Classroom materials focused on a typical textbook, with a workbook and video exercises, and students were presumed to have at least three semesters of prior instruction in the German language. Practice with specialized vocabulary, role-playing, business correspondence, and discussion of video supplements were all designed to give students a basic familiarity with typical business interactions with Germans.

This course was similar to business German courses one might find in many other institutions. Such courses still have legitimacy and utility today, but the enrollment situation in my institution made this German course increasingly problematic. Firstly, because the number of students entering the college who already possessed the requisite experience with the German language was decreasing every year (a national trend), which meant that the enrollments in this course were getting slowly but steadily smaller. Secondly, I was not reaching the large numbers

of students who were studying business and economics, although this course had obvious advantages for such students' subsequent professional careers. Because of the level of language competence required for Business German, as well as many students' general disinterest in international affairs, few students were inclined to view this course as an essential part of their education in business and economics. In conversations with faculty from these departments, it became clear that they viewed this course an optional rather than essential course, admittedly relevant to contemporary American business interests, but not quite as compelling as other, more practical business courses in the major.

At this time, I had begun take a serious interest in CLAC best practices, and I soon realized that a serious re-design of the course using CLAC principles might help me meet the challenges I was confronting. Accordingly, I created an English-German hybrid that I hoped would make this subject more attractive to students and increase its value to their professional careers—all without sacrificing crucial cultural knowledge or the exploration of values central to any humanities course.

Applying CLAC Principles and Models to Course Redesign

I found the *CLAC Manifesto* from Davies (2011) to be a useful conceptual framework for rethinking my course. But I was looking to apply CLAC principles to a specific course rather than to the curriculum as a whole. The Department of Modern Languages had already introduced a college-wide CLAC course that allowed students to add an additional college credit to any course in the curriculum by engaging in research in a language other than English or organizing a special non-English project. My intention was to create a CLAC course that created better interdisciplinary connections with departments such as Economics or Management and Organizational Leadership, which would encourage those departments to advise their majors and minors to view the study of German language and culture as a means of enhancing and deepening their business skills.

Two of the essential principles of CLAC governed my rethinking of the course—firstly, that CLAC “empowers students to be contributors of knowledge” and secondly, that “CLAC opportunities should [...] utilize the widest variety of authentic materials” (Davies, 2011). The former principle speaks to the issue of relevance—the study of the German language and/or

culture in this course ought to lead to student-created knowledge that would take a tangible form in specific business practices. The latter principle is a door to CLAC principles of cultural learning; realia from Germany (in the form of videos, podcasts, websites, and other documents) allows for realistic, practical situational engagement with real-life scenarios, attractive to business students with their practical mindset (Barnes-Karol & Broner, 2010).

Course Particulars

The course (entitled Business in Germany and the EU) was structured to allow both German-speaking students and non-German speakers to participate. There were four class sessions each week—two exclusively for the German-speaking students conducted in German, a third exclusively for the English-speaking students, and a fourth for both groups conducted in English. Of course, to conduct this course in parallel I had to find materials that were equivalent in both languages. I was fortunate to have access through the Internet to a treasure trove of materials from the *Deutsche Welle* (the German equivalent of the BBC, generously funded by the Federal Republic of Germany and designed to accommodate both German and English speakers) and the European Union website (which by design offers its materials in most of the languages spoken by its members).

In my redesign of this course, I realized that the formal German Business course textbooks I had used previously would not easily accommodate the kind of flexible pedagogical arrangement I was looking for. My goal was to allow the course to function more spontaneously and more practically by dealing with current cultural and business issues using Internet resources, allowing for discussion of Germany and the European Union as a constantly evolving economic relationship. The recent vote by the British to depart from the EU shows just how dynamic current events in the EU can be (to say nothing of how that event has raised the profile of Germany within the EU itself). My business students, trained to apply their classroom knowledge of business to current events, were inclined to look for practical applications of classroom theories to contemporary situations, and if this German course was to meet their needs and interests, it should do no less. I also realized that it was important to put less emphasis on Germany per se and more on its larger economic framework, the European Union. The focus of the previous course on vocabulary and business discourse in German business

situations needed to shift towards a broader European Union focus, with a German emphasis. German business today is fully integrated within the European Union, and it made sense to familiarize students with the how the EU functions and what role Germany plays in it.

Since my redesign of the course I have taught the course twice, which allowed me to conduct several pedagogical experiments and to make improvements or alterations in its structure. This course is still a work in progress, but positive responses from student evaluations have been gratifying, and I find the course both more challenging and more pleasurable to teach than its previous incarnation. What I would like to present below is a more detailed description of how the course functions in the hope that the details will be useful to faculty in German and in other languages who are confronting similar challenges in their curriculum.

Expanding the Framework: Introducing the EU

The course begins the first two weeks with a basic introduction to the European Union, for both my German and English students. I familiarize them with the extensive EU website (<http://europa.eu/>), helping them navigate the site and identify its enormous resources. Most of them require at least a brief history of the institution itself as background, but my goal at this point is to give them a sense of how much practical and useful information is readily available for their use, in German and English.

I give them two practical assignments to help them gain familiarity with the site. The first is to identify EU regulations, policies, and information specific to a particular product or service; they are asked to identify how the EU might respond to an American business seeking to enter the European market with a specific product. Students choose products on their own, after consultation with me, making oral reports to the rest of the class on what they have found. The second assignment is the reverse of the first—they are now representing Europeans/Germans attempting to enter the U.S. market with the same product and must identify American regulations, policies, and other relevant information, reporting to the class as before. This requires some research on where this information can be found from the U.S. government and other independent business sources. German students conduct these assignments in German, and English-speaking students in English.

These assignments are structured to be as realistic as possible; students are required to conduct their research as if they have been asked by a supervisor to investigate the possibility of exporting or importing the product, describing both the difficulties and the advantages of doing so for the company and providing the CEO with a preliminary report on business potentials, potential hurdles, and so on. They learn to identify the relevant regulations that apply to their product, and are able to compare the often unexpected differences between what is acceptable in both markets. In the subsequent discussion, this leads inevitably to questions about why these differences exist—why are there different safety standards for American and European Union automobiles?

Though the students find many of the regulations arcane or confusing, most of them discover that they can readily identify the immediate challenges to marketing the product in each environment. They realize that cultural differences between Germany, the European Union, and the United States have tangible consequences for business. Because they have selected the product themselves (usually something that they are either familiar with or interested in), they are usually able to ask intelligent questions about why certain regulations exist; last year a student who raised horses on a local farm provided the class with the fascinating analysis of regulations regarding horse breeding and importation, using her own extensive knowledge of the business to comment on the regulations she had researched. Students are often surprised to find that there is sometimes more red tape involved in importing products to America than in exporting to the EU.

Exploring Contemporary Business Issues

In the following weeks I further develop the issues raised by the students' research with a series of videocasts from *Deutsche Welle*, the series *Made in Germany*, issued weekly on a wide variety of topics relating to German business. Each episode is produced both in German and English, and they deal with current economic issues—important intersections of politics and economics, new entrepreneurial endeavors, current economic challenges, key statistics and trends, and so on. These videocasts are ideally suited to my approach to the course; they are current, broad in scope, and introduce a variety of political, social, historical, and cultural details in an economic context. They explore topics such as how European gas prices relate to Middle Eastern politics,

cultural attitudes to unemployment, challenges to industrial development, the environmental and cultural impact of new technologies, investment traditions and strategies, and how the Germany and the EU relate to the rest of the world. During each video the students are required to fill out a “position paper” designed to promote their active engagement with the video—the position paper outlines the main ideas, key arguments and significant details of each videocast, requiring the students come to a provisional conclusion about the issue in the video. We then engage in a classroom discussion, in German or English depending upon the group of students, always reflecting on how the information in the video might conceivably impact the way Americans would do business in Germany or the EU.

The videocasts are relatively short—a half-hour—and provide opportunities to establish complex interdisciplinary connections between culture, language, business, and society. It becomes clear to the students that the economic issues they care about are embedded in subtle but important historical, social, political and even psychological frameworks—a very liberal arts idea. There are numerous opportunities to highlight the importance of foreign language in these discussions—explicitly in the German-only portions of the week, implicitly in the English language sessions. Students realize that cultural competence is more than just a nice idea—they understand that it is essential to success in a EU business environment.

Culture and Behavior

The third component of the course is a series of articles or contemporary books dealing specifically with German business culture—a focus on the expectations, traditions, assumptions, and linguistic strategies typical of how Germans do business. This component is one of the few from the previous versions of the course that I felt justified in incorporating in the new design. The point here is to make explicit connections between culture and business, analyzing German business culture from different angles that can lead to discussions about how cultural assumptions shape our behavior. The texts deal with cultural stereotypes, notions of honesty, punctuality, precision in language, and other culturally determined business practices. Since these analyses of business behavior are necessarily somewhat subjective, they often differ from one another in how they explain cultural issues or the importance they grant to any one aspect of business culture. I present students with books and articles from academic sources,

contemporary business sources, and even samples of how-to texts. Students are required to evaluate the quality, persuasiveness, implied audience, and value of each of these texts, discussing how the insights in these books and articles might be applied to actual business situations.

Applying Cultural Knowledge to Real World Situations

Preparations for the final semester project begin shortly after mid-semester. This fourth component of the course is an extended research project with a final video presentation. Students are directed to choose a company, a corporation, or notable business in Germany (or, for the English students, another country in the EU) and to research it thoroughly—analyzing profit and loss statements, reviewing the recent history of the business, identifying its marketing strategies, and future prospects.

They begin with an initial look at three separate companies, reporting on what they have found to the class. They then choose to focus on one of these companies for the final project. These initial reports help them winnow out companies that, for one reason or another, may be difficult to research or where there is little recent data. They then begin their research on the company that they have selected in earnest, with a second progress report on their research to the entire class a few weeks later.

This culminates in the four-week creation of a 15-minute digital marketing video, where the student is acting as a representative of the company, attempting to appeal to a group of hypothetical investors. Using the information acquired about the company (including information obtained directly from the company itself, web resources, and reviews from international business magazines and newspapers) they are asked to create a presentation that could attract investors, always providing responsible and accurate information about the company. Students are responsible for both the thoroughness of their research and their rhetorical approach to marketing. They are encouraged to contact the actual companies for assistance, and many of them receive remarkable packages with samples, brochures and additional information that they can use for the final presentation.

In the Language Laboratory at our institution students are provided with the necessary hardware and software to create their own digital video presentations. Many of them have some

experience with video editing, but it is usually necessary for me to provide them with basic information on how to use the available software and how to edit digital video effectively. I have two or three video editing programs that they can use, depending upon their familiarity with computer technology.

I spend the final weeks of the semester working individually with students to help them in the development and completion of their final projects. The German students create video projects in German, the English speakers in English. At the time scheduled for the final exam, the entire class watches each of the videos, along with a select group of faculty who function as the hypothetical investors, and we give the students substantive feedback on the effectiveness of their presentations.

Evaluation: How CLAC Informs the Design of the Course

As described at the CLAC Consortium website, this course employs at least two of the standard CLAC models.

The *Linked Model* (Zilmer, 2018) typically describes courses that are either team-taught by a content area faculty specialist and a member of the foreign language faculty, or parallel courses in the content area and in the foreign language department. As employed in this course, the Linked Model does not employ two parallel courses but one course with two types of students participating—those who are taking the course exclusively in English and those who are taking the course partially in German. Given the resources available to the college and the number of students enrolled, it was necessary to combine the two groups in one course, and this has some advantages. The two groups of students learn a great deal from one another; the English-speaking students are largely business/economics majors, and the German students are usually German majors. The former generally have a better understanding of basic business concepts, the latter a better comprehension of German culture. Classroom discussions allow for important exchanges of experience and information among the students. The special needs of the German-speaking students are met in separate weekly class sessions conducted exclusively in German.

The *Infused Model* (Zilmer, 2018) is characterized by additional or alternative non-English assignments and classroom materials, as well as discussion sessions or study groups for students

who are taking the course to improve their language skills. Because of the extraordinary depth and variety of course materials made available by the German *Deutsche Welle* in both German and English, it is relatively simple to provide both the English-speaking and German-speaking students with parallel course materials. The German-speaking students participate in both English and non-English discussions, which is beneficial both for them as well as for their English-speaking fellow students.

These two CLAC models seemed best suited to achieve two of my CLAC goals—to increase enrollment in German language and culture classes and to establish better connections with important disciplines on our campus. Since this course is relatively new, the jury is still out on how successfully the course is achieving these goals, but the data that we do have is suggestive. The challenge is that the numbers of students taking the course initially was relatively small, and so we have student evaluations from only 17 students at this point.

The students taking the course divided naturally into 12 English and 5 non-English (i.e., German) groups, with different areas of expertise or familiarity. Both groups generally rated the course highly on its use of realia and found the final video project fulfilling. The short position papers assigned for each classroom text, video or podcast in the course as a weekly assessment tool demonstrated marked improvements in both groups; the English speakers—after a rough beginning—began to show a greater understanding of the role played by German culture in business situations, and the German-speaking students developed a better understanding of basic business terms, issues and practices. Both groups started with a tendency to remain in their areas of familiarity and avoid engaging the unfamiliar parts of the course, but by mid-semester this had changed. Several students suggested that the regular discussions among the two groups inspired them to explore what was initially unfamiliar and to leave their comfort zones. Some students found the lack of the familiar textbook to be a bit unnerving, but most of them agreed that the up-to-date materials made the course relevant for their possible future careers.

Faculty from the Business and Economics departments participated in the evaluation of the final projects, and they expressed both surprise and admiration for the sophistication and complexity of the students' work in these presentations. The question for the language professors is whether this admiration will translate into these departments consistently advising their majors and minors to take a course such as this from our department. We are currently working

on making this course an elective for the major in Business and Economics. There is still some reluctance to do so, which has much to do with academic and administrative turf battles on our campus and a slowness to recognize the importance of international business for our business students. At the very least, the Business and Economics faculty have acknowledged the strong positive feedback they have received from students who have taken this course, and we are engaged in a process that promises much closer cooperation and interdisciplinary activity in the future.

My experiments with basic CLAC principles have influenced much of the pedagogy of this course, and I see possibilities here for redesign of other courses in the foreign language curriculum. By abandoning the original textbook and attempting to engage the students in real-world investigations made possible by the Internet, I have been able to increase student buy-in and internal motivation. More importantly, the business students that have participated in the course very quickly recognized the role of cultural competence in international business, and they have relayed this interest to faculty in the departments of Economics and Business, which may lead to closer ties between German and these departments. Students leave the course with a project that could be part of their professional portfolio after graduation. This course is now also part of our International Studies Program. Far from being only another isolated course in the German curriculum, the course is developing interdisciplinary ties that we hope will keep it viable in the future.

Conducting this course as a dual language course is complicated and not always efficient, but it does serve to demonstrate by example the advantages of foreign language competency in today's international business environment. CLAC anticipates current trends toward interdisciplinary and multidisciplinary collaborations that transcend traditional disciplinary barriers and reflects the increasingly interconnected world in which we live. Cross-cultural reflection should be integral to our contemporary curriculum (MLA, 2007). CLAC is an excellent foundation for reversing declining enrollments and continues to keep the humanities relevant to today's students.

References

- Barnes-Karol, G., & Broner, M. (2010). Using images as springboards to teach cultural perspectives in light of the ideals of the MLA report. *Foreign Language Annals*, 43(3), 422-445.
- Center for Advanced Research on Language Acquisition. (n.d.). Content Based Language Teaching with Technology. Retrieved from <http://www.carla.umn.edu/cobal/tt/index.html>
- Davies, D. (2011). CLAC statement of principles (A CLAC manifesto). Retrieved from <https://clacdiscussion.wordpress.com/2011/02/10/clac-statement-of-principles-a-clac-manifesto/>
- MLA Ad Hoc Committee on Foreign Languages. (2007). *Foreign languages and higher education: New structures for a changed world*. Retrieved from http://www.mla.org/pdf/forlang_news_pdf.pdf
- Plough, I. C. (2016). Cultures and languages across the curriculum: Strengthening intercultural competence and advancing internationalization. *Multicultural Education*, 23, 46-51.
- Redden, E. (2010, July 24). Colleges strive to make foreign languages relevant. *USA Today*. Retrieved from https://usatoday30.usatoday.com/news/education/2010-07-24-IHE_languages24_ST_N.htm
- The University of North Carolina at Chapel Hill. (2015). *Languages across the curriculum*. Retrieved from <http://isa.unc.edu/language-programs/language-across-the-curriculum/>
- Zilmer, C. (2018). A CLAC Framework. In D. Sonesson & C. Zilmer (Eds.), *Developing responsible global citizenship through cultures and languages across the curriculum (CLAC): Selected papers from the 2016 CLAC conference* (pp. 9-15). Minneapolis: University of Minnesota, Center for Advanced Research on Language Acquisition.

Resources

Deutsche Welle: <http://www.dw.com/>

Made in Germany videocast: <http://www.dw.com/en/made-in-germany/p-220077>

European Union website: https://europa.eu/european-union/index_en

Chapter Three

The Role of Multilingualism in Global Citizenship: “Many Languages, One World”

Kathleen Stein-Smith, Fairleigh Dickinson University

In a globalized interconnected world, the most important core value and mindset is global citizenship, and foreign language skills and knowledge of other cultures provide the most effective pathway to understanding and appreciation of other cultures. Learning one or more foreign languages and using them in authentic situations in classroom settings across the disciplines, or in travel or study abroad, or career-related or other experiential learning promote both the development of responsible global citizenship and an increased interest in foreign language learning.

The United Nations Academic Impact (UNAI) initiative has highlighted the role of multilingualism and global citizenship in its Many Languages, One World (MLOW) Essay Contest and Global Youth Forum, launched in 2013. College and university students from around the world have submitted essays on multilingualism, global citizenship, and the UN Sustainable Development Goals (SDGs) in a learned second language, one of the six official UN languages. Winners are brought to the United States for a week-long youth forum and presentations at the UN headquarters in New York City.

This paper examines multilingualism within the context of MLOW and within the broader context of multilingualism as a 21st century skill. MLOW is a wonderful example of a language enterprise partnership of government, academia, and private enterprise bringing together students from around the world and across the disciplines to use their language skills as a tool to work together to effectively address complex global issues.

It is a high-profile example on the world stage of using those skills that can be learned in an interdisciplinary foreign language program in a truly significant manner.

Introduction

“Language is a critical instrument that shapes one’s view of the world. Understanding the meaning of the words other people use yields perhaps the most insight into cultural differences. Learning another language offers another view of the world” (Adams & Carfagna, 2006).

Imagine a world where we could all communicate with each other, effortlessly switching languages at will as people enter and leave the conversation.

Imagine a world where we share knowledge of other cultures, understanding and appreciating both traditional and popular culture and media from around the world, and the partially intersecting and partially separate worlds of our global contemporaries.

Imagine a world where multilingualism and global citizenship turn complex global issues into opportunities to create a better world.

This world is not, as it might sound at first glance, a fantasy or the imagination of an idealist; this world is within our grasp. What remains is for all of us, together, to recognize this possibility and embrace the actions necessary to make this imagination a reality. Encouragingly, there are some that have already heard this call to action, and are working diligently to make the scenarios described above sound less like science fiction, and more like reality.

Reflecting a spirit of positive and transformational change, Many Languages, One World (MLOW) envisions multilingualism and global citizenship through a lens of appreciative inquiry, as opportunities for positive change rather than through a normative or prescriptive problem-solving lens. MLOW recognizes and rewards foreign language skills, but transcends recognition as it empowers the student winners to use their multilingualism as tool to work together in transnational teams to effectively address complex global issues in order to make a difference, by making the world a better place.

MLOW—Multilingualism in Action

Many Languages, One World, which includes an Essay Contest and a week-long Global Youth Forum culminating in student winner presentations at the UN, is a program organized by the United Nations Academic Impact (UNAI) and ELS Educational Services, and hosted on a university campus. The partnership of private industry and multi-national governmental entities is a testament to both the commitment to, and the power of, the idea. In 2014 and 2015, the MLOW Global Youth Forum was held at Adelphi University, and in 2016 at Hofstra University, both located in the New York area. In 2017, MLOW is scheduled to be held at Northeastern University, in Boston.

While there are many essay contests, MLOW is unique in that is intended to highlight the role of multilingualism in the development of global citizenship and to promote the continued study of one or more of the six official UN languages. It is organized by the UN Academic Impact

and ELS Educational Services, and is hosted on a college or university campus (Adelphi, Hofstra, and Northeastern), offering an example of a language enterprise partnership including a government entity, an educational institution, and private enterprise. It is unique, as the essays on assigned topics including the role of multilingualism in global citizenship and the UN Sustainable Development Goals (SDGs) must be written in a learned second language—neither the writer’s mother tongue nor the language of the writer’s pre-college (primary or secondary) schooling—which is also one of the six official languages of the UN (Arabic, Chinese, English, French, Russian, and Spanish). In addition, winners must have functional knowledge of English and impressive linguistic skills reflective of international thought.

As MLOW is a relatively new program, information that is publicly available has varied. It is interesting to note that there were the fewest submissions in 2015, the second year, but the reason is unclear, as each year, the contest is promoted online and through social media. As the contest continues moving forward, it may be possible to more accurately determine long-term growth in the number of submissions. Students who are not among the winners may re-submit in any subsequent year.

Always strong, interest in MLOW has been increasing, with more essays submitted in 2016, its third year, than in the first two years combined. In 2016, over 3,600 essays were submitted by students from 165 countries, up from 1,200 essays in 2015, and 1,500 in 2014. Now beginning its fourth year, MLOW has inspired 6,335 students from around the world to submit essays in its first three years. This high response for a rigorous academic experience is encouraging, reflecting the level of engagement among global youth.

It is interesting to note the similarities between the CLAC general principles (CLAC Consortium, n.d.), which include “a focus on communication and content,” “content-focused language use outside traditional language classes,” and “the use of language skills as means for the achievement of global intellectual synthesis,” and the MLOW program. The MLOW emphasis on communication and content outside the traditional classroom is demonstrated in the essay contest, the days spent on campus developing the UN presentations, and the UN presentations themselves. In addition, the use of multilingualism as a tool in developing local action plans to implement the UNAI principles (2014), and the Sustainable Development Goals (SDGs) of the UN in subsequent years—complex issues calling for an approach from across the disciplines—is

clearly in alignment with the CLAC general principle on use of language skills to achieve global intellectual synthesis.

The Rationale for MLOW

The commitment to education for global citizenship of MLOW builds on the United Nations Academic Impact principles, one of which is “a commitment to encouraging global citizenship through education.” The UN Academic Impact was launched in 2010 and has offered institutions of higher learning around the world an opportunity to collaborate in support of UN goals and priorities, specifically in support of the SDGs. This partnership between academia, industry, and government is a unique and important aspect of MLOW. According to Oxfam (n.d.), “education for global citizenship helps enable young people to develop the core competencies which allow them to actively engage with the world, and help to make it a more just and sustainable place.” The commitment to education for global citizenship also echoes the mission of ELS, “to provide English language and educational exchange programs that exceed the academic, professional, and social expectations of our clients throughout the world” (ELS, n.d.).

Many Languages, One World was launched in the Fall of 2013, with the first contest and global youth forum scheduled for Summer 2014, the start of the 70th anniversary year of the signing of the UN Charter. Of 1,500 essays submitted, 60 student winners—10 for each official language of the UN—were selected to participate in the first Global Youth Forum hosted at Adelphi University in June 2014 and culminating in the student UN presentations on action plans relating to the UNAI principles. In 2015, 70 winners were selected in recognition of the 70th anniversary of the UN, and 60 winners attended the MLOW 2016 Global Youth Forum, hosted at Hofstra University.

On the Many Languages, One World website, the description of the origins of MLOW opens with—“The Many Languages, One World Essay Contest and Global Youth Forum began as a joint vision of The United Nations Academic Impact and Dr. J. Michael Adams, who prepared global citizens through international education as the president of Fairleigh Dickinson University from 1999 to 2012.” MLOW builds on the core values of both the individual and ELS, a leader in global English language education.

The Significance of Multilingualism

The role of multilingualism in personal cosmopolitan identity, empathy and emotional intelligence, and in creativity and problem-solving suggests strengths that diversity brings to effectively addressing complex global issues such as those expressed in both the UN Academic Impact Principles and in the global Sustainable Development Goals, approved in September 2015. MLOW builds on this synergy of multilingualism and global citizenship, and global citizenship and the Sustainable Development Goals. Global citizens, and a global worldview that is both decisive and inclusive, are what is clearly needed for a global future, and MLOW is a pragmatic demonstration of the path to create such leaders.

Issues facing the world are often complex, requiring specialist knowledge from many disciplines. In addition, potential solutions require buy-in from stakeholders with possibly different perspectives, worldviews, and languages. The ability to communicate in the languages of both stakeholders and specialists is key to both clear understanding of an issue and a solution acceptable to all parties.

Google defines cosmopolitan as “familiar with and at ease in many different countries and cultures,” (n.d.) and Britannica defines cosmopolitanism as “in political theory, the belief that all people are entitled to equal respect and consideration, no matter what their citizenship status or other affiliations happen to be” (Brock, n.d.). Both concepts are at the heart of MLOW, and through its interdisciplinarity, of CLAC.

Gunesch (2003; 2004) has written on the relationship between multilingualism and cosmopolitanism as one of synergy and complementarity. According to Gunesch (2003), cosmopolitanism encompasses both local and global culture and identity, with cosmopolitan individuals feeling at home in the world and straddling the local and the global and wrote that “it is interesting to note that the [Common European] Framework [of Reference for Languages] makes a difference between learning one additional language and more than one, noting that learning a single language may, in fact, reinforce stereotypes, but that learning several will have the opposite effect, in addition to other positive benefits” (p. 217). In 2004 he wrote that “languages may or may not be essential for being or becoming a cosmopolitan. But they surely help a lot, and arguably there are limits to an individual’s cosmopolitan development if he or she does not have a set of foreign languages to start with” (p. 227). Although writing from different

disciplinary perspectives Gunesch and Appiah (2006), who has written of cosmopolitanism in terms of “ethics in a land of strangers,” find action steps in MLOW, which spans disciplines, languages, and national borders in its search for local action plans to support global solutions to the Sustainable Development Goals (SDGs).

The *Common European Framework of Reference for Languages* (Council of Europe, n.d.) aligns with the EU strategy of plurilingualism, also commonly referred to as “mother tongue + 2.” Immersing the students in language, which is again not their native tongue but one learned in addition to their primary language, mirrors and builds upon the multilingual reality that is both the present and the future.

The European Commission *Study on the Contribution of Multilingualism to Creativity* (2009), gives an overview of the relationship of multilingualism and creativity, stating that “there is considerable anecdotal evidence for arguing that the ability to use more than one language leads to creative and innovative outcomes for individuals and the societies in which they live” (p. 4). In his *Multilingualism and Creativity*, Kharkhurin (2012) outlines a relationship between multilingualism and innovative and creative thinking, discussing the impact of multilingualism on creative thinking as it varies in individuals, depending on their linguistic and cultural experience and other factors.

In addition to creativity and the development of a global mindset, foreign language skills are also linked to intercultural competence. The significance of multilingualism transcends borders in its ability to facilitate and enhance creative thought and cosmopolitan cultural identity, in addition to enabling communication across cultures.

A recent survey (Rivers, 2015) has shown that 11% of responding companies actively seek candidates with foreign language skills, 35% give priority to multilingual candidates, and 55% track employee foreign language skills. According to Gala-Global (Globalization and Localization Association, n.d.), language services and localization are large and fast-growing sectors. According to the Johnson blog post (Greene, 2014), foreign language skills offer a lifetime premium in earnings, the *Occupational Outlook Handbook* (Bureau of Labor Statistics, n.d.) predicts earnings for translators and interpreters to increase more quickly than the average over the next 10 years, and the National Association of Colleges and Employers (n.d.) has determined that foreign languages and literature is the top-paying liberal arts major.

The MLOW Experience

The MLOW experience begins when a student, having seen the MLOW announcement and call for essays, decides to submit an essay for consideration. An important first step for the student is to obtain the recommendation of a faculty member at his/her institution. After the deadline for submissions has passed, the student essays are reviewed by expert reviewers at the UN and at institutions of higher learning. Finalists are selected, who are then interviewed via Skype in order to confirm the oral skills needed to interact throughout the week-long Global Youth Forum and to present at the UN in the language of the essay submitted. Winners are announced, typically in late spring, and brought to the host campus, all expenses paid by ELS. The students spend several days preparing for their presentations on campus, a day at the UN, and then enjoy weekend sightseeing in New York City before returning home.

It is always inspirational to see students from so many different parts of the world interact during their stay, using a variety of language—the language of their essay in their group, as they prepare their UN presentations; English as a lingua franca, as all participants are required to have at least functional knowledge of English; and regional languages spoken by the winners in addition to both English and the language of their essay. In essence, the MLOW Forum experience itself provides the participants with a snapshot of what is possible when language is not a boundary, but a tool.

Students are met at the airport, brought to campus, and stay in student residence halls, along with ELS staff, who welcome the students to their new temporary community and ensure that any questions or concerns can be immediately addressed. MLOW staff are primarily ELS staff members, including the contest co-directors and some of the language facilitators, assisted by several external language facilitators. The facilitators play an important role in the MLOW process: facilitating communication among a diverse student group and helping to guide the participants toward a final work product requires that all (participant and facilitator) be fully engaged within the process. Drilling into the specifics, the facilitators meet with the contest directors, receive an orientation and attend a pedagogical workshop on the presentation preparation methodology and appreciative inquiry (about which more below).

For several days, the students participate in a preparatory conference on campus, working together with their facilitators in their language groups preparing their presentations. At

the same time, a true sense of belonging develops as the students take their meals together, along with the staff, in a living and learning community. It is one thing to work together, but sharing meals and social time with multilingual and multi-talented peers is the proverbial glue that brings the group together.

After their UN presentations, the students enjoy a celebratory lunch with UN and ELS staff in the Delegates Dining Room and begin their New York City sightseeing on Friday afternoon. With the pressure of the presentations behind them, the students are free to concentrate on enjoying themselves with their new friends.

In keeping with its theme and goals, the facilitators utilize appreciative inquiry, an approach conducive to creating a positive conversation conducive to problem-solving. “Appreciative Inquiry (AI) begins an adventure,” the opening sentence of *Appreciative Inquiry: Rethinking Human Organization toward a Positive Theory of Change* (Cooperrider, 2000), really does describe the process of discovery—and adventure—experienced by all who participate in MLOW. Appreciative inquiry is a collaborative approach to positive change, looking for the best in people and organizations, and building on shared experience and insight, rather than the customary problem-solving approach used to address issues.

This positive approach can lead to transformative change, which is at the heart of MLOW and of its themes and discussions, including the role of multilingualism in global citizenship, the UNAI Principles and the Sustainable Development Goals. Importantly, appreciative inquiry, and the efforts of the facilitators, ELS staff, and all the participants to create an environment of inclusion and openness, while also moving the winners to create high quality presentations, provides an important intellectual framework to build upon. In addition, the positive spirit fosters the self-esteem and self-concept of all the participants, the importance of which cannot be overstated.

MLOW student UN presentation topics have included the principles of the United Nations Academic Impact (2014), the proposed post-2015 Global Development Agenda (2015), and the Sustainable Development Goals (SDGs) in 2016.

However, it is also important to remember the complexity of the event and its logistics. Student essays are submitted by a deadline date in late winter/early spring, progress through evaluation, and finalists are selected. Skype interviews of the finalists are conducted, and the

winners are selected. Visas must be obtained, and travel arrangements made, before the winners come to the United States. Over the years, several winners have been unable to obtain their visa, but every effort is made to include them in the event. It is important to remember that they are considered MLOW winners, and always will be. Even though they cannot make the trip to New York, they are included in the program distributed at the UN, and receive the same certificate awarded to all the winners. They are invited to join the MLOW winners' Facebook group, and in 2016, they were invited to submit videos of their presentation that were shown at the UN as part of the group presentation. Technological advances have made it so much easier to reach across physical distance to include all the winners!

In addition, there have been so many human interest stories as students have made the journey, usually for the first time, from their homeland to the United States. For some, the journey takes days, and students travel from their hometown to a local airport, and then to New York, sometimes over the course of several days. Cancelled flights and wayward luggage, not to mention dress clothing intended for the UN, but crumpled during travel, are among the challenges effectively addressed by the ELS staff as the students arrive on the host campus.

Current Trends in Multilingualism

“World citizens break down walls. World citizens build bridges. More world citizens are desperately needed. That must be part of the new responsibilities of the Academy” (Adams, 2016 p. 161).

Within the context of foreign language learning, foreign language skills have traditionally been the goal of instruction. However, as a 21st century global competency, multilingualism is a tool to communicate and to work together in diverse teams to effectively address complex global issues. In terms of preparing students to use foreign language skills in a variety of settings, new collaborations across the disciplines, partnerships including public and private sector entities, and new approaches to developing the foreign language curriculum are increasing. Specific trends to watch include interdisciplinary initiatives, which may include interdisciplinary and double majors, as well as courses in a variety of disciplines which include languages and cultures. The CLAC Consortium (n.d.) offers many examples of such initiatives and courses.

Immersion is widely considered to be the most effective methodology in developing foreign language skills, and immersion programs in different models, including different

languages, and some specifically intended for heritage learners, are increasing pre-K–16. There are many immersion programs featuring different languages and models. The New York City public school immersion program known as the *révolution bilingue* (Ross, 2013) and the Louisiana French immersion programs are interesting examples, and the Middlebury College Summer Language Schools (n.d.) and Concordia Language Villages (n.d) are examples of successful immersion programs at postsecondary institutions, with Middlebury offering programs for college and university students at different levels, and Concordia offering programs primarily for pre-college students.

In a global marketplace, where foreign language skills are considered part of global talent, pre-professional programs are on the rise, and include programs focusing on use of the target language in a variety of workplace settings. The Professional French Masters Program at the University of Wisconsin, Madison (UW Madison, n.d.) is an excellent example. Pre-professional programs can include competency certificates, as well as undergraduate and graduate degree programs.

Language enterprise partnerships include communities, academic institutions, government, and private enterprise. Notable partnerships have included MLOW, the *révolution bilingue*, corporate memberships in JNCL-NCLIS and NAFSA Global Partners, and the Commission on Language Learning, launched in 2015 (American Academy of Arts & Sciences, n.d.).

Future Needs

As multilingualism is a 21st century global competency, it is necessary to encourage foreign language learning in the United States. While education and policy are essential, high-profile opportunities for young people to be recognized and rewarded for their foreign language skills play an important role in increasing awareness and interest among students.

A Sustainable MLOW

Just as MLOW essay contest entrants and winners have addressed the UN Sustainable Development Goals, MLOW itself must be made sustainable through policy and funding. The most important factor in ensuring the ongoing influence and impact of MLOW is to ensure its sustainability. Beyond that, expansion of the MLOW concept to include regional events, events

for younger students, and additional levels of participation through online technology, poster presentations, would increase the impact and influence of MLOW.

MLOW highlights the interconnectedness of multilingualism and global citizenship. While marvelously successful in bringing together students from around the world through its essay contest and global youth forum, and supported by the United Nations Academic Impact and ELS Educational Services, as with any initiative, ongoing promotion and advocacy are needed to support and perhaps expand the current program, and MLOW must be made sustainable through policy and funding.

Both promotion and advocacy of the current MLOW initiative to maintain and increase the number of students, countries, and institutions participating, and the establishment of a sustainable framework could be mirrored in replication of the successful experiential learning model to local levels and to younger age groups. Expansion of the actual type of work submitted is also a possibility—many educational conferences and events include poster presentations, often as a possibility to increase the number of participants beyond the number of actual presenters or speakers. Additionally, it is not difficult to imagine deeper partnerships with universities across the world. Technology enables us to connect as never before, so why not leverage such technology to increase both virtual participation and the dissemination of in-person presentations? The addition of online posters would broaden the number of winning participants beyond those actually selected to come to New York and present at the UN.

Regional, national, and international foreign language education associations, international education associations, institutions that are members of the UNAI, and institutions with ELS centers are just a few of the organizations who would be likely to foster interest in MLOW and to encourage participation. Sustainable partnerships with institutions are of the utmost importance, as faculty sponsorship of student entrants is a cornerstone of MLOW.

Not every student is able—even with the full funding provided by ELS—to make the trip to the United States. As the model of MLOW has been created and developed, consideration may be given to expansion of the program, to include national or regional essay contests and youth forums.

As the current MLOW is open only to full-time college and university students over the age of 18, but an early start to foreign language study is considered hugely beneficial, a junior MLOW could be considered.

The language enterprise partnership members—foreign language and international educators, business and industry, and government—need to work to get the word out to even more groups so that even more students in more countries will apply. This may seem a daunting challenge, given the often complicated relationship between the aforementioned constituencies, but MLOW is a working model of the reality that such a partnership can be developed.

Lastly, the enduring, sustainable MLOW community is more than a legacy of participation in a successful event, but rather it is a cornerstone of MLOW's future as a community for positive transformational change in a globalized world. From its beginnings, the MLOW community has existed through social media and, even more importantly, through numerous mini-reunions around the world where MLOWers have met either socially or through other international conferences and initiatives.

Access to Foreign Language Education

In a globalized interconnected world, everything points to the importance of foreign language skills, from news about international initiatives and agreements, multinational corporations and global competitiveness, and global mobility and migration, to the professional advantages enjoyed by those with foreign language and intercultural skills.

The impact of foreign language skills on the experience of an international student, or a professional on an expatriate assignment is clear, but the impact of the lack of foreign language skills on those who may not study or work abroad, while less immediately visible, is not less significant. The inability to receive and process information from a variety of linguistic sources makes it much more challenging to develop a cosmopolitan worldview able to absorb different perspectives on issues great and small and to begin to develop an understanding and appreciation of the similarities and differences across cultures.

In the globalized world, where our quality of life, and even our prosperity and survival, are so closely interwoven with the lives of people sometimes very different from ourselves, the ability to truly understand others is critical. What is needed, and this not an optional request but

rather a practical requirement, are global citizens who can live, work, and interact within a multilingual and multicultural environment.

As the United States plays such a significant global role, the lack of foreign language skills among Americans, or U.S. foreign language deficit, is a significant challenge to the role of multilingualism in global citizenship. Americans are among the least likely in the world to speak or to study an additional language. Foreign language educators and their partners in business and government have long advocated for increased foreign language study and broader access to foreign language education in the United States, numerous research reports have—for decades—demonstrated and documented the need for foreign language skills in the United States, with little success. Americans are at a relative disadvantage, not only in terms of their personal enjoyment of travel and culture and in terms of their careers, and not only in terms of effectively navigating our own multicultural society, but also in terms of their ability to connect with other cultures through direct communication or through media. Native English-speakers and regions where English is the official and predominant language share to a great extent this relative lack of foreign language skills, which has been described as the global anglophone foreign language deficit.

The concept of access to foreign language education has received attention in the United States, particularly through the *Languages for All?* (2014) conference and report.

In addition to their significance in global citizenship, the benefits of foreign language learning and skills have been linked, as mentioned earlier, to creativity and creative problem-solving, so important in complex global issues.

With its emphasis on the role of multilingualism in global citizenship, MLOW highlights the importance of foreign language skills in effectively addressing complex global issues, like the Sustainable Development Goals, and in developing sustainable interpersonal relationships across cultures. It is these relationships, among the young MLOW participants, that are perhaps the greatest contribution of MLOW and its lasting legacy. That connection among people, who otherwise would have never met, is intangible, but creates enormous value for both the individuals and their communities.

Inhabiting and crisscrossing the borders between languages, these young people are privileged to envision new connections among ideas, interweaving them in their essays and

beyond, creating a fabric of new solutions for a changed world. Maintaining and building on these connections is perhaps the most enduring aspect and benefit of MLOW. It is one matter to hear or know about the possibilities available to multilingual individuals, but it is completely different to experience them yourself as these student winners do. Seeing is believing, and believing that the future described in the opening paragraph is possible is the first step toward making it a reality.

In his remarks at conclusion of the 2015 UN presentations, in a publicly available Youtube video, ELS CEO Mark Harris called on the students to form a community, which indeed they have done, through social media and through numerous mini-reunions in various locations, combining winners from different years:

I would like to challenge these young people and their predecessors from last year to form a *confrérie*, to form MLOW global community, but I challenge you to keep this sense of *fraternité*, *d'égalité*, and as our last friend said, *liberté*, and stay together, because the harmony and the communication across cultures and across nations using language and otherwise is what's necessary to save this world and save this earth, and yes, to stop *hambre* and save *hombre* (MLOW, 2015).

Concluding Thoughts—Multilingualism as a 21st Century Competency

As Mark Harris, President Emeritus of ELS said in his remarks at MLOW 2016 in a publicly available Youtube video,

During these few days, we were all equal, and we could all talk to each other like brothers and sisters, and we didn't have to worry about where we came from and what our family does, and what our ancestors did. We were just here, sharing ideas, and ideas have a life of their own. I'm going to be watching the news and waiting to hear about what you guys have done. Make me proud! (MLOW, 2016)

Multilingualism fosters intercultural communication and understanding and the development of global citizenship and is also considered part of the global talent skills set in a globalized workplace where cultural intelligence is valued both in transnational teams and local initiatives. From addressing complex global issues to global competitiveness and individual career and professional success, foreign language skills play a significant role. In a workplace and global society that is increasingly becoming multicultural, the connection between cultural intelligence and the advantage in having the ability to navigate and succeed in a multicultural environment along with the necessary foreign language skills is readily apparent.

Language enterprise partnerships like MLOW, interdisciplinary collaborations similar to those piloted by the CLAC Consortium members, external philanthropy, and the findings of the Commission on Language Learning (American Academy of Arts & Sciences, 2017) will characterize foreign language learning and increasing foreign language capacity in the United States. The MLOW tradition of recognizing and rewarding foreign language skills with an unparalleled opportunity to use those skills on the global stage—in the very General Assembly Hall of the United Nations—can and should inspire foreign language educators not only to encourage their students to enter the MLOW essay contest, but to develop local initiatives to empower students to use their foreign language skills to make a difference and to develop local K–16 partnerships to encourage younger students to choose and to continue foreign language study.

References

- Adams, J. M. (2016). *Inaugural address (2011): Bridges across time and space: Honoring the past, creating the future*. In Scorza, J. A. (Ed.), *Higher education as a bridge to the future*. Lanham, MD: Fairleigh Dickinson University Press.
- Adams, J. M., & Carfagna, A. (2006). *Coming of age in a globalized world: The next generation*. Bloomfield, CT: Kumarian.
- American Academy of Arts & Sciences. (2017). *Commission on language learning*. Retrieved from <https://www.amacad.org/content/Research/researchproject.aspx?d=21896>
- Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. New York, NY: Norton.
- Brock, G. (n.d.). Cosmopolitanism. In *Encyclopaedia Britannica online*. Retrieved from <https://www.britannica.com/topic/cosmopolitanism-philosophy>
- Bureau of Labor Statistics. (n.d.). *Occupational outlook handbook*. Retrieved from <https://www.bls.gov/ooh/>
- CLAC Consortium. (n.d.). *What is CLAC?* Retrieved from <https://clacconsortium.org/about-2/defining-clac/more-on-clac/>
- Concordia Language Villages. (n.d.). Retrieved from <http://www.concordialanguagevillages.org/>
- Cooperrider, D. L., Sorensen, Jr. P. F., Whitney, D., & Yaeger, T. F. (Eds.). (2000). *Appreciative inquiry: Rethinking human organization toward a positive theory of change*. Champaign, IL: Stipes.
- Council of Europe. (n.d.). *Common European framework of reference for languages*. Retrieved from http://www.coe.int/t/dg4/linguistic/cadre1_en.asp
- ELS. (n.d.). *About ELS*. Retrieved from <https://centers.els.edu/en/AboutELS>
- European Commission. (2009). *Study on the contribution of multilingualism to creativity*. Retrieved from http://eacea.ec.europa.eu/llp/studies/documents/study_on_the_contribution_of_multilingualism_to_creativity/compendium_part_1_en.pdf
- Globalization and Localization Association. (n.d.). *Translation and localization industry facts and data*. Retrieved from <https://www.gala-global.org/industry/industry-facts-and-data>
- Google (n.d.). Cosmopolitan. In *Google online dictionary*. Retrieved from <https://www.google.com/search?q=cosmopolitan&toq=cosmopoli&aqs=chrome.0.0j69i57j0l4.4039j0j8&sourceid=chrome&ie=UTF-8#q=cosmopolitan+definition>
- Greene, L. (2014, March 11). Johnson: What is a foreign language worth? [Prospero blog post]. *The Economist*. Retrieved from <http://www.economist.com/blogs/prospero/2014/03/language-study>
- Gunesch, K. (2003). Multilingualism and cosmopolitanism. In T. Kokuhamma-Espinosa (Ed.), *The multilingual mind: Issues discussed by, for, and about people living with many languages*. New York, NY: Praeger.

- Gunesch, K. (2004). Education for cosmopolitanism?: Cosmopolitanism as a personal cultural identity model for and within international education. *Journal of Research in International Education* 3(3), 251-275.
- JNCL-NCLIS. (n.d.). Retrieved from <https://www.languagepolicy.org>
- Kharkhurin, A. V. (2012). *Multilingualism and creativity*. Bristol, United Kingdom: Multilingual Matters.
- Languages for all? Final report* (2014). Retrieved from <http://www.languagepolicy.org/wp-content/uploads/2014/04/Languages-for-All-Final-Report.pdf>
- Many Languages, One World*. (n.d.). Retrieved from <https://www.manylanguagesoneworld.org/en/Press-Kit>
- Many Languages, One World*. (n.d.). Retrieved from <https://www.manylanguagesoneworld.org/>
- Many Languages, One World 2015*. (2015, September 3). Retrieved from <https://www.youtube.com/watch?v=8kve7Q0hm94>.
- Many Languages, One World 2016*. (2016, October 28). Retrieved from <https://www.youtube.com/watch?v=1a26XFUEGcQ>.
- Middlebury Language Schools*. (n.d.). Retrieved from <http://www.middlebury.edu/lis>
- NAFSA Global Partnership Program. (n.d.). Retrieved from [http://www.nafsa.org/About_Us/Partner_with_NAFSA/Global_Partnership_Program_\(GPP\)/](http://www.nafsa.org/About_Us/Partner_with_NAFSA/Global_Partnership_Program_(GPP)/)
- National Association of Colleges and Employers. (n.d.). *Class of 2014: Top-paid liberal arts majors*. Retrieved from <http://www.nacweb.org/s10152014/top-paid-liberal-arts-majors.aspx>
- Oxfam. (n.d.). *What is global citizenship?* Retrieved from <https://www.oxfam.org.uk/education/who-we-are/what-is-global-citizenship>
- Rivers, W. P. (2015). *Making the case for the language enterprise in 2015: Forging new connections*. Retrieved from <http://www.languagepolicy.org/wp-content/uploads/2015/06/Rivers-SCOLA-2015.pdf>
- Ross, J. F., and Jaumont, F. (2013). Building bilingual communities: New York's French bilingual revolution. In O. Garcia, Z. Zakaria, & B. Otcu (Eds.), *Bilingual community education and multilingualism: Beyond heritage languages in a global city* (pp. 232-246). Bristol, United Kingdom: Multilingual Matters.
- University of Wisconsin Madison. (n.d.). *Professional French masters program*. Retrieved from <https://pfmp.wisc.edu/>

Chapter Four

Cultivating High-Impact Learners and Globally Engaged Students Or, Studying Abroad Anthropologically

William V. Pavlovich, Binghamton University

By using anthropological approaches—such as in-situ fieldwork, engaging local language, and participant observation—students can transform their study abroad experience into a meaningful learning and intercultural experience. Moreover, these approaches embody the CLAC philosophy of employing culture and language to learn content, and can be readily applied to make sense of real-world issues and events. Anthropology—as an art of inquiry and applied knowledge—can foster meaningful learning with and engagement in any intercultural or study abroad site. For anthropology is not just an academic discipline, rather it is a way of doing; it is about making connections and understanding how those connections are significant to people and places, and how they relate to oneself. When students “do anthropology,” they study with the world and learn from the world—this is a dynamic process that transforms the researcher (or engager). In-situ fieldwork and reflexive assignments, together with a practical usage of language(s) to better understand content are excellent vehicles for high-impact and transformational learning as they necessitate interacting with the world and reflecting upon it.

As such, the application of an anthropological approach is highly conducive for high-impact learning, which, in turn, can promote forms of global engagement well beyond the study abroad site. This paper offers a general framework that study abroad (and affiliated) programs can incorporate in coursework and student training.

“As citizens of a free society, we have a duty to look critically at our world. But if we think we know what is wrong, we must act upon that knowledge. Philosophers, it was famously observed, have hitherto only interpreted the world in various ways; the point is to change it.” Tony Judt, *Ill Fares the Land* (2010, p. 237)

“We may aspire to change the world, rather than merely to observe it. But we need to understand how it works in order to change it in socially effective ways.” Sidney Mintz, *Sweetness and Power: The Place of Sugar in Modern History* (1985, p. 213)

Introduction

Since the late 1980s through today, education, or study abroad has become a popular and increasingly viable option for many undergraduate students in the United States. In fact, according to the Institute of International Education's "Open Doors 2016 Fast Facts," in that time span, the number of students studying abroad has increased nearly six-fold to a total of 313,415. From an educator standpoint in the social sciences and humanities, this is an encouraging development that beckons a targeted response: using opportunity of study abroad as a unique moment of linguistic and cultural immersion. However, this opportunity comes with its own challenges, namely fostering and furthering cross-cultural understanding. The initiative known as Cultures and Languages Across the Curriculum (CLAC), which stresses the integral interrelation between knowledge, culture, and language, offers a pointed framework to developing intercultural competency. Combined with anthropology's critical and holistic approaches, any cross-cultural coursework or program (such as study abroad) would be well served by employing CLAC principles insofar as they promote meaningful intercultural interaction, spark high-impact learning, and facilitate engagement in the wider world.

Getting Beyond the Tourist Encounter

A quick review of the "Open Doors Fast Facts" for the past decade, shows that U.S. students have indicated an overwhelming preference for short-term study abroad programs (summer, or less than eight weeks) over longer-term programs (Institute of International Education, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016). Moreover, programs granting academic credit are significantly more popular than non-credit education abroad programs (e.g. internships, volunteering, and other non-credit work). While short-term programs may be an attractive and cost-effective option for students wishing to experience study abroad, this preference may reflect the changing goals of students in the contemporary utilitarian, business-oriented, materially enhancing mode of undergraduate education. That is to say, students are more likely motivated by achieving the status of study abroad, claiming a "global citizenship" and noting in on their CV's as something that can translate into material gain and concrete career advancement, thereby creating a results-driven environment (cf. Streitwieser & Light, 2016). Ogden (2008) notes the challenge of "sustain[ing] a reasonable balance between meeting

students' expectations and industry standards on the one hand and offering affordable programs that actively and creatively engage students in meaningful intellectual and intercultural learning on the other" (p. 37). Ostensibly, it becomes more difficult to foster intercultural knowledge and cultivate globally engaged students when philosophical questions and humanistic issues are not deemed vital for success and material gain.

Moreover, it is widely known that while many students who go on study abroad programs enroll in courses at their education abroad sites to fortify their college transcripts and enhance their CV's and future job prospects, they spend the majority of their freetime as tourists: they shop, sightsee, travel, and have fun, going on the "Grand Tour" (cf. Ogden 2008, pp. 49–50). Arguably, this mix of academics, jet setting, and tourism is what makes study abroad so appealing for many students. The structure and format of such a study abroad experience however does not maximize the potential for high impact learning, nor is it conducive to meaningful engagement with the target culture site (the study abroad site).

However, short-term study abroad need not sound a death-knell for intercultural understanding. With the right approach, even a short time abroad can become impactful and transformative learning for students, yielding meaningful intercultural knowledge (Jackson, 2006; Fisher, 2009). How can we promote and maintain meaningful education in an increasingly polarized, flattened, and business-oriented world, given the opportunities and challenges that study abroad presents?

In the early twentieth century, John Dewey (1938/1997) advocated for education and learning as social and interactive processes, whereby students can become agents of change. Ivan Illich (1971) warned against the increasingly impersonalized and institutionalized educational system, which produced, in his view, an uncritical acceptance of things. For Illich, to learn is to acquire new insight or a new skill (not just acquiring information). Anthropologist Tim Ingold (2013) advocates for studying *with* the world (not just learning *about* it). The aim is to enable *everyone* engaged in intercultural interaction—not just anthropologists and researchers—to be taught by the world. For Ingold, *studying with* and *learning from*, is a living process that is transformational (i.e. it changes the researcher, but most importantly, it transforms the person).

In today's globalized world, "home" is no longer a fixed or static thing but rather, as Pico Iyer (2013) cogently describes, more of an affective experience that contributes to one's identity.

Belonging, identity, and culture are terms, and feelings, that are ever evolving and therefore must be perpetually reevaluated. They are shifting as we changing. Kockel (2012) perceives that “[w]e all now live in the diaspora in the frontier. That means, literally, we live in places other than where (we think/feel) we could say that we are from, and which have no clear lines differentiating them from elsewhere” (p. 50). But difference is all around. Students see it and feel it. They need to know how to make sense of it and navigate the differences resulting in a greater understanding of humanity.

Study abroad programs propel the students beyond their homes, homelands, and comfort zones. Students reside in new places and, for a while, may feel at home in their abroad sites. When they get back “home” that home is no longer what it was (reverse culture shock) and so the feeling of where (and what) the authentic home is has blurred. What changed? Their home towns are still there, only their experiences have changed, and their views on things may have changed. Life has moved on back home as well. Nothing, and no one, stays the same.

The Relevance of Anthropology and CLAC

Anthropology is not just a discipline or a topic for study but is also way of doing, an approach, a method, an understanding, and an art of inquiry (Ingold, 2013). As a holistic, integrative and comparative discipline, it can address and interface with any real-world issue, event, phenomenon, or problem (Shore & Wilson, 2012). Unlike other sciences, anthropology is not primarily concerned with the outcome of a study, but rather its method of investigation. Most importantly while more and more disciplines have recognized the significance of culture and have made it a key topic of study, anthropology has always been and is still quintessentially concerned with all of the manifold aspects of humanity as expressed through cultural forms.

The diverse literature on study abroad from varied intellectual and epistemological backgrounds—such as communications, sociology, psychology, management, and political science, etc.—addresses similar, if not the same, issues by different names: intercultural competence, intercultural intelligence, transcultural sensitivity, etc. (see, e.g. Anderson & Lawton, 2015; Gill ,2007; Slimbach, 2005; Nolan, 2009; Vande Berg & Paige, 2009). All of these expressions refer to the importance of recognizing cultural difference and learning to understand those differences from the local, insider, “native” or emic point of view. This yields knowledge,

competence, and sensitivity, which assist the traveler, visitor, or outsider in navigating cultural terrain. Finkbeiner (2009) applies the metaphor of GPS to how humans use culture to position themselves and navigate in cultural terrains (something that anthropologists have been discussing for over a century). Likewise, Goh (2012) describes the importance of developing cultural intelligence in order to meaningfully, and effectively, interact with others. In a nutshell, this is all about understanding culture, and anthropologists have been engaged in this endeavor since its inception.

Anthropology is particularly useful because it does not cling to models, theories, or other constructs, but extols a critical and holistic approach, which makes it an exceptional “tool for understanding the contemporary world” (Eriksen, 2006, p. ix). That numerous fields now incorporate classic anthropological tools and approaches such as ethnography, participant observation, and the general investigation of culture, speaks to anthropology’s success as a “synthesizing discipline, grounded in its commitment to demonstrating the simultaneous unity and diversity of humankind” (Bennett, 2013, p. 75).

“Hacking” Anthropology in the Service of a Mission: Enter CLAC

The Cultures and Languages Across the Curriculum (CLAC) movement offers a cogent and sincere remedy to the persisting (and lamentable) dearth of meaningful cross-cultural interaction and foreign language usage in higher education. It is an innovative initiative that can be expressed in a wide range of practices and forms depending on particular curricular and educator goals.

CLAC is essentially an anthropological project—even if it is not explicitly identified as such. As defined by Diana Davies (2014), any of the core principles of the CLAC consortium/movement indeed reflect (and replicate) long-standing and prime components of any anthropological endeavor, such as:

- cultural and linguistic immersion: conscious, critical, and comparative;
- meaningful use of language;
- critical analysis of culture (cross-cultural inquiry);
- fostering translingual and cross-cultural sensitivities;
- embracing estrangement to see the world anew;

- encouraging students to reflect (reflexivity); and
- holistic approaches: utilizing the widest variety of material and data, whereby anything is an “appropriate text” for critical consideration.

It appears that the promulgators of the CLAC initiative have appropriated or “hacked” anthropology to advance the worthy goal of transforming higher education through curricula. In doing so CLAC has found a way to extend anthropological approaches beyond the discipline into new hands, new minds, and new interactions. When in the service of intercultural understanding and diverse and meaningful human engagement, there is no place for nominal academic “turf wars.”

Thus anthropologists and CLAC practitioners alike, can build off and apply theoretical frameworks which break down complex subjects, issues, and phenomena in order to identify manifold historical connections (Wolf, 1982; Mintz, 1985); discursive modes and moral assumptions (Said, 1979; Wolf, 1994); knots and lines that connect and construct human life (Ingold, 2015); genealogies of knowledge, discourse, and power (Foucault, 2002); and specific contexts that make abstract matters more concrete (Herzfeld, 2001). Simply stated, any anthropological or intercultural investigation can be summarized as “the need to be critically conscious of what one is doing as one does it” (Crapanzano, 2010, p. 56), and implicit to any anthropological inquiry is the use and recognition of language and culture to illuminate content. Not to be overlooked is the motivation behind the researcher’s/educator’s inquiries: what sets apart anthropologists and CLAC practitioners from most of their peers in academia is not a question of what they do, but rather what (and for whom) they do it.

Why Anthropology (Hacked or Not) is a Good Fit for Study Abroad

In Europe, study abroad is widely referred to as “residence abroad” (Coleman, 1998). This phrase accurately encompasses the range of what students do: they live and reside. By labeling the concept “study abroad,” the overall experience is denoted as primarily an academic pursuit. Although this does not prevent students from engaging in non-academic activities, it effectively characterizes and frames what the primary activity is. “Residence abroad” is also akin to anthropological fieldwork abroad. Kahn (2015) adroitly depicts the challenges of study abroad and likens global pedagogy to a prism which

...provides multiple faces through which to dissect the complexity of the subject matter. In a prism formed through global learning pedagogies, these faces include the diverse questions, assumptions, idiosyncrasies, and disciplinary and professional paradigms that students bring with them to learning environments, as well as angles of interpretation they may newly acquire in the classroom: theories, methodologies, and ways of analyzing subjects economically, culturally, nationally, politically, historically, globally, and so forth. Because the faces are personal as well as academic, pedagogical prisms allow students to look out while looking in; they create learning spaces where students can view the world through multiple vantage points assembled through their studies and experiences, thus answering academic questions while also exploring themselves. Pedagogical prisms allow students to see global complexity, whether they are viewing a cup of coffee as a hub of transnational interconnections or seeing their own identities as transcending borders.

Doing anthropology, as Ingold (2013) implores, is what makes anthropology unique from other disciplines, as it is a method unto itself: the process of immersion and adaptation in a different culture becomes a reflexive process as well and prompts the researcher to (re)examine one's own culture and lived experiences and to compare, make sense of, and connect the meanings generated (and discovered) in local settings to the world. As Eriksen (2001) notes, anthropology "asks large questions" while deriving its most valuable insights from "small places" (p. 2).

In other words, complex, large-scale, macro, and global issues are rooted and expressed in "local" places. Hence the small/local illuminates the large/global. In this way, the anthropologist, researcher, or student begins to comprehend the complexities and intimacies of any issue or event. Regarding CLAC, this demonstrates the practical uses of the humanities in other fields and contexts, or taking knowledge and inquiry beyond the classroom and into the world. This practice lends itself well for deeper personal exploration and enrichment.

Defamiliarizing and Problematizing: Making the Strange, Familiar and the Familiar, Strange

Some exercises that anthropologists use to make sense of things is by defamiliarizing, problematizing, and familiarizing. As Miner (1956) detailed in his classic exoticization of contemporary American life, to defamiliarize is to estrange; to create a necessary critical distance with which one can question something construed as natural, self-evident, or which goes without saying. To problematize is to turn something into a question so that one can explore and investigate various strands, linkages, and connections to any given thing. Finally, to familiarize is

to make sense of something “foreign,” and to be able to relate it to one’s own worldview. All of these exercises can be applied to culture shock.

Anthropologist Kalvaro Oberg (1960) popularized the term “culture shock” to describe the disorienting experience that many anthropologists encountered when immersed in different cultures and enlarged its scope to apply to all people who are undergo this disorientation as a result of travelling to a foreign place. For Slimbach (2010) and Gordon (2010), who offer a concise and practical anthropological primer for students embarking on study abroad, the experience of culture shock can be used as a point for critical reflection. Culture shock can turn students’ personal experiences into a meaningful pedagogical moment. Moving out of comfort zones creates a space and opportunity for transformational experience as it prompts students to engage in a reflexive process of thinking about their new environments, how they came to be that way, what they mean, and how it relates to others (including themselves). It provides a critical space to appreciate how the world is made, re-made, accepted and contested, and what that can mean to people. When students are in situations wherein they are asked to identify and make sense of difference, they must connect with other places, ideas, languages, and most importantly, other people.

As mentioned above, a CLAC framework is particularly useful to help turn a disorienting and confusing experience (culture shock and defamiliarization) into an intercultural learning experience. When presented with different or disorienting situations and realities, students in an anthropology or CLAC module are encouraged to embrace the difference(s) and to attempt to connect to them through a deeper understanding of the culture, language, and context(s) embedded in it.

An example of a student exercise would be to:

1. identify the practice, event, or situation that is causing the culture shock;
2. do research on the social, cultural, historical, and linguistic particularities that brought it about;
3. talk to locals about the practice (preferably in the local “native” language) to gain an “insider” perspective as well as to get a sense of local meanings and interpretations of the practice/event;
4. think of one’s own cultural background and to think about how the practice connects with (or contradicts) practices back “home,” and;
5. reflect upon this new knowledge and to see if/how one’s previous views have changed.

In short, it recognizes the importance of using a student's academic and real-life experience in the service of understanding the world beyond one's comfort zone.

Transforming Study Abroad

The move from a typical study abroad experience to an enlightening intercultural experience requires active participation on the part of the student/researcher. As in anthropological fieldwork, there can be no "armchair traveler" on the road to cross-cultural competency. An anthropological and CLAC framework can only prompt the student and offer direction, it cannot supply the content; that must be discovered in (and through) practice.

As noted above, cross-cultural experiences, such as culture shock, can benefit from some kind of guidance and pedagogical instruction to help students make sense of perceived changes and contrasts abroad. Just studying and residing abroad doesn't necessarily translate into local awareness and intercultural understanding. Students could be immersed in an environment without fully recognizing key social and cultural elements and issues. Knowledge gained from cursory Internet research or classroom-based curricula may not readily translate into real-world acuity of everyday realities; hence the need for targeted intervention.

Guidance and Pedagogical Intervention: Teaching How to See

There is much more than meets the eye when traveling to (and inhabiting) new places. Although we may notice new sights, intriguing pastimes, holidays, or events, we may not know the deep historical layers and complex social dimensions embedded in them. We may see these things but we may not necessarily know how to read and decode them. Understanding signs, events, practices, etc., as symbols are well suited for anthropological analysis. Here's an example of a student exercise:

Directive: Prompt students to consider the manifold ways that culture is represented through symbols.

Instructions: Find at least two symbols (objects, events, or practices) in traditional or popular culture, or in the media, that would be "confusing" or not easily understandable to someone in/from your own culture. Find out local responses/interpretations and contemplate an "outsider's" (i.e. your) interpretation.

In addition to learning about how culture is created, projected, and maintained through symbols, students engage in processes of re-examination. The aim is for them to be aware that culture is embedded in outward manifestations, but more importantly that they become culturally self-conscious about who they are, what they do, how they look, how they do the things they do, etc. This is the work of reflexivity.

Reflexivity, in anthropological parlance simply stated, is being cognizant of one's own culture and personal subjectivity. It is the "self-consciousness" of the author/narrator/scholar. Study abroad students do not always have the freedom or opportunity to reflect upon the things they are involved in (either at home or abroad). Because cultural practices need commentary on themselves, reflexivity prompts students to question their established senses of "self" and "home." Study abroad students have recognized—after the fact—that that they did not know enough to think reflexively and ask thoughtful questions about what they were seeing and experiencing (Fisher, 2009). Students must learn how to see and interpret their new social and cultural environments and how to navigate and engage as globally engaged students.

In order to make cross-cultural experiences transformative Slimbach (2010) states "our path must necessarily take turns and present obstacles that are, at times, greater than our ability to navigate them. It's only when given change and old rules no longer apply that we become aware of the special lens through which we look at life" (p. 155). This reflexive self-awareness is key to understanding and connecting with others, and is both a means and an outcome of cross-cultural critical inquiry.

Anthropologists have long understood that our attempts at learning correspond to our understandings of ourselves and to our views of the world. As the anonymous saying goes "We don't see things as they are, we see them as we are." We make sense of things based on our worldviews, which are crafted by our cultural backgrounds, personal experiences, and knowledge. Students, when in different intercultural areas, interpret the world according to that pre-established template. Accordingly, their ability to gain intercultural competence, intelligence, and understanding is also a "function of [their] ability to categorize events appropriately" (Anderson & Lawton, 2015, p. 40), one that can be enhanced with training; hence the need for guidance and instruction to facilitate intercultural learning. Across U.S. campuses, various departments and programs now offer different forms of instruction (some which are quite

innovative) for students embarking on study abroad, reflecting a new paradigm of intervention in student learning (Vande Berg & Paige, 2009, p. 433; see also Ritsema, Knecht & Kruckemeyer, 2011).

The High Impact of Practical Applications

High-impact learning entails applying knowledge learned and knowledge gained from experiences to different settings, situations, and problems. As discussed above, this characterizes the general anthropological endeavor, as it is not just about content, but also process. Learning should not be divorced from how we go about learning; the ways we learn can enhance what we learn. Acquiring an “anthropological imagination” leaves a lasting impression upon students.

Through specific assignments and tasks, we can prompt students to engage and reflect, and then to reflect and engage. For example, finding expressions of culture such as symbols, rituals, behaviors, language use, etc. are useful tasks for students to undertake. This will help them discover how culture is embedded in everyday lived realities and how it is parlayed in the “hidden dimensions” of space and place (Hall, 1966). Facilitating cross-cultural interaction and analysis transforms studying abroad from “a place where one goes abroad to learn” to “studying (and interacting with) the place where one goes abroad, and *learning from it.*”

Joseph Dumit describes an exemplary anthropological activity inspired by the work of Donna Haraway, called “implosion projects,” (Dumit 2014, pp. 349–350) which are

attempts to teach and learn about the embeddedness of objects, facts, actions, and people in the world and the world in them. The emphasis is on details and nonobvious connections, as well as on the many dimensions with which we can analyze them: labor, professional, material, technological, political, economic, symbolic, textual, bodily, historical, educational (p. 350).

The aim of these projects is to understand the world in an “effective and affective way; they help show us how the world matters and how it might be otherwise” (p. 351). When the object is making connections, finding the applicable threads or lines (Ingold, 2015) are integral parts of the investigative process. When study abroad students analyze an event or an issue “according to the multiple processes that constitute it” (Foucault, 2001, p. 227), they can better appreciate the contingent nature of human society. They can also follow those threads and lines to make connections beyond their abroad sites, from micro to macro level, linking the local to the

regional, national, international, and global. Addressing things that are meaningful to students (e.g. real world issues) will only enhance the impact.

One exercise that facilitates these types of connections is the analysis of public spaces. Students abroad are immersed in new locales, and go to and fro among their daily personal and academic activities. While they may traverse different places, they may not be readily equipped to “read,” fully appreciate, or make sense of the new cultural and social terrains. Exercises that prompt them to seek out and interpret places can be quite helpful. Here is an exercise that considers public places more than just physical constructions or destinations, but rather one that considering identities (local, regional, national, etc.) and memory (narratives and interpretations of the past) through the construction (and meaning) of public spaces.

Directive: Prompt students to consider public places as a site of inquiry.

Instructions: Go out and explore. With an attentive and critical eye look around you and pay attention to the way public spaces contribute to the construction of local and national identity and memory. You will need to do some research and ask around (i.e. talk to locals) about certain markers of space you see around you, such as monuments, parks, public squares, churches, etc.

This exercise would include a series of pointed questions that prompt students to consider how these sites can also function as spaces for identity construction, meaning-making, cultural cohesion, political affiliation, (or even social subversion) among other things.

Engaged, Locally and Globally

In conclusion, an anthropological approach (enriched with CLAC principles and practices) to study abroad can enable students to expand their critical and epistemological purviews, and most importantly, their personal worldviews; it will thus empower them to see the “global” while they are “out and about” and engaged in the world. Not being taught a thing, but rather a way of doing, students could explore different locales, events, and situations, learning as they go, and putting things into context (Lange, 2013).

There is no cookie-cutter or one-size-fits-all approach to developing intercultural acuity and global engagement. Students need to find their own way based on their individual convictions, needs, and desires. We cannot teach culture and intercultural competence, we can only provide them some tools and lenses that they must use themselves to work it out. It is the

method and approach that is significant. That process, that journey is the key students can use to apply to their own lives. If a student can connect to others and to the wider world, reflect upon experiences, and empathize, then we have achieved our goals: turning an international academic program into a meaningful global experience. Making use of the students' own initiatives and curiosity is paramount to success. They are a self-selected group, highly motivated and willing (and able) to engage the world, therefore, "[w]e not only expect our students to learn in new ways, but also to think in new ways too" (Mills, 2003, p. 366).

In today's world more, not less, understanding is needed. The most recent Open Doors Fast Facts Report (2016) shows that science, technology, engineering, math (STEM) and business majors comprise 44% of all study abroad students. Looking at the Open Doors data over a ten-year period (from 2006–2016), we see the percentage of STEM students steadily rising while social science majors (who historically had the highest percentage of students going abroad) show a diminishing trend over the same period. As mentioned above, this overall trend reflects changing societal values, which emphasize material gain over philosophical enrichment.

Ostensibly, recent changes in the national and international political scene seem to corroborate this characterization; further studies are warranted. As Martha Nussbaum (2012) notes, the humanities are needed not just for personal whims or fulfillment, but for the very maintenance of democracy. Gorham (2000) argues that we can observe and critically evaluate real world politics in the classroom setting. We can, by extension, apply this to the "global classroom" of a study abroad site, and in doing so we recognize students as political and historical stakeholders with the places and people they encounter. Given this, the changing scenario of study abroad students makes the teaching and learning of cross-cultural understanding more vital than ever before.

An anthropological approach to study abroad has much to offer. What each student makes of their experience is up to them; at least they will be given the space, tools, support, and opportunity to take their travels to new levels. The epigraphs by Tony Judt (2010) and Sidney Mintz (1985) at the beginning of this paper speak to critical engagement in the world as a global citizen. Cross-cultural communication and understanding as gained through an anthropologically-informed study abroad experience, can help make that happen.

References

- Anderson, P., & Lawton, L. (2015). Student motivation to study abroad and their intercultural development. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 26, 39–52.
- Bennett, D. (2013). Learning to think anthropologically: The A-Level experience. *Teaching Anthropology*, 3(1), 73–77.
- Braskamp, L. A., Braskamp, D. C., & Merrill, K. (2009). Assessing progress in global learning and development of students with education abroad experiences. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 18, 101–118.
- Coleman, J. (1998). Language learning and study abroad: The European perspective. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 4(2), 167–203.
- Crapanzano, V. (2010). “At the heart of the discipline”: Critical reflections on fieldwork. In J. Davies & D. Spencer (Eds.), *Emotions in the field: The psychology and anthropology of fieldwork experience* (pp. 55–78). Stanford, CA: Stanford University Press.
- Cultures and Languages Across the Curriculum (CLAC). *What is CLAC?* Retrieved from <https://clacconsortium.org/about-2/defining-clac/more-on-clac/>
- Davies, D. (2014). CLAC 101: A Definition of Terms. Retrieved from <https://www.youtube.com/watch?v=C8qq1-CCrHI>
- Dewey, J. (1997). *Experience and Education*. New York, NY: Touchstone. (Original work published 1938)
- Dumit, J. (2014). Writing the implosion: Teaching the world one thing at a time. *Cultural Anthropology*, 29(2), 344–362.
- Eriksen, T.H. (2001). *Small places, large issues: An introduction to social and cultural anthropology*. London and Sterling, VA: Pluto Press.
- Eriksen, T. (2006). *Engaging anthropology: The case for a public presence*. Oxford: Berg.
- Finkbeiner, C. (2009). Using “human global positioning system” as a navigation tool to the hidden dimension of culture. In A. Feng, M. Byram, & M. Fleming (Eds.), *Becoming interculturally competent through education and training* (pp. 151–173). Bristol and Buffalo: Multilingual Matters.
- Fisher, K. (2009, February 20). Short study abroad trips can have lasting effect, research suggests. *The Chronicle of Higher Education*. Retrieved from <http://chronicle.com/daily/2009/02/12191n.htm>
- Foucault, M. (2001). Questions of method. In J. Faubion (Ed.), *Power: The essential works of Michel Foucault, 1954–1984, Volume 3* (pp. 223–238). New York: New Press.
- Foucault, M. (2002). *The archaeology of knowledge*. (A.M. Sheridan Smith, Trans.) London and New York: Routledge. (Original work published 1969).

- Gill, S. (2007). Overseas students' intercultural adaptation as intercultural learning: A transformative framework. *Compare: A Journal of Comparative and International Education*, 37(2), 167–183.
- Goh, M. (2012). Teaching with cultural intelligence: developing multiculturally educated and globally engaged citizens. *Asia Pacific Journal of Education*, 32(4), 395–415.
- Gordon, R. (2010). *Going abroad: Travelling like an anthropologist*. Boulder, CO: Paradigm.
- Gorham, E. (2000). *The theater of politics: Hannah Arendt, political science, and higher education*. Lanham, MD: Lexington Books.
- Hall, E. (1966). *The hidden dimension*. New York, NY: Doubleday.
- Herzfeld, M. (2001). Performing comparisons: Ethnography, globetrotting, and the spaces of social knowledge. *Journal of Anthropological Research*, 57(3), 259–276.
- Illich, I. (1971). *Deschooling society*. New York, NY: Harper and Row.
- Ingold, T. (2013). *Making: Anthropology, archaeology, art and architecture*. New York, NY: Routledge.
- Ingold, T. (2015). *The life of lines*. New York, NY: Routledge.
- Institute of International Education. (2006). Open Doors 2006 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2007). Open Doors 2007 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2008). Open Doors 2008 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2009). Open Doors 2009 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2010). Open Doors 2010 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2011). Open Doors 2011 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2012). Open Doors 2012 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>

- Institute of International Education. (2013). Open Doors 2013 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2014). Open Doors 2014 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2015). Open Doors 2015 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Institute of International Education. (2016). Open Doors 2016 Fast Facts. Retrieved from <https://www.iie.org/Research-and-Insights/Open-Doors/Fact-Sheets-and-Infographics/Fast-Facts>
- Iyer, P. (2013, June). *Where is home?* [video file]. Retrieved from https://www.ted.com/talks/pico_iyer_where_is_home
- Jackson, J. (2006). Ethnographic pedagogy and evaluation in short-term study abroad. In M. Byram & A. Feng (Eds.), *Living and studying abroad: Research and practice* (pp. 134–156). Clevedon, United Kingdom: Multilingual Matters.
- Judt, T. (2010). *Ill fares the land*. New York, NY: Penguin.
- Kahn, H.E. (2015). Scales of global learning: Prisms, knots, and a cup of coffee. *Diversity & Democracy*, 18(3). Retrieved from <https://www.aacu.org/diversitydemocracy/2015/summer/kahn>
- Kockel, U. (2012). Crossing boundaries, exploring the frontier: Recollections of an intercultural wanderer. *Anthropological Journal of European Cultures*, 21(2), 43–64.
- La Brack, B., & Bathurst, L. (2012). Anthropology, intercultural communication, and study abroad. In M. Vande Berg, R.M. Paige, & K. Hemming Lou (Eds.), *Student learning abroad: What your students are learning, what they're not, and what you can do about it* (pp. 188–214). Sterling, VA: Stylus.
- Lange, M. (2013). The particular place of anthropology in an interdisciplinary curriculum. *Teaching Anthropology*, 3(1), 43–54.
- Mills, D. (2003). Anthropology 101. *Social Anthropology*, 11(3), 363–372.
- Miner, H. (1956). Body ritual among the Nacirema. *American Anthropologist*, 58(3), 503–507.
- Mintz, S. (1985). *Sweetness and power: The place of sugar in modern history*. New York: Penguin.
- Nolan, R. (2009). Turning our back on the world: Study abroad and the purpose of U.S. higher education. In R. Lewin (Ed.), *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 266–281). New York, NY: Routledge.
- Nussbaum, M. (2012). *Not for profit: Why democracy needs the humanities*. Princeton, NJ: Princeton University Press.

- Oberg, K. (1960). Cultural shock: Adjustment to new cultural environments. *Practical Anthropology*, 7(4), 177–182.
- Ogden, A. (2008). The view from the veranda: Understanding today's colonial student. *Frontiers: The interdisciplinary journal of study abroad*, 15, 35–56.
- Ritsema, M., Knecht, B., & Kruckmeyer, K. (2011). Learning to unlearn: Transformative education in the city. *Frontiers: The interdisciplinary journal of study abroad*, 20, 87–102.
- Said, E. (1979). *Orientalism*. New York, NY: Vintage.
- Shore, C. & Wilson, R.A. (2012). Anthropology's interdisciplinary connections. In R. Fardon, O. Harris, T Marchand, M Nuttall, C. Shore, V. Strang, & R Wilson (Eds.), *The SAGE handbook of social anthropology* (pp. 9–11). Los Angeles: Sage.
- Slimbach, R. (2005). The transcultural journey. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 11, 205–230.
- Slimbach, R. (2010). *Becoming world wise: A guide to global learning*. Sterling, VA: Stylus.
- Streitwieser, B., & Light, G. (2016). The grand promise of global citizenship through study abroad: The student view, in E. Jones, R. Coelen, J. Beelen, & H. de Wit (Eds.), *Global and local internationalization* (pp. 67–74). Rotterdam, The Netherlands: Sense Publishers.
- Vande Berg, M., & Paige, R.M. (2009). Applying theory and research: The evolution of intercultural competence in U.S. study abroad, in D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 419–437). Los Angeles, CA: SAGE.
- Vande Berg, M., Paige, R.M., & Hemming Lou, K. (Eds.). (2012). *Student learning abroad. What your students are learning, what they're not, and what you can do about it*. Sterling, VA: Stylus.
- Wolf, E. (1982). *Europe and the people without history*. Berkeley: University of California Press.
- Wolf, E. (1994). Perilous ideas: Race, culture, people. *Current Anthropology*, 35(1), 1–12.

Chapter Five

The Role of Reflection in the Sustainability of a University-Community Language Collaboration

Jennifer Cooley¹

Elise M. DuBord

Caroline Ledeboer

University of Northern Iowa

This article describes an ongoing project that pairs community students taking English as a Second Language classes for refugees and new immigrants with university students taking coursework in languages and culture. The project is facilitated by three faculty members in a department of languages and literatures and service coordinators at the community partner, the YWCA. The community students are from a variety of language, educational, economic, and geographical backgrounds, but all seek to learn English. The university students are pursuing degrees in Spanish, English, or Teaching English to Speakers of Other Languages. Our research suggests that guided opportunities for thinking and acting spur notable personal, professional, and civic growth. We argue that one of the most effective means to nurture ongoing community/university collaboration is to incite meaningful reflection and critical analysis with all participants. These reflections can take the form of dialogue, writing, performances, focus groups, meetings, discussions, or even illustrated responses. Based on our data, these changes have occurred on an individual, group, and institutional level and may have long-term implications. While reflection is often cited as integral to service learning components of curriculum, its benefit is an opportunity for intercultural competence to take root in the cultures of all participants as a result of language study and the sharing of cultures. In this way, reflection helps us measure the impact of collaboration, provides soil to nurture co-curricular growth through the collaboration, and gives all participants the chance to sort out the outcomes.

Introduction

Last year, in 2015, I arrived to this country. The first month I arrived here I didn't know anything. I was feeling bad. How to go? How to do? How to buy? I knew nothing. But, right now I am a student. I am studying English at the YWCA... I'm feeling happy because I'm getting a good opportunity to have study here. Thank you for all! (Cooley, Ed., 2016).

¹ Authors are listed alphabetically.

This statement comes from a refugee from Burma who recently resettled in our community in Northeast Iowa. He wrote this reflection as part of a series of activities that took place at the end of Fall 2016 after working with university students who were language partners in his English classes at the local YWCA. He recounts feeling sad and lost when he first arrived and found himself without the ability to communicate in English. This contrasted with the progress he had made: studying English was a point of pride that had brought him happiness and the ability to communicate and navigate his surroundings. This reflection appeared in a chapbook of immigrant students' experiences, which was produced as part of an ongoing partnership between the Department of Languages & Literatures at the University of Northern Iowa (UNI) and the YWCA of Black Hawk county in Waterloo, Iowa.

Developing communication skills in a new language can be transformative, especially for vulnerable and marginalized populations such as refugees and other immigrants. It allows their voices to be heard and helps them establish connections in their new surroundings. University students in this community-based learning (CBL) project (i.e. service learning) also gained communicative skills, working collaboratively with their language partners to reach across perceived language or cultural barriers. In a focus group, a UNI student who was studying Spanish as a second language explained her growing understanding of the commonalities between the two groups of language learners while also acknowledging important differences in the language learning experience:

When I first started learning Spanish, and still now, I make a lot of mistakes. I, you know, felt uncomfortable using it, especially when I was first starting to learn. And just, like, the fear- the fear of not being able to express myself the way I wanted to. And I think that's something that a lot of English language learners experience at times too. But it's different for them because the stakes are higher, I think. They're trying to learn survival English. That can kind of make or break a situation, you know? So the stakes are different but I think some of the language learning experiences can be similar.

With these parallel statements, we see how two seemingly different students—an immigrant who had expended great personal effort to learn English upon his arrival in the United States and an undergraduate Spanish student who had worked as a language partner in these English classes—had reflected on the emotional struggle of learning a new language. In this setting, where students on both sides of the table struggled to express themselves and communicate in ways

that their language partners could understand, many kinds of learning occurred. While we do not pretend that a level playing field exists between these two groups of students and acknowledge that UNI students come to the encounter with a privileged positionality vis-a-vis YWCA students, we do find that similar kinds of learning occurred as participants' intercultural communication skills developed over several months of face-to-face interactions. What the learners have in common is that they are exploring language and culture (albeit different ones) in a hybrid, transcultural, translingual, and multifaceted collaboration.

We take Davies's (2012) conception of Culture and Language Across the Curriculum (CLAC) as a starting point for examining the possibilities of cross-cultural collaboration and intercultural communication. She posits that "CLAC is a driver of students' personal transformation as users of languages and critical analysts of culture" (Davies, 2012). The project we will describe here has created spaces for students—from both the community and the university—to engage in active, authentic, and meaningful language practices combined with multiple strands of focused and deliberate reflection that were woven into the fabric of the collaboration. We believe that it is through reflection that critical analysis emerges. Similarly, Kinsella (2012) emphasizes the centrality of critical reflection in CLAC. In fact, it is the analysis that comes from the hybrid spaces between cultures and languages that enriches the other characteristics of CLAC: inter- and cross-disciplinarity, experiential learning, and promotion of lifelong learning (Kinsella, 2012).

Through the act of guided and critical reflection in CBL, such as the examples cited above, personal experiences are transformed into knowledge. As Parker Palmer, educational philosopher, says, "the most practical thing we can achieve in any kind of work is insight into what is happening inside us as we do it. The more familiar we are with our inner terrain, the more surefooted our...living becomes" (cited in Wagner, 2015, p. 164). A community student of English feels empowered by his emergent language abilities, while a university student of Spanish gains greater empathy for the social and linguistic adaptation of immigrants living in her community. Meanwhile, both students increase their intercultural competency and communication skills, through and as a result of their work as language learners and/or teachers. This journey is spurred by the metacognitive practice of examining lived experience to link it to

broader development. We argue that reflection has the potential to generate meaning for all participants in CBL projects.

Pedagogical Foundations

As we embarked on what we hoped would be a long-term project in Spring 2016, we organized the academic elements of our courses, consulted and planned with our counterparts at the YWCA, and prepared to collect research data that would allow us to assess this collaboration. We were uncertain about many of the details of how university students (enrolled in Spanish classes, initially) would fit into the everyday workings of ESL (English as a Second Language) classes at the YWCA, and how their experiences would complement the academic framework of our courses on campus. We were also unsure how university students would respond to the experience of working with immigrants and refugees from a variety of language backgrounds and how these ESL students would respond to inexperienced language partners. But one thing was certain, we knew that guided and critical reflection would be at the heart of the experience, and that both UNI and YWCA students should have access to the reflection process.

Although important questions persisted as we began our work, there were some basic pedagogical tenets that were certainties. Even though we did not overtly discuss these tenets, as we look back, our actions speak to the importance they have in our teaching. We would not impose a pre-determined body of knowledge on our students in the moments of collaboration, and would not situate ourselves as experts and our students as passive recipients of information. There would be no “banking concept of education,” as Paulo Freire termed it, in which “the teacher teaches and the students are taught,” and “the teacher knows everything and the students know nothing” (2002, p. 73), but rather, we would seek to establish a learning environment that stimulated “dialogical relations” in the form of interaction and communication that was not organized according to vertical power structures in the classroom. In Freire’s words,

Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which we all grow (p. 80).

This paradigm takes on a special significance in community-based learning when we center the construction of knowledge on acts of dialogue. In our university classrooms, students and professors use reflective practices to jointly make meaning of their community experiences. More importantly, university and community students learn together and from each other as language partners; the very essence of their collaboration is the act of dialogue.

We envisioned our class meetings as places where genuine curiosity and creative inquiry would steer interactions as we paired university and community language students, and, as we ourselves developed our relationships as colleagues and with our community counterparts at the YWCA. We knew our work together would be lively and chaotic, unpredictable and exhilarating in its ability to empower participants by developing human connections. We find these principles to be central to the mission of language instruction, and of special importance in the blending of students from a wide array of backgrounds.

The underpinnings of Freire's "problem-posing education" (p. 79) focus on the importance of praxis and being in the world as the motors that generate learning. This emphasis on unscripted experiences are also central to the educational philosophy developed by John Dewey. Dewey (1969) classified experience as "the means and goal of education" (p. 89) and sought to revolutionize schooling by making it more active and participatory. Not surprisingly, both thinkers saw integral links between educational practices and the ability to overcome societal challenges. Both traced direct connections between education, civic engagement, empowerment and the basic ideals of democracy. They perceived the power of educational practices to engender social change. These goals are certainly in keeping with those we hope to attain with our collaboration as well.

It is also important to note that both Freire and Dewey viewed reflection as an integral part of education. Dewey (1969) describes the learning process as one that is inherent in experiences but that must be guided and nurtured through communication and reflection. Reflection, according to Dewey, is what gives disparate facts and experiences meaning. Revisiting our experiences gives them coherence (Dewey, 2016). In a similar fashion, Freire also explains that the true goal of education is not "the preservation of culture and knowledge" but rather a process in which

the problem-posing educator constantly re-forms his reflections in the reflections of the students. The students—no longer docile listeners—are now critical co-investigators in dialogue with the teacher... Their response to the challenges evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed (p. 81).

Many researchers and practitioners of community-based learning have emphasized the power of reflection as a way for students to deepen their understanding of the multifaceted impacts of community engagement, but few have gone on to explore its links to the sustainability of the projects, nor how the ideals espoused by community-based learning could potentially live on in the lives of participants via their guided reflection.

Although we are still collecting data and analyzing the effects of reflection, we must start by noting that we have conceptualized it as “the bridge between experience and learning” (Reed & Koliba, 1995, p. 4). Our teaching practices have emphasized hands-on, mostly unscripted, collaborative learning accompanied by follow-up activities that turn our attention back onto the lived experiences we have shared. We invite both emotional and intellectual responses, depending upon the nature of the prompt to which students respond. By offering a range of platforms for responses, we ask participants to contemplate the personal impact of their work, as well as its impact on their language partners, and on the group as a whole.

At the same time, we see the potential of reflection as a means to integrate the daily class activities in which we take part with broader elements of life. Reflection can be a vehicle for introspection and personal development in an academic or emotional sense, but it can also engage individuals in an exploration of the societal impact of their actions. Mitchell et al. (2015) have noted, “As reflection supports the clarification of civic values, it supports the reevaluation and development of civic identity as well” (p. 49). Reflective activity can facilitate the exploration of new roles we learn to take on, and give our lives new meaning. They have also suggested, “Social and civic identity not only serve as antecedents to or components of reflection, but also as consequences of reflection” (Mitchell et al., 2015, p. 49). These emerging identities, negotiated along a series of experiences and subsequent contemplation of their impacts are a key element of the sort of sustainability we sense will grow out of our project. We invite students to think about their “future selves in process” as they emerge from their learning experiences.

The way our ongoing collaboration has played out over the course of initially two, now three, and potentially more semesters has given us an opportunity to explore the guiding principles that have informed the project. Unexpected challenges forced us to adapt our expectations and our practices, but have ultimately forged a collaboration distinguished by its success and sustainability. Here we will show how incorporating multiple opportunities for reflection, in a variety of formats—among all participants involved—has fostered a sustainable collaboration. Guided and critical reflection draws all parties involved to explore the profound ways these experiences impact our lives and forges paths for community engagement to continue long after the coursework has ended.

Community-Based Learning Project Description

Over the course of three consecutive semesters (Spring 2016, Fall 2016, and Spring 2017), students in the Department of Languages & Literatures at the University of Northern Iowa have served as language partners in English classes with adult immigrants at the YWCA of Black Hawk County.² In the first two semesters, university students in this collaboration were Spanish majors and minors, most of whom were native speakers of English, who were enrolled in upper-division Spanish courses (Latinos/as in the United States and Advanced Conversation and Reading) with a semester-long community-based learning project. In Spring 2017, the community project expanded as part of Structure of English, a linguistics course that is part of the English and TESOL (Teaching English to Speakers of Other Languages) programs, all of which are housed in the same academic department.³

In recent years, the majority of ESL learners served by the local YWCA were Spanish speakers, but shifting migration flows have changed the makeup of their free English classes. ESL students have represented a variety of language backgrounds and countries of origin, including countries in Latin America, Southeast Asia, Central Africa, and Eastern Europe. More specifically, the national origin and linguistic diversity among these students includes Spanish (Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, and Mexico); French, Lingala, Kikongo,

² While the first three iterations of this collaboration are considered in the current analysis, the collaboration with the YWCA's ESL classes has continued in four university courses during the 2017–18 academic year.

³ We anticipate that in future semesters, the community project may be connected to other TESOL courses or a liberal arts capstone course for students of any major.

and Portuguese (Democratic Republic of Congo and Angola); Burmese, Karenni, and other languages (Burma); and Bosnian and Serbo-Croatian (Bosnia and Croatia). Unsurprisingly, ESL students have a wide range of educational backgrounds ranging from college graduates to individuals who are preliterate. They have come to the United States as political refugees, economic migrants, or seeking reunification with family members; many have come for a combination of these reasons. Some have arrived directly from their country of origin, while others have lived in other regions of the United States before arriving in Iowa.

English classes at the YWCA are offered three times a week, and UNI students have attended these classes once a week in their roles as language partners up to 10 times over the course of a semester. Between two and ten university students serve as language partners at each class meeting at the YWCA. As language partners, university students work individually or with small groups of ESL students to practice conversational skills, teach specific grammar and vocabulary, and answer questions. University students developed individualized lessons for their language partners and led class sessions on assigned topics. Notable side projects that added to the work of language partners have been support of the YWCA's accompanying child care program, coordination of a rummage sale, a talent show showcasing both community and university students, and the creation of chapbooks that included visual material based on representations of students' knowledge, and memories or fabrics from their homelands. The text featured YWCA students describing their experiences and talents. Each semester has ended with celebratory gatherings for all participants where we have shared food and recognized accomplishments.

Through guided reflection, university students' observations, lesson design, and interaction with YWCA students are intentionally related back to the content of their academic courses and other aspects of their learning process. Reflection is a tool that helps students make sense of their experiences, its importance in real life, and, we hope, to link their academic expertise to larger social and personal issues. Because we strongly believe in the centrality of thoughtful reflection in making meaning in the hybrid spaces of intercultural contact, we have integrated reflection into many components of this project. University students have participated in classroom discussions, written reflections, focus groups, and exit interviews (see Appendix for examples of reflection activities). They have considered topics such as the social context of their

own language learning experiences in comparison with that of their community language partners who were learning English, the communication practices and relationships they developed with language partners, their heightened understandings of immigrant experiences, the structure of the English language, the complexity of language acquisition, and the benefit of linguistic knowledge in teaching and learning a language. More generally, we sought to make explicit connections between university students' experiences at that YWCA and the attached academic course, and their future roles in professions and society in general.

English students at the YWCA have also participated in classroom activities and focus groups where they have reflected on their own backgrounds, their interactions with university students, and what they have learned from each other (see Appendix). As instructors, collaborators, and researchers, the three authors and a research assistant have led focus groups with UNI and YWCA students, designed and implemented classroom activities and reflective writing activities, and worked with graduate research assistants to transcribe, translate, and code the data collected over the course of three academic semesters. But we are also part of the reflection loop ourselves, as we collaborate amongst ourselves and with our community partners at the YWCA, assessing our own roles in the project, its sustainability, and community and academic impact, as well as the collaboration's place in our departmental and institutional mission.

As we link the nuts and bolts of our ongoing work to the overarching theme of its sustainability, we must note that although this partnership was originally conceived of as a collaboration between university students who were Spanish-language learners (including both second language and heritage learners) and community students who were Spanish-speaking English-language learners, the shift in the community population that has included speakers of many different languages forced us to rethink the implementation and goals of the project. In the case of the two Spanish classes, most UNI students were in fact not speaking Spanish in the community, and perhaps their language abilities in Spanish made few gains.

Although CLAC practitioners have more frequently sought out ways to integrate languages other than English—and more specifically, less commonly taught languages—into academic and other spaces, this project is different. In the UNI-YWCA collaboration, university students are using English as the medium for accessing hybrid spaces between languages and

cultures with speakers of multiple languages. In doing so, students of Spanish have revealed in their reflections that they have gained increased cultural competency and intercultural communication skills that enhance and complement their study of Spanish. Students enrolled in Spanish classes were producing reflections in the target language. Prompts triggered introspection about their own paths as learners of a second language, as well as those of their community partners. The project opened new ways for students to think about and narrate their experiences as second language learners, and teachers in the target language.

The evolution of this project has made us rethink the goals of the collaboration to further wed language acquisition and reflection. We have expanded the scope and extended its sustainability by integrating faculty and students of English linguistics and potentially other courses in the future. While this outcome was perhaps unexpected, it has increased the project's sustainability and our ability to make a long-term commitment to our community partner.

The (Re)Construction of Linguistic and Social Identities

English as a second language classrooms serve students with a variety of aims. Teachers may find themselves assisting students who plan to study at four-year institutions or graduate school, are preparing to enter jobs in skilled work areas, or need a more basic integration into English-language communities. This may include preparing students to navigate daily life, manage the demands of parenting, steer loved ones through school or health care settings, find employment opportunities, or prepare for citizenship. No matter the length of time the English learner has physically been in an English-speaking context, ties to an original culture and a lack of resources conspire against an easy assimilation of language skills and cultural norms. Reflection, on the other hand, assists students in acquiring the skills to do well in their new environment by integrating new experiences into existing life stories.

The communicative framework leads students to interact right away. In Krashen's words, acquisition "requires meaningful interaction in the target language—natural communication—in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding" (1981, p. 1). Subsequent writers on second language acquisition (SLA) have certainly tinkered with all aspects of this definition. Acquisition is no longer considered an either/or proposition of language learning (either through authentic

interaction, or the study of language rules). However, metaphors (such as that of an “input” theory) abound not just in SLA but in education in general, and the places where one interacts with language learners are certainly not only in a foreign language classroom. For these reasons, it is still important to unpack these metaphors and reconsider dominant assumptions about English language learners and their situations.

One assumption may be that the YWCA English learners have ready access to English speakers in Waterloo, Iowa. However, they may not have regular interactions with English speakers outside of the classroom. For a student training as a language teacher at the university, the community engagement project which led them to the YWCA offered an eye-opening encounter with language learners where they live—immigrants to a new culture, who are learning English through interactions with English speakers in stores, when accessing services, or as parents of children in school. The UNI language partners in this class may even serve as the only consistent English language interaction available to them. The setup of the class, in fact, allows ample direct exchanges between the UNI and YWCA students as most activities are done in language partner/language learner pairs or small groups.

UNI students could appreciate in some small measure the vital importance of this class to the lives of the English learners, as they heard about the YWCA students’ children in a daycare on another floor, or discovered each English learner’s background in conversations. Even in limited English, this interaction in class allowed English learners to take pride in their personal histories. The connections between UNI and YWCA students also contributed to a feeling of progress, rewarded by recognition of individual learners’ achievements by language partners on both sides of the equation, and improved understanding among participants.

Similarly, UNI students moved from their initial hesitation to becoming involved, from taking their seats inside a semicircle of tables, and appearing uncomfortable being the English experts and waiting for instructions, to confidently serving as a sounding board for YWCA students who would come to see them as a significant source of English knowledge while working on the class materials. It was clear that UNI students, even if they had practiced a second language such as Spanish or had travelled abroad, had difficulty accepting their new roles as not-just-students in a professor’s classroom but authorities and partners to people from cultures they had often never heard of. As UNI students grew to understand that what they

brought to the table (literally) was enough, they began to lean across the tables, to take an active role in this partnering, pointing out items, modeling the pronunciation of vocabulary, asking questions, and sharing their own backgrounds: the size of their families, a love of sports or crafts, familiarity with the vocabulary items of the day (weather, household objects, transportation methods). The connections between them went beyond a resource exchange. It encouraged all participants involved to enrich their own narratives in the encounter with new cultures. The strength of this deepening connection and understanding also became evident in the university students' reflections.

Despite their different positionality, both YWCA English language learners, who were working full-time and/or caring for families, and UNI students, who recognized their primary identity as students, appeared to draw insight from their collaborations. UNI students realized how hard YWCA students worked and appeared humbled at seeing this effort, while simultaneously becoming invested in their language partners' success.

The YWCA building and the room set-up (a horseshoe style format with UNI students sitting inside it, and the YWCA students on the outside) became a kind of anchoring environment, familiar to and shared by everyone. In this shared space, which became more fully owned by its inhabitants when YWCA students and UNI students adapted to each other and claimed membership in its community, YWCA students were able to re/construct new linguistic identities as English speakers while negotiating what it meant to be a refugee or new immigrant and leaving behind linguistic identities formed elsewhere. It was the realness of the others' daily lives that stared both YWCA and UNI students in the face, calling to mind the many practical issues that YWCA students clearly had to overcome, that for UNI students perhaps echoed their own struggles in seeking an education and taking on new identities.

According to Pavlenko and Lantolf (2000), language learning is largely a reconstruction of identity. They reference Sfar's (1998) analysis of two metaphors common in education, the first, and earlier one, an acquisition metaphor, in which learners store knowledge (container metaphor) and acquire rules to process this information (computer metaphor), and a later participation metaphor, the process of "becoming a member of a certain community" (cited in Pavlenko & Lantolf, 2000, p. 155) which emphasized interaction with other community members and acting in accordance with new norms. They extend this second metaphor to

second language acquisition, with the idea that language learners construct new linguistic and social identities. The fine-tuning of this re-invention of identity depends in part on feedback from existing members of the new language community, and in this setting, UNI students gained a sense of themselves as teachers, which was evident in their reflections, finding their own developing knowledge sufficient to serve instrumentally in others' practice of English skills.

Besides the evolution of these two inter-related roles, the group as a whole also created its own culture, one in which professors and YWCA staff created a scaffold to encourage the confluence of cultural backgrounds. Both UNI and YWCA students began to narrate their own lives for each other and, with the curiosity of tourists, visited each other's histories through elementary exchanges in English. For instance, a worksheet on cleaning supplies inspires interest from some of the YWCA students in the names for products that they use in their lives already. A woman from Bosnia points at items in a picture and dutifully writes down names for bleach, laundry detergent, mop, etc., practicing her pronunciation; she brings a confidence to this topic not seen with others she had studied. Her UNI language partner asks, "Do you use this?" and makes reference to her own family's laundry routine, the fabric softener her mother adds, "Downy." With her story, she appears to recognize the universality of the task.

During a lesson on introductions ("Hello. Where are you from? I am from..."), a woman from the Democratic Republic of Congo explains that her older children still live there but that she has a younger child ("a baby") here in the United States. Working with her, I imagine her situation, thinking of our shared identities as mothers—an experience she briefly allows me to ask about, before we dive into the introduction role play.

And, finally, a Burmese man across the table from me appears to negotiate his fellow Burmese's interaction, speaking to her in one of the Burmese languages they share, then turning to me and smiling while she sits back more hesitantly, as he answers a question I posed to her about the number of languages she speaks. I express admiration for their fluency in several languages (English is their fourth and fifth language), and indicate I know only two, something that gives them pause.

UNI students wrote they were surprised at the reaction they generated in their language partners. Some have not been representatives before, conduits for others to learn about a culture. Others have experienced this role in relation to their minority status, as Latinos/as or African-

Americans to their majority-culture peers. But it is this added function and a willingness they increasingly exhibit: to not just be silent students in a classroom but become vocal, say things out loud, explain or pantomime vocabulary and expressions for the YWCA students who demand their know-how. They also became more comfortable investigating YWCA students' cultures with questions, which appears to be appreciated. YWCA students exhibit their pride in the culture that is new to UNI students and try to tell a little about their foods, families, or hometowns.

One professor designed a project specifically to celebrate aspects of immigrants' identities that are often invisible to mainstream society. YWCA students were asked to bring a piece of fabric from their homeland. This prompted them to share aspects of their cultures, their villages, or regions. As language learners who may feel their linguistic and social identities are overlooked, this activity allowed them to narrate a piece of their lives. One student not only brought an embroidered piece of cloth from Congo, but wore traditional dress that day; even when she did not emphasize this part of her identity in words, the confidence she exuded, the curiosity she generated from others, gave her new ways to participate in the class group and merge core parts of her identity with new identities she is reconstructing here for herself.

It is this narrating of a life ("How did you get here?", "Do you have children?") alongside the practicing of pronunciation, vocabulary, and grammar, that brings the immigrant learners the opportunity to redefine their identities. Conversely, the classroom at the YWCA, unlike the classrooms on the university campus, show undergraduates a bit of the social realities that each learner faces based on the fact that ESL students are dependent on a shuttle for transportation to class, the fact that two women are pregnant, the fact that there are children in the upstairs daycare, and that at the end of the semester, English language learners feel moved to speak about their accomplishments during the end-of-term award ceremony. One young Burmese woman memorized a speech talking about the journey of the class, and thanked everyone alike (language partners, teacher and fellow English language learners) for the opportunity to improve her English. She had just gotten a job at the local meat processing facility and teared up explaining her joy. Another woman tried to express her thanks in fewer words, but indicated her exhilaration at having new ways to engage in the community because of what she had learned.

In these ways we create a community of practice, a site for “the collective learning in a shared domain of human endeavor” (Wenger & Wenger-Trayner, 2015, p. 1)—a place where new and expert English speakers regularly touch on common topics relevant to all, a place where all are concerned with learning about each other, about new languages and cultures, or about the interactions inherent in language teaching. It is where their narratives intersect. Remarkable is the solidity with which each encounter grounds these newly forming identities (of all participants) on the borders of our cultures. This relates back to a central tenet of CLAC which, as Kinsella (2012) states, “promotes enabling students to gain critical insight by occupying the space between languages.” The process of reflection records evidence of these new parameters and revises the shapes of our identities. Reflection is both a chronicle of identity formation and a location for it. While difficult to identify with any consistency from person to person, evolving aspects of identity emerge through reflection, manifesting an awareness of these changed identities, like new shoots on an existing plant.

Language Partners’ Reflections on Intercultural Competency

A notable language practice that emerged in interactions among all participants in the ESL classes at the YWCA was the ability to use language creatively and across perceived language boundaries in ways that facilitated communication and collaboration. We observed Burmese women who grouped themselves together with a UNI language partner, the more advanced English speaker acting as a guide for her friends: answering questions, taking notes, and writing translations. Spanish-speaking ESL students found points of collaboration with university students as they pushed each other with questions and conversations in both Spanish and English. A multilingual woman from Angola translated questions from her Congolese friends from French to Spanish or Portuguese to facilitate communication with conversations partners. University students used their smartphones to look up words or find images, practices that complemented the language skills they developed for communicating with second language learners of English, such as speaking slower or rephrasing. University students frequently asked their language partners, “How do you say this in French? (or Karenni? or Spanish?).” Supporting the process of language acquisition in English was one of the goals, but, there were many others—such as advancing communicative proficiency in Spanish, learning about Latinos/as in the United States, studying

the structure of English, etc.—these translingual practices (Horner, Lu, Royster, & Trimbur, 2011) that push at the perceived boundedness of language (Gal & Irvine, 1995) acted as braces that supported the foundational building of language skills and intercultural communication.

As language educators, we believe that these kinds of collaborations benefit university and community students alike, even when they are not using the target language (e.g. university Spanish students teaching English). Community students have the opportunity to interact directly and intimately with English speakers, testing and expanding their language abilities while learning about American cultural practices. University students develop language practices for communicating with people who come from different language and cultural backgrounds while learning about the experiences of immigrants who are too often invisible or marginalized. These university students, many of whom are also learning a second language, develop empathy for the hard work their language partners undertake to learn English—squeezing in English classes between their family and work obligations—and contrast it with their own often privileged access to learning Spanish or another language in formal academic settings. Among the university students, we also find heritage learners of Spanish and other multilingual students who have a unique positionality; they are accustomed to straddling boundaries between languages and cultures and are able to hone and expand their preexisting intercultural competency in new settings (MacGregor-Mendoza & Moreno, 2016; DuBord & Kimball, 2016). Together, the multiple actors in this collaboration seek interpersonal communication, and often make connections in sometimes surprising ways.

At institutions of higher education, we regularly tout goals of educating global citizens who are civically engaged. Our focus on the “global” requires communicative dexterity, not only with regard to speaking more than one language, but also developing the ability to communicate in a variety of settings and with individuals from different ethnolinguistic groups. The following analysis of university students’ outcomes in this project supports our intuitions that these kinds of cross-curricular language collaborations result in positive learning outcomes, even when students are not speaking the target language (Spanish in this case) in the community.⁴

⁴ As mentioned above, although some of the community language partners at the YWCA were Spanish speakers, they were not in the majority among the English language learners. Outwardly, collaborating with speakers of multiple languages appears to fly in the face of traditionally defined Spanish CBL curriculum which has increased in recent years (cf. Eyler, Giles, Stenson, & Gray, 2001; Hellebrandt, Arries, & Varona, 2003; Novak, Markey, & Allen, 2007; Nelson & Scott, 2008). Generally speaking, the central goals of CBL in Spanish have been to speak Spanish in the “real world” and interact with “real Spanish speakers” with objectives of improving language skills and confidence, and learning about culture by using the language in authentic situations.

The application of the Collaborative Community Engagement Rubric (DuBord & Kimball, 2016) to students' reflective writings allows us to explore their communicative outcomes in this multilingual setting. The current analysis focuses specifically on university students' outcomes in the area of Dialogic Communication (DC)⁵ through its application to students' reflective writings in the first iteration of this CBL course (Latinos/as in the United States) in Spring 2016. Dialogic Communication explores the ability of individuals to creatively use language to mutually construct meaning across perceived ethnolinguistic boundaries. Communication is necessarily a collaborative endeavor, and this category does not measure one's ability to speak a particular language (i.e. proficiency), but rather the ability to use language to enact mutual understanding. Of particular interest are the intercultural communication practices (MLA, 2007; Horner et al., 2011; Otheguy, Ofelia, & Reid, 2015; Kimball, 2015) that university language students develop when communicating with emergent bilinguals in community settings, with whom they may or may not share another language. It is through guided reflection on their language practices that students engage in a meaningful analysis of the intersection of language(s) and culture(s). A complete description of this category is found in Table 1.

Table 1. Dialogic Communication Assessment Tools from the Collaborative Community Engagement Rubric (DuBord & Kimball, 2016)

	Capstone 4	Milestone		Benchmark 1
		3	2	
Dialogic Communication	Effectively communicates in community context, showing recognition of listening, using language creatively, and adapting ideas and messages based on and in response to others' perspectives, and communicative practices. Reveals metalinguistic understanding of the flexibility and creative possibilities of translingual communication, as well as its challenges and theoretical complexities.	Effectively communicates in community context, showing recognition of listening, using language creatively, and adapting ideas and messages based on others' perspectives. Understands the possibility and challenges of cross-lingual/translingual communication.	Attempts to communicate in community context, showing recognition of listening, using language creatively, and adapting ideas and messages based on others' perspectives.	Recognizes or identifies linguistic and cultural boundaries but does little to attempt to cross them.

⁵ Other rubric categories not examined here are Problem Solving, Confianza (Relationship Building), Application and Analysis of Academic Knowledge, and Critical Self-Awareness. A complete rubric is available in DuBord and Kimball (2016).

The rubric was used to assess four writing assignments where students reflected on their community experiences at different points over the course of the semester (see Appendix for writing prompts). Two research assistants were trained to independently code and score essays in five rubric categories. Their scores which were later averaged.⁶ Among the students in this Spring 2016 CBL Spanish course, fourteen were Native English Monolinguals (NEMs); in other words, they had grown up with limited exposure to languages other than English outside of classroom settings. Two students were Heritage Speakers of Spanish, meaning that they had grown up speaking and hearing Spanish at home and/or in their communities. All students had majors or minors in Spanish, six of whom were teaching majors and one of whom was in the combined TESOL/Spanish program.

This data offers an interesting point of comparative analysis with findings from a similar community-based learning project. At the comparison site—a collaboration between Drew University Spanish and English students and ESL students at Morristown Neighborhood House (the Nabe) in northern New Jersey—university students displayed a much wider variety of ethnolinguistic backgrounds and language abilities in several languages, but all community partners were Spanish-speaking Latin American immigrants. At the Drew site, half of the university students were enrolled in an upper-division Spanish class, and half in an English class (without a language requirement), but both groups worked together as language partners with Spanish-speaking adults who were learning English.

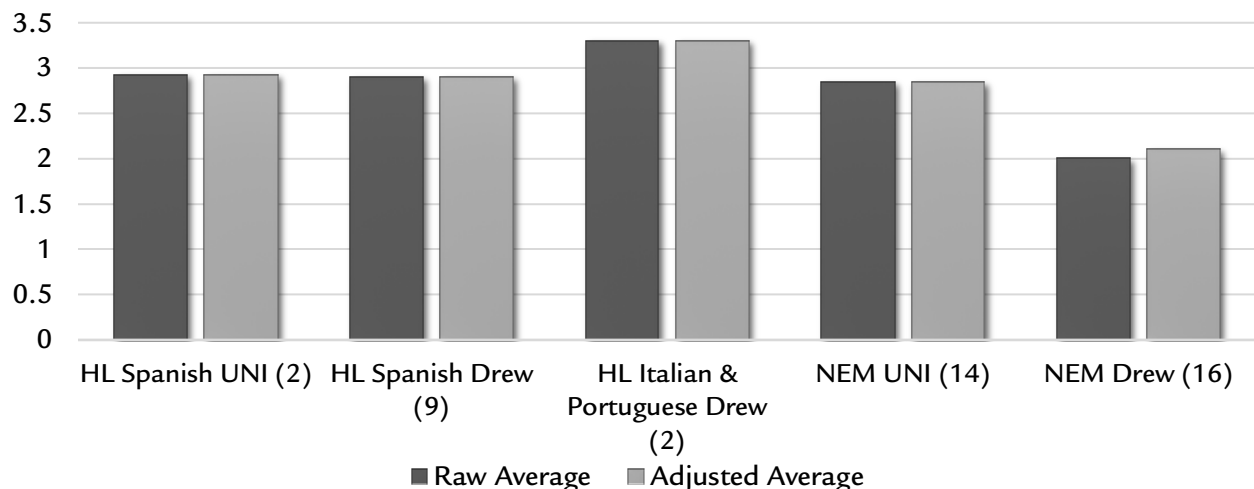
Previous application of the rubric (DuBord & Kimball, 2016) with the Drew data found that Heritage Learners (HLs) of any language scored higher in Dialogic Communication than NEMs.⁷ HLs of Spanish in both data sets had remarkably similar outcomes (2.9 at Drew and 2.925 at UNI). Yet, there is a contrast in NEMs' outcomes in the two data sets. At UNI, NEMs had Dialogic Communication outcomes (2.85) that almost reached the level of HLs, while NEMs

⁶ In our analysis, a raw score and adjusted score is given for each group of students. For the raw score, essays were assigned a zero when they did not address a particular category (i.e. the topic of the category did not appear in the essay); adjusted scores do not factor in the zero, but rather only the assessment of the texts that were identified within a category.

⁷ Of note in the Drew data, HLs of Italian and Portuguese who were studying Spanish as third language scored higher (3.3) than HLs of Spanish (2.9), suggesting that they were particularly adept at intercultural communication.

at Drew scored 2(raw)/2.1(adjusted). See Chart 1 for a summary of students' language backgrounds and outcomes in Dialogic Communication.

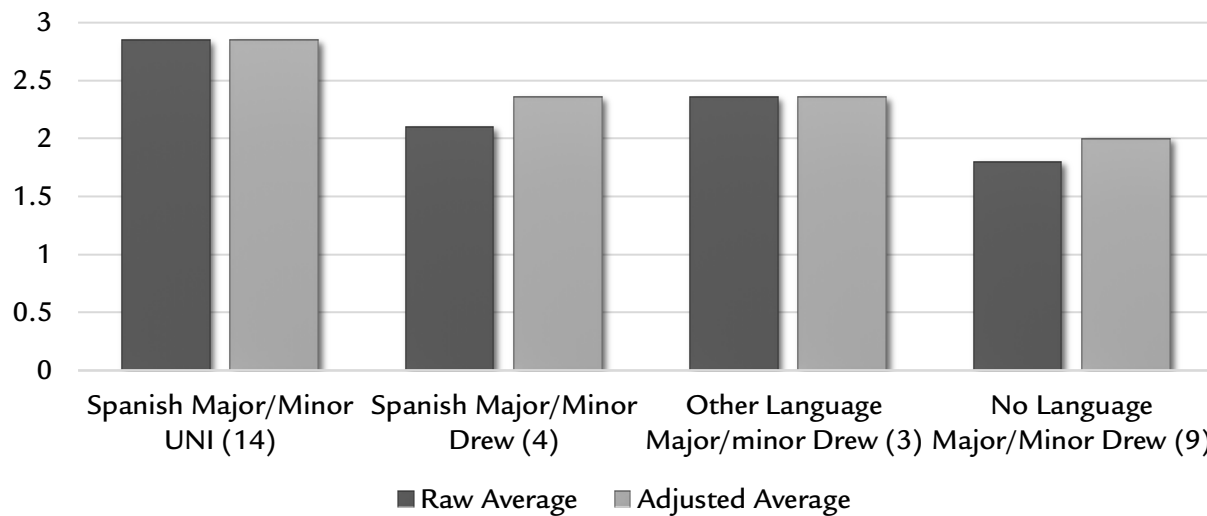
Chart 1. Dialogic Communication According to Language Background



In comparing these data sets it is important to remember that the UNI participants in this comparative analysis were Spanish majors or minors but the Drew participants included students of other languages, in addition to others without advanced language study. Chart two reports NEMs' outcomes in Dialogic Communication according to their experience with advanced language study at the university level.⁸ The results reveal that NEMs with advanced language study at UNI had higher outcomes (2.85) than NEMs with advanced language study in Spanish (2.1 raw/2.36 adjusted) or other languages (2.36), who had higher outcomes than NEMs without advanced language study (1.8 raw/2 adjusted).

⁸ This is defined as having a major or minor in a language other than English, which included Spanish, Russian, Chinese, and Italian.

Chart 2. Dialogic Communication According to Advanced Language Study among Native English Monolinguals



After comparing the two data sets, we now return to the CBL projects themselves to remind the reader that in the Drew data, university students (not all of whom spoke Spanish) were working exclusively with Spanish-speaking community members. In contrast, UNI students (all of whom spoke Spanish, albeit to varying degrees) worked with community partners where Spanish speakers were in the minority. Despite these differences, HLs in general, and particularly HLs working in a third language, had consistently high outcomes in Dialogic Communication, an indication that they are well equipped to succeed in community settings. This is an ability that we should nurture and use as a model for all students if our goal is to prepare our students to act as global citizens by fostering the development of translingual and transcultural competencies.

It is perhaps unsurprising that NEMs with advanced language study have better communicative outcomes than NEMs without advanced language study. Through formal language study, they have developed communicative abilities that serve them well in community settings. Of particular interest is the contrast between NEMs with advanced language study at UNI versus Drew. UNI Spanish students who were NEMs had outcomes that almost reached the level of HLs when working with speakers of languages unknown to them, such as Karenni, Lingala, or French. Moreover, while Drew NEMs with advanced language study scored higher

than their peers without advanced language study, they did not reach the level of their heritage learner classmates.

These results suggest that through both the lived experience of growing up in a multilingual environment and advanced language study (of any language), students learn to negotiate the contours of intercultural communication, even with speakers of languages that are unknown to them. It is of note that HLs working in a third language, and NEMs working with speakers of languages unknown to them, score higher than their peers in the same categories. Although these community experiences may not have resulted in higher language proficiency in the traditional sense, it appears that these students gain additional communicative competencies that complement their language skills.

These findings support our belief that language study prepares students for the intricacies of intercultural communication in micro-level interactions. As students learn to adjust and adapt their language practices in their encounters with language partners, they are developing skills that go beyond language proficiency. As they have reflected on their experiences in the community, students have learned to measure successful communication not only in terms of their own language output or teaching practices, but in the ways that language partners worked together to create meaningful dialogue. In activities that allowed students to reflect upon their experiences, they had the opportunity to unpack the intricacies of their communicative practices in community settings. We believe that this reflection process brings to a level of consciousness the interpersonal interactions that are embedded in this experience. It is by and through this kind of thoughtful analysis where transformation becomes palpable. When university students are able to articulate the challenges and successes of their own and others' language practices in situations of intercultural communication, it primes them for successful communication in interactions they will encounter in other environments, which in itself is a valuable part of the language learning process.

Reflective Practices

As should now be evident, our collaboration has situated students (as well as professors and professionals employed at the community agency with which we partner) at the interface of many sorts of learning. In this context we saw a vital role for guided reflection as a place where

students could work out newly emerging competencies and communicative tendencies that grew organically out of their partnerships during class activities.

In their reflections, UNI students recognized the complexity of the tasks they were called upon to perform, and many noted an evolving synthesis of relevant ideas from different fields of study or stages in their undergraduate careers (as we will show below in quotes from student reflections). Others projected the value of this kind of work onto their preparation for their future career. This sort of synthesis reveals the integrative nature of the experiences associated with our project, and speaks to a unique form of sustainability—one that allows students to generate meaningful connections between what might otherwise be separate aspects of their lives.

Although a wide array of challenges and benefits were addressed in their reflective work, a few excerpts from the final reflections penned at the end of the Spring 2016 semester will suffice to illustrate how deeper and more sustainable engagement from participants starts to take shape. It is remarkable to see how students' awareness of the potential impact of their experiences emerges as they craft their words.

Comments gleaned from a written reflection turned in at the end of the semester spread across four broad (and certainly overlapping) categories. (See appendix for prompts.) Each category can be linked to the ongoing impact of the project in individual learners, and, by extension, the sustainability of those impacts as they become woven into students emerging lifestyles and identities as they move from college to career.

1. Experiential versus traditional (or “book”) learning
2. Practical experiences as a vehicle toward professionalization
3. Lived experiences that spur ongoing civic engagement
4. Profound personal growth as a result of human interaction with a diverse group of participants

First, many students cited the importance of bridging “book” learning with “real life” learning. This is in keeping with several of the central tenets of CLAC, including its “experiential” and “interdisciplinary” nature (Kinsella, 2012):

Durante el semestre, trabajando en el YWCA ha contribuido mucho a lo que he aprendido de esta clase. Las lecturas de la clase también fueron impactantes al aprendizaje, pero el trabajo comunitario permitió que el trabajo de clase se aplicará a la

*vida real. Pensando en este semestre, no creo que todo lo que aprendí sería igual si no fuera por el trabajo en el YWCA que hicimos durante nuestro tiempo juntos.*⁹

Working at the YWCA has greatly contributed to what I learned in class this semester. The readings for class impacted my learning, but the community work allowed class assignments to have real-life applications. As I think about this semester, I don't think my learning would have been the same if it weren't for our work at the YWCA and everything we did in our time together.

Several students linked specific learning about issues surrounding immigration (a central focus of their class content in the Spring 2016 course), to real-world learning and ultimately to personal growth:

Hay muchos retos pero era un tiempo muy bien para la práctica de resolución de retos. También era una oportunidad para participar en la comunidad y aprender más sobre la comunidad. Tenía una oportunidad para crecer de la experiencia. El tiempo en la Y tenía un impacto en mi vida y en mis entendimientos sobre inmigrantes.

There were many challenges, but our time [at the YWCA] was useful to practice problem solving. It was also an opportunity to participate in and learn more about the community. The experience allowed me to grow. My time at the Y had an impact on my life, and also on my understanding of immigrants.

At least one student also deepened her understanding of social networks and “safety nets” that promote stronger communities, and, by extension, her own social responsibility. These issues can be closely linked to developing a sense of civic engagement that stems from empathy, another desirable outcome that can be gleaned from integrative learning that continually draws from multiple perspectives in its attempt to analyze and solve problems. One student states:

Cuando hablábamos en clase sobre emigración y qué cosas los emigrantes tienen que enfrentar cuando llegan, no entiendo bien porque no tengo una misma experiencia ni conozco personas que tienen esta experiencia. Pero después de mi experiencia en el Y, entiendo las importancias de servicios públicos para los emigrantes.

When we spoke in class about immigration and the things that immigrants face when they arrive in the United States, I couldn't understand because I had never had the same experience and I didn't know anyone who had. But after my experience at the Y, I understand how important public services can be to the immigrant population.

⁹ Note that we have maintained students' original grammar and orthography.

One student speaks here of a newfound commitment to community engagement, and goes on to bridge this notion with plans for her future professional activity:

A mi me encantan mis experiencias en el YWCA y trabajar con personas diferentes. Me divertí y aprendí mucho. En el futuro quiero investigar mi comunidad nueva mucho y busco servicios públicos como el YWCA para ayudar. Si hay una posibilidad, quiero involucrar mis estudiantes para participar también.

I love the experiences I've had at the YWCA working with different people. I had a great time and I learned a lot. In the future I want to investigate my new community and find public service agencies like the YWCA where I can volunteer. If possible, I want to involve my own students in this kind of collaboration.

Another student first identifies herself as a future teacher, and then explains how her experiences crosscut her disciplines in meaningful ways, culminating in an awareness of diversity and its impact on how we can operate successfully in the workplace and in the community:

Yo he tomado muchas clases de español y clases de método de enseñar. En mi experiencia, pienso que esta experiencia era muy valiosa y tiene un impacto grande en mi educación. Sería bueno si más persona de clases de lenguas o TESOL o educación participan en esta programa del YWCA para entender que hay muchas personas diferentes en la comunidad y es posible para tener estas personas en sus clases. No soy de Cedar Falls y así que no entiendo cuantas personas de etnias diferentes hay en la comunidad. Especialmente en una ciudad universidad, hay muchas estudiantes no desde allí y no entienden en qué tipo de comunidad viven por doce meses.

I have taken many Spanish classes and courses on teaching methods. In my judgment, this experience [at the YWCA] is very valuable and has greatly impacted my education. It would be great if more people in language classes or TESOL or education could participate in this YWCA program so they could see that there are many different kinds of people in our community, and it's possible that you would have these people in your classes [as a teacher]. I am not from Cedar Falls so I did not know how many people of different ethnicities there are in our community. Especially in a university town, there are many students not from the community and they don't understand what kind of a place they live in for twelve months.

Indeed, several students saw the outcomes of the collaboration as supremely practical and valuable for their future profession, pointing to the lifelong impact of their experiences, much in the way that CLAC practitioners espouse as well:

Pienso que aprendí mucho en mis experiencias en el YWCA. Estudio para ser una maestra de Español... Esta experiencia me ha ayudado a la práctica de enseñar en situaciones diferentes y también trabajar con mucha personas diferentes. Cuando soy maestra, hay una posibilidad que tengo treinta estudiantes en mi clase y todas necesitarán mi atención. También, en muchos casos, hay estudiantes de niveles diferentes y necesito cambiar mis lecciones para acomodar ellos. En el YWCA, tenía cambiar mi lección para acomodar cuatro personas de niveles completamente diferentes. Pero a mi me gusta el reto y pienso que la experiencia me ayudará en el futuro.

I think I learned a lot from my experiences at the YWCA. I'm studying to be a Spanish teacher... and this experience has helped me learn from practice how to teach in different situations with a variety of learners. When I'm a teacher, it's possible that I'll have thirty students in my class and everyone will need my attention. Also, in many cases, there are students at different levels and I'll have to change my lesson plans to accommodate them. At the Y, I had to change my plans to accommodate four people at completely different levels. But, I like the challenge, and this experience will help me in the future.

This same student was also able to project broader implications for her work. She describes them in the following terms:

Pienso que otros estudiantes de UNI deben tener la oportunidad para enseñar al YWCA, aunque no están estudiando enseñado, es una experiencia inolvidable y enseñar mucho sobre te y otras personas de otras culturas. Un parte para prepararte para el mundo real o su profesión futuro es para tener un nivel alto de su competencia cultural. Esta experiencia ayudame con esto. Ahora, pienso que estoy listo para enseñar y vivir en un otro estado con culturas nuevas y personas nuevas.

I think other students should have the opportunity to teach at the Y, even if they are not teaching majors. It's an incredible experience that teaches you a lot about yourself, and about people from other cultures. One part of preparing yourself for the real work or your profession is having a high level of cultural competency. This experience has helped me with that. Now I am ready to teach and live in another state with new cultures, and new people.

In a similar fashion, another student links the integration of curricular and co-curricular learning to personal growth in terms of a new capacity for empathy, and a new view of herself as a person:

Es difícil entender a alguien sin estar en sus zapatos, o sin educación. Es increíble lo que pueden hacer ocho semanas. La diferencia es increíble. He aprendido mucho sobre la inmigración en este semestre. No sólo las políticas, pero sobre el viaje, la gente, las dificultades y los éxitos. He aprendido en clase y en la YWCA. En ocho semanas, las discusiones cambiaron, las relaciones cambiaron, he desarrollado como una persona y

estudiante, y he aprendido más sobre el trabajo de los inmigrantes en los Estados Unidos. Tengo más empatía y comprensión, porque de lo que aprendí en la clase de latinos en los EE.UU. y en la YWCA.

It's hard to understand someone without walking in their shoes, or being educated about them. It's incredible the difference that eight weeks can make. The difference is incredible. I have learned a lot about immigration this semester. Not only the politics, but also about the trip, the people, the difficulties and the triumphs. I have learned in class and in the YWCA. In eight weeks our discussions changed, the relationships changed. I have developed as a person and as a student. I have more empathy and understanding because of what I learned in the Latinos in the U.S. class and at the YWCA.

Another student offers a different take on how the collaboration will inform her future political activity, offering a clear nod in the direction of civic engagement. After working in a collaborative setting with refugees and immigrants, she states: “*La información va a influir como yo voto en la próxima elección...*” (The information is going to influence how I vote in the next election...).

Finally, one student cites the experiences at the YWCA as the culmination of all her learning experiences in college. In her analysis, the integration of curricular and co-curricular experiences, and her collaboration with adult language learners serve as grounds for her formation as a “whole person.” This comment truly evidences the personal impact of her learning experience, and hints at personal growth that will sustain meaningful connections between her academic pursuits and her future roles in the community.

Siento que la experiencia en el YWCA, me ha permitido aplicar todo lo que aprendí no solo en nuestra clase, pero de todas las clases que he tomada durante mi tiempo en UNI. En total, interactuando con los participantes del YWCA me ha ayudado a desarrollarme en total.

I feel like the experience at the YWCA allowed me to apply everything that I learned, not only in our class but in all the classes I've taken during my time at UNI. Overall, interacting with the participants at the YWCA has helped me to develop myself as a whole person.

This student's realization of her development as a whole person is perhaps the most significant growth we could aspire to in our work. Nonetheless, although the outcomes we produced are laudable across numerous metrics, the ability to create a vibrant composite of experiences within CBL does not emerge magically. It must be guided and intentional, and, as should be clear, we must incite reflection to allow students to connect the disparate effects of their experiences, and

continue to make them meaningful as they move beyond our classroom and our institution. We, as faculty, have discovered that the scaffolding required to enhance student success in unpredictable, complex settings must extend far beyond a syllabus. We need intentional paths that aid in the development of tendencies that students will carry with them as lifelong learners. By asking students to reflect, and offering them multiple formats and occasions to do so, we nurture their engagement and help create paths for sustained community-based activity that can span many contexts and issues. They are not just adding a line to their resume, or feeling good about themselves (although these are also valuable attributes that our practices can promote), they are also honing the ability to use their attributes as second language learners and teachers as a core means to impact the world from multiply-informed perspectives.

Reflection as an Essential Element of Community-Based Learning

Researchers and practitioners of CBL regularly and, we believe, deservedly, name reflection as a central component of civically-engaged learning (Mitchell et al., 2015). While the literature has overwhelmingly focused on university students' reflections as a means of processing, understanding, and acting on their experiences out in the "real world," in this final section we will discuss the importance for reflection among all participants, even when that reflection does not come in the form that college faculty are most accustomed to assigning and assessing: writing.

We have discussed the more formal kinds of reflection UNI students did as part of this CBL experience, including essay writing, in-class discussions, exit interviews, and focus groups. Similarly, YWCA students also participated in several small-scale in-class reflective activities such as commenting upon one another's talents, evaluating their teachers (YWCA staff, UNI professors, and language partners) and expressing their feelings in relation to the political climate of the United States and how it impacts them. In response to these prompts, some students would script entire sentences or a few key words, and a few illustrated their responses with drawings (see Appendix for prompts). These examples point to the fact that reflection can take on a wide array of formats, and can still elicit meaningful responses that allow us to weave the personal back into the community, and, at times, to also project the personal out to the civic space.

In addition, end-of-term focus groups with YWCA students allowed for structured verbal feedback and reflection sessions where we asked participants to not only tell us what they liked or disliked about the collaboration, but also to reflect on what they had learned about language, culture, and their language partners, and what they thought their language partners had learned about them. When asked about their work with language partners, a Burmese participant made the following comment at a focus group (in the words of an interpreter):

He say, the UNI student they didn't speak any Burmese [laughs] and we didn't speak any English. We can't communicate and we use body language and, he say, when they- when we need to ask question we use body language and they understand us and they explain us but we didn't understand and finally they showed their phone and picture something like. [...] I think they learn about how to teach people who can't speak English.

A Spanish-speaking YWCA student commented that even though the UNI students spoke Spanish, they patiently pushed their language partners to speak English, “*Me parecía muy bueno eso que no de primera nos habló español. Sí, nos hizo luchar un buen rato*” (I thought it was very good that they did not speak to us in Spanish from the start. Yes, they made us struggle a little while).

Others identified class activities they liked and what they would like to do in the future. A Portuguese-speaking student said, “*Eu gosto muito de conversação, porque eso abre a cabeça e é prática*” (I really enjoy conversation, because it opens your mind and it is practice). In addition, a YWCA student also discussed the limitations and strengths of university students as language partners. A Spanish-speaker commented:

Yo estuve en las clases cuando estaban las monedas. Primero me senté con un muchacho pero sentí que la técnica que usaba no estaba ayudando. Entonces vine y me retiré [para ir con] tres estudiantes con una facilidad de enseñanza que ahí sí aprendí excelente. Pero como no todos tenemos la misma [habilidad] de enseñanza que tenemos que acomodarnos, ¿verdad?

I was in the classes when they were doing the coins. First I sat down with a guy, but I felt like the technique he was using did not help. So I went and sat down with three students with a facility for teaching, and then I did learn very well. But not all of us have the same ability to teach so we have to adapt, right?

Through a translator, a Burmese participant commented, “the UNI student, all our teacher[s], they are really hard working and they are very patient [...]. They are very helpful.” These observations point to the fact that the UNI language partners were undergoing their own process

of acquisition as they grew into their roles as language teachers. They were not infallible. Through trial and error, dialogue, and impromptu collaborative teaching with their peers, they learned to facilitate learning.

Moreover, research on service learning too often overlooks the impact of collaboration on community partners, or generalizes. There is often an assumption that any service activity is simply good for the community. The details included in focus groups with community students give us concrete evidence on which to base our analysis of community impacts. When community voices are central to our analysis, we are truly cognizant of community needs. In this sense, the data also points to links between reflection and sustainability in community-based learning. We have created a feedback loop to check our outcomes, and continue to provide a vibrant, useful collaboration.

In addition, as instructors, we value reflection when we collectively or individually pause and consider what we have learned, the ways we have changed (and the ways we stayed the same), and how we can keep striving to improve. A clear example is found in our end-of-the-semester parties, which have included UNI and YWCA students (and their children); YWCA staff, interns, and administrators; UNI faculty; and a representative from the institution that funded part of the collaboration. Taking this moment to celebrate all students' hard work, learning, and achievements has resulted in a different kind of reflection. YWCA students have made speeches about the progress they have made learning English, the confidence they gained in their English abilities, and how they appreciate the work of their language partners. UNI students made speeches about what they had learned about their language partners and their dedicated efforts to learn English, and how much they themselves had learned throughout the experience. Through the sharing of music and food, these gatherings also pointed to the fact that our collaboration produced cultural borrowings and blends that extended beyond language. We created a "soundtrack" of music we listened to throughout the semester and certain staple foods of different origins that reappeared several times during the semester.

We find ourselves at a moment of institutional reflection in which UNI and YWCA instructors and administrators observe the interpersonal relationships that have formed between YWCA and UNI students, simultaneously looking from one semester to the next, using closure for one group as a link to the next. Lastly, we want to bring to the forefront the importance of

institutional reflection among UNI faculty and YWCA staff who have facilitated this collaboration, and its centrality to the sustainability of the project. Leading multiple kinds of reflection activities with UNI and YWCA students has given us the opportunity to listen and learn from participants, take their experiences to project administrators, and integrate many kinds of input into project implementation. Similarly, the transfer of the university CBL class among three different faculty (in three different disciplines) has likewise resulted in reflection that supports the sustainability of the project on an institutional level. When passing the figurative baton, we discuss what has worked (or not), make suggestions for improvements, reflect on our own experiences, and those of UNI and YWCA students. Aspects of our collaborative research—e.g. presenting at the Culture and Language Across the Curriculum (CLAC) conference with Shelby Snell and Andrew Jessip, UNI students who had participated in the project, and Umaru Balde, ESL instructor at the YWCA, conducting focus group and collecting other data, writing this article—have likewise created spaces for deeper reflection. This conversation continues through activities such as the joint participation by UNI faculty and YWCA staff in UNI’s Service Learning Institute. The work between UNI and YWCA students has been sustained in part, by participants’ and institutions’ adaptability which is supported and enhanced through reflection. In this way, we see reflection as a core component of sustainability.

Drawing on these multi-layered experiences of reflective analysis and collaboration over the course of three consecutive iterations of this semester-long collaboration, we recognize the centrality of community partners and community members in our analysis of languages and cultures. We have been mindful to couch critical reflection as something that happens with the community rather than about the community. In fact, we suggest that CLAC make “community” more visible as a core component of its mission, in other words: Language and Culture Across the Curriculum and Community (CLACC). By inviting communities to participate in the processes of reflection and analysis, we engage more deeply in teasing apart the ways that languages and cultures shape our interactions and societies.

Notably, our experiences help us recognize that partnering agencies sometimes confront unforeseen obstacles in their mission to serve. Going forward, considerable challenges to federal, state, and local funding may jeopardize the collaboration, as may shifting policies on immigration or support for refugees. However, what will be sustained are an appreciation of

linguistic and cultural diversity and the capacity for intercultural dialogue and mutual understanding that our collaboration has engendered.

We see the results of this collaboration as a rich tapestry of personal, professional, and societal benefits of lasting value. In this sense, we attempt, via reflection, not only to bridge a series of college or community learning experiences that flow across the boundaries that separate languages, cultures and disciplines. Truly, our more significant aim is to integrate a set of positive, informed, and humanitarian dispositions into the world, one person at a time, regardless of their starting point.

Acknowledgements

We would like to thank the ESL students and staff at the YWCA of Black Hawk County, especially Umaru Balde and Cyndi Ritter, and our undergraduate students in Spanish, English, and TESOL at UNI, for their hard work and willingness to improvise. We thank the graduate students who assisted with logistics, teaching, data collection, transcription, and coding, including Ashley Boose, Michael Curtis, and Samantha Kohls. We thank Caitlin Argotsinger for her artwork and design of *The Make, Cook, Do Book*. Support for this project was provided at UNI by the Veridian Credit Union Community Engagement Fellowship, Office of the Provost, Graduate College, and the Department of Languages & Literatures.

References

- Cooley, J. (Ed.). (2016). *The make, cook, do book*. Cedar Falls, IA: University of Northern Iowa. Retrieved from https://scholarworks.uni.edu/sli_cook/1/
- Davies, D. (2012). CLAC 101: Definition of terms. *CLAC Consortium*. Retrieved at: <http://carla.umn.edu/conferences/past/clac/videos.html>
- Dewey, J. (1969). *Experience and education*. New York, NY: Collier.
- Dewey, J. (2016). *How we think*. Endymion Press.
- DuBord, E., & Kimball, E. (2016). Cross-language community engagement: Accessing the strengths of heritage learners. *Heritage Language Journal*, 13(3), 298–330.
- Eyler, J., Giles Jr., D.E., Stenson, C.M., & Gray, C.J. (2001). *At a glance: What we know about the effects of service learning on college students, faculty, institutions, and communities, 1993–2000* (3rd ed.). Washington, DC: Corporation for National and Community Service.
- Freire, P. (2002). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Gal S., & Irvine, J. (1995). The boundaries of languages and disciplines: How ideologies construct difference. *Social Research*, 62(4), 967–1001.
- Hellebrandt, J., Arries, J., & Varona, L.T. (Eds.). (2003). *Professional Development Series Handbook: Vol. 5. Juntos: Community partnerships in Spanish and Portuguese*. Boston, MA: Thomson/Heinle.
- Horner, B., Lu, M.Z., Royster, J.J., & Trimbur, J. (2011). Language difference in writing: Toward a translingual approach. *College English*, 73(3), 303–321.
- Kimball, E. (2015). Translingual communities: Teaching and learning where you don't know the language. *Community Literacy Journal*, 9(2), 68–82.
- Kinsella, T. (2012). CLAC in a Nutshell. Retrieved from <http://carla.umn.edu/conferences/past/clac/videos.html>
- Krashen, S. (1981). *Second language acquisition and second language learning*. Oxford, England: Pergamon Press.
- MacGregor-Mendoza, P., & Moreno, G. (2016). Introduction to special issue on service-learning and heritage language learners: Impact on communities, students, and classrooms. *Heritage Language Journal*, 13(3), i–vi.
- Mitchell, T. D., Richard, F. D., Battistoni, R. M., Rost-Banik, C., Netz, R., & Zakoske, C. (2015). Reflective practice that persists: connections between reflection in service-learning programs and in current life. *Michigan Journal of Community Service Learning*, 21(2), 49–63.
- Modern Language Association ad hoc committee on foreign languages (MLA). (2007). Foreign languages and higher education: New structures for a changed world. *Profession*, 234–245.

- Nelson, A.L., & Scott, J.L. (2008). Applied Spanish in the university curriculum: A successful model for community-based service-learning. *Hispania*, 91(2), 446–460.
- Novak, J. M., Markey, V., & Allen, M. (2007). Evaluating cognitive outcomes of service learning in higher education: A meta-analysis. *Communication Research Reports*, 24(2), 149–157.
- Otheguy, R., Ofelia, G. & Reid, W. (2015). Clarifying translanguaging and deconstructing named languages: A perspective from linguistics. *Applied Linguistics Review*, 6(3), 281–307.
- Pavlenko, A., & Lantolf, J. P. (2000). Second language learning as participation and the (re)construction of selves. In J.P. Lantolf (Ed.), *Sociocultural theory and second language learning* (pp. 155–177). Oxford, England: Oxford University Press.
- Reed, J. & Koliba, C. (1995). *Facilitating reflection: A manual for leaders and educators*. Washington, DC: Georgetown University.
- Wagner, J. (2015). Care, compassion, and the examined life: Combining creative nonfiction and community engagement in a first-year seminar. In L. Grobman & R. Rosenberg (Eds.), *Service learning and literary studies in English* (pp. 162–172). New York, NY: Modern Language Association of America.
- Wenger, E. & Wenger-Trayner, B. (2015). Communities of practice: A brief introduction. Wenger-Trayner. Retrieved from <http://wenger-trayner.com/introduction-to-communities-of-practice/>.

Appendix

I. Prompts for Written Reflections in SPAN 3027 Latinos in the United States

Ensayo 1: El valor de la lengua

Instrucciones generales: Desarrolla un ensayo bien organizado que responda a todas las preguntas abajo. Tu ensayo debe tener una introducción, párrafos de apoyo y una conclusión. El propósito de este ensayo es reflexionar sobre tu propia experiencia de aprender una segunda (o tercera) lengua y ayudarte a organizar tus pensamientos sobre por qué la gente aprende inglés, español u otras lenguas. Este ensayo se basa en tu opinión personal y no hay una respuesta correcta o incorrecta. Sin embargo, es importante escribir un ensayo bien desarrollado y razonado. Tu ensayo debe conectar tus pensamientos sobre tu propia experiencia con el aprendizaje de lenguas y el aprendizaje de inglés entre los participantes de los programas en el YWCA u otros inmigrantes.

Sobre ti:

Describe tu propia experiencia con adquirir tu primera lengua ¿Cómo, dónde y con quiénes aprendiste tu primera lengua? ¿Cómo, dónde y con quiénes aprendiste tu segunda (o tercera) lengua(s)? ¿Por qué aprendiste una segunda (o tercera) lengua(s) (i.e. tus motivaciones)? ¿Qué es la conexión entre tu nivel de educación y/o alfabetización (literacy) y tu aprendizaje de una segunda (o tercera) lengua? ¿Había algunas barreras a tu aprendizaje de una segunda (o tercera) lengua(s)? Para ti personalmente, ¿qué valor tiene tu habilidad de hablar más que una lengua?

Sobre la experiencia de los participantes en el YWCA:

¿Cuáles son las motivaciones de aprender inglés para los inmigrantes en EE.UU.? ¿Cuáles son algunas de las maneras que pueden aprender inglés (cómo, dónde, con quiénes)? ¿Cómo difiere la experiencia para niños y adultos? ¿Qué es la conexión entre el nivel de educación y/o la alfabetización (literacy) y el aprendizaje de una segunda (o tercera) lengua para los inmigrantes? ¿Qué barreras confrontan los inmigrantes al aprendizaje del inglés? ¿Qué valor tiene la habilidad de hablar inglés para los inmigrantes a EE.UU.?

Comparaciones:

Compara las semejanzas y diferencias entre tus propias experiencias de aprender una segunda (o tercera) lengua(s) y las experiencias de los participantes del YWCA (u otros inmigrantes). Piensa

en conceptos como el acceso, valor, estigma, motivación y educación/alfabetización tu comparación.

Ensayo de Reflexión 2: Un/a participante en el YWCA

Instrucciones generales: Desarrolla un ensayo bien organizado que responda a todas las preguntas abajo. Tu ensayo debe tener un **título original, introducción, párrafos de apoyo** y una **conclusión**. El propósito de este ensayo es reflexionar sobre tu propia experiencia de interactuar con un/a participante en el YWCA. Este ensayo se basa en tu experiencia personal y no hay una respuesta correcta o incorrecta. Sin embargo, es importante escribir un ensayo bien desarrollado y razonado.

- Describe a uno/a de los participantes con quien has trabajado en el YWCA (niño/a o adulto/a). ¿Qué lengua(s) habla esta persona? ¿De dónde es? ¿Qué sabes sobre su edad, nivel de educación, profesión u otras experiencias de vida? ¿Cuánto tiempo tiene en EE.UU. y/o Iowa?
- Describe tus interacciones y relación con esta persona y el nivel de confianza que haya entre ustedes. ¿Están cómodo/as en sus interacciones? Ha cambiado el nivel de confianza entre ustedes a través de las semanas que has estado en el YWCA?
- ¿Qué tipos de actividades has hecho con este participante? ¿Qué ha funcionado bien o mal? ¿Qué tipo de actividades funcionarían para este participante?
- Basado en tus interacciones con este participante, ¿qué has aprendido sobre el **proceso de aprendizaje** de los participantes (i.e. inglés, alfabetización, conceptos culturales, destrezas, juegos)?

Ensayo de Reflexión 3: Reflexiones finales

Instrucciones generales: Desarrolla un ensayo bien organizado que responda a todas las preguntas abajo. Tu ensayo debe tener un **título original, introducción, párrafos de apoyo** y una **conclusión**. El propósito de este ensayo es reflexionar sobre el aprendizaje que ocurrió a través del proyecto en el YWCA este semestre. Este ensayo se basa en tu experiencia personal y no hay una respuesta correcta o incorrecta. Sin embargo, es importante escribir un ensayo bien desarrollado y razonado.

- Describe las prácticas de comunicación entre tú y los participantes en YWCA. ¿Qué dificultades tenían ustedes? ¿Qué logros tenían ustedes?
- Describe tus relaciones interpersonales con los participantes en el YWCA.

- ¿Qué retos tenía este tipo de ámbito de aprendizaje? ¿Qué hacías para lidiar con estos retos?
- Después de tu experiencia en el YWCA y en clase, ¿cómo se relaciona lo que has aprendido con tu propia experiencia personal o familiar con la inmigración?
- ¿Cómo se relaciona el proyecto en el YWCA con la temática de SPAN 3027 u otros cursos universitarios?

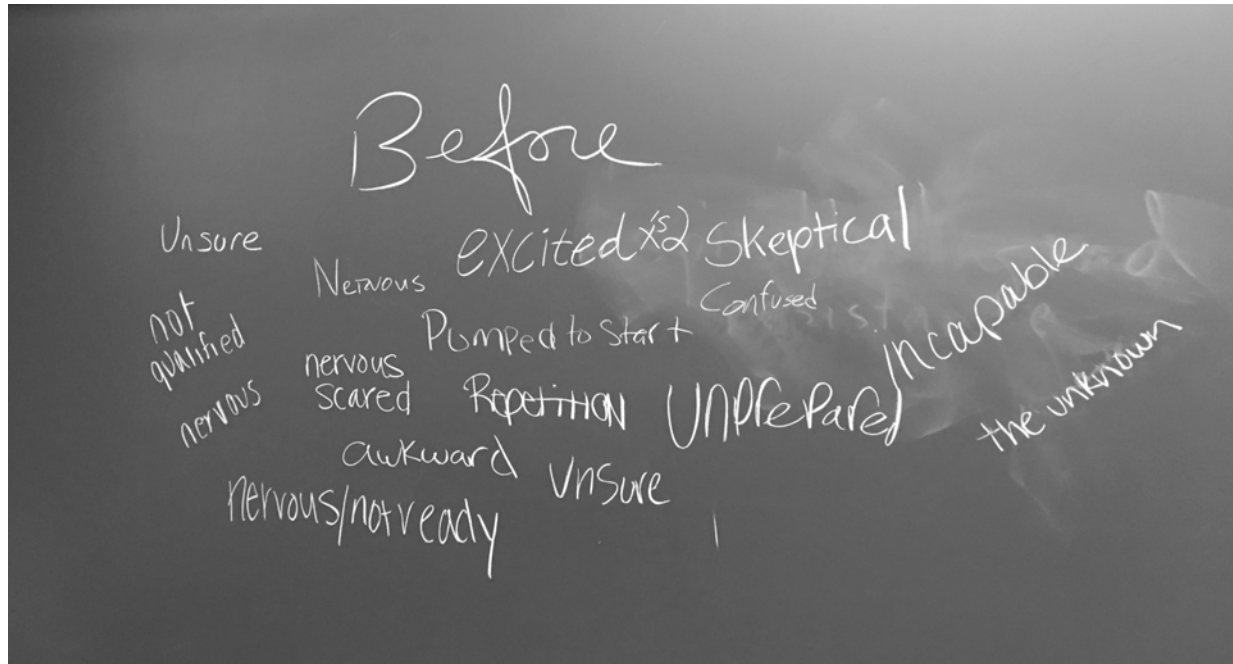
II. Prompt for Verbal Reflection in Spanish at start of semester in SPAN 3003 Advanced Conversation and Reading.



III. On-Board Reflection at Start and End of Community Engagement Portion, TESOL 4110 Structure of English, Spring 2017

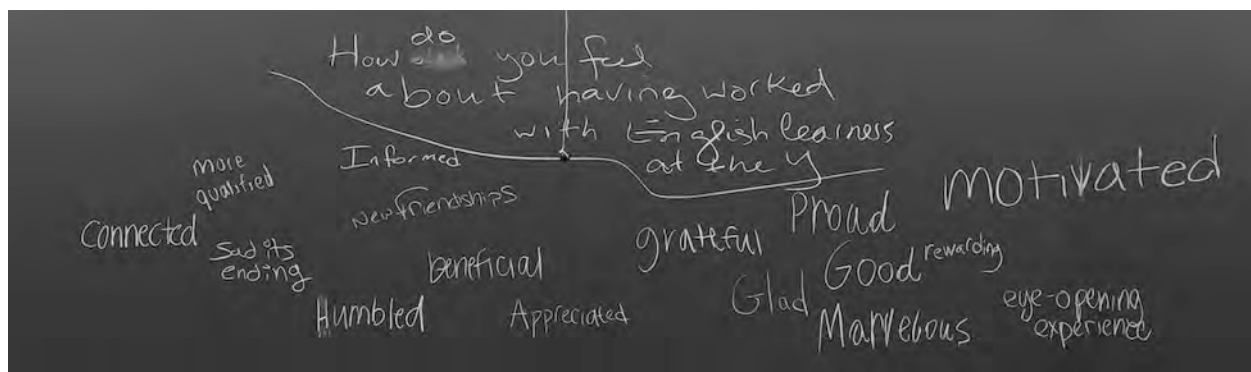
Before Question:

How do you feel about going to the YWCA to work with English learners as language partners?

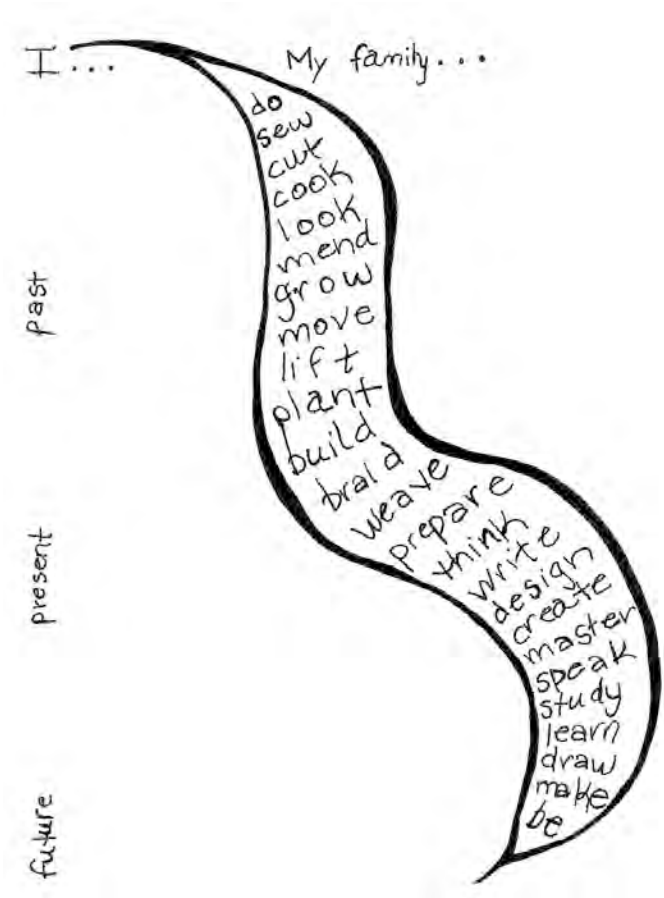


After Question:

How do you feel about having worked with English learners at the Y?



IV. Swoosh for YWCA student reflections at end of semester about what they can do, what they have learned to do, what they hope to learn in the future. (Note this prompt elicited both illustrated and written responses.)



(c) 2018, Regents of the University of Minnesota. Do not repost. Instead, please share link: <https://z.umn.edu/2016CLACProceedings>
Soneson, D., & Zilmer, C. (Eds.). (2018). Developing Responsible Global Citizenship Through Cultures and Languages Across the Curriculum (CLAC): Selected Papers from the 2016 CLAC Conference. Minneapolis: University of Minnesota, Center for Advanced Research on Language Acquisition.

Chapter Six

Cross-Cultural Awareness and Global Engagement in an Adolescent Psychology Course

Kaite Yang, Stockton University

Adolescent Psychology is an area of scholarship that is not typically associated with teaching cultures and languages (CLAC). This paper argues that CLAC can be integrated successfully with learning objectives in an adolescent psychology course. Teaching cultural awareness and global engagement is true to scholarly critiques of developmental psychology and subsequent theorizing about human behavior and how it emerges, especially during the adolescent period. Furthermore, teaching CLAC topics prepares students who are pursuing careers in human services and education fields to be more culturally aware, appreciative of differences, more capable of intercultural communication, and reflective about the situational contexts of one's own upbringing. This article describes and discusses methods that infuse culture and global engagement teaching in an adolescent psychology course. Special emphasis will be placed on two methods: a class blog assignment on global adolescence and a service-learning project involving intercultural interviews with international students in an English language learning program.

Adolescence (course designation: PSYC 2201) is a survey-level course on adolescent psychology at Stockton University. This course presents key psychological, social, and biological aspects of human development during the ages of 12–18 years. The course is situated within the discipline of psychology, which uses the scientific method and quantitative research methods to create knowledge about human emotion, cognition, and behavior during human development. The course occupies a unique position as it satisfies elective requirements across a range of undergraduate majors, minors, and concentrations. There are several reasons to teach CLAC in Adolescence: (1) address a gap in exposure to intercultural interactions and global perspectives, (2) emphasize the importance of cultural competency and awareness for students who will enter professions with a high degree of interpersonal interaction, and (3) facilitate the intellectual task of understanding cultural and situational contexts of adolescent development. Cross-cultural and international learning were infused into the course curriculum in a way that accommodated the resources at the university and students' novice experiences with communicating cross-culturally. First, I outline the contextual factors of the university and characteristics of the

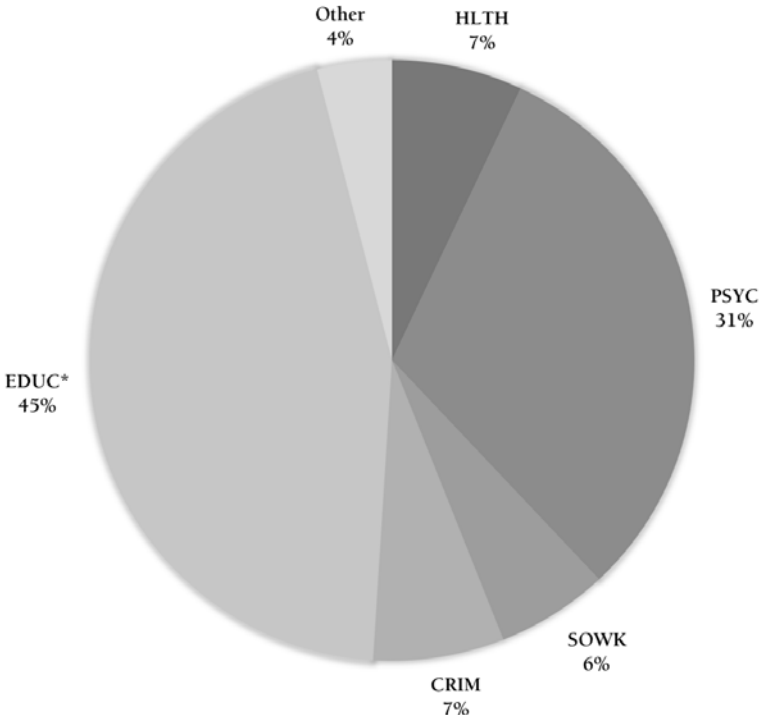
Adolescence course that contribute to prioritizing CLAC objectives. Second, I outline the ways that CLAC objectives align with preexisting course learning goals. Lastly, I present the specific CLAC activities and how they were implemented in the class, the challenges of using this methodology, and opportunities for continued CLAC education in psychology courses.

Stockton University is a public university located in southern New Jersey, approximately 20 minutes inland from Atlantic City. The majority of the approximately 8,700 students at Stockton are pursuing an undergraduate bachelor of arts or bachelor of science degree. At Stockton University, expanding the breadth and integration of global and multicultural perspectives into the curriculum and community engagement initiatives is a major goal of the institution (Stockton 2020 Strategic Planning Team, 2011). Increasing global engagement in the campus-wide community is one of the priorities of the institution's 2020 Strategic Plan and LEGS Initiative (divided into four areas: Learning Team, Engagement Team, Global Team, Sustainability Teams). While there are efforts to expand study abroad programs and international student enrollment, currently classroom and co-curricular activities are the primary spaces for global engagement. For example, in Fall, 2016, the majority of students in Adolescence indicated that they had never lived abroad for more than 2 months and never traveled to a foreign country. At the university level, few undergraduate students participate in foreign study abroad programs and few undergraduate students are international students (Zhou, 2016). Given this context, at present, it is all the more crucial to introduce opportunities for real interpersonal interactions with individuals from diverse nationalities. One of the major goals of infusing CLAC into Adolescence is to bridge this experience gap by providing actual face-to-face communication with individuals from across the globe.

The students in Adolescence are primarily interested in working with people in a future career. As of Fall 2016, Adolescence satisfies a developmental psychology requirement for the teacher education concentration at Stockton University. The course is also an elective for the Childhood Studies minor and the Victimology and Victim Services minor both housed in the School of Social and Behavioral Sciences, and the bachelor's degree in Psychology. Therefore, the class attracts students who are primarily interested in five main career areas: social work, psychology, criminal justice, health sciences, and education (Figure 1). The class composition of Adolescence makes this course uniquely suited to expose students to meaningful information

and experiences pertaining to cultural and global awareness that can directly aid students in their intended careers. As the United States continues to diversify, students who plan to work in careers involving interpersonal interaction will benefit from increased understanding of cultural influences on human development and cross-cultural communication skills. This concern for enhanced cultural awareness and understanding has been noted by employers of college-educated adults. In a national survey of 318 employers commissioned by the American Association of Colleges and Universities, 96% of employers surveyed indicated that it was important for future employees to possess intercultural skills (Hart Research Associates, 2013). In fact, intercultural skills were considered the second most important skill area for employees. In particular, within social work, education, and health occupations fields, cultural competence, including skillful and sensitive interaction with individuals from non-U.S. cultures, immigrants, and non-native speakers of English is strongly desired (Dean, 2001; McAllister & Irvine, 2000; Saha, Beach, & Cooper, 2008).

Figure 1. Enrollment in Adolescence by Academic Major, Fall 2015–Fall 2016



EDUC=Education Concentration (the Education Concentration is not an official major, however, it is useful to group students together who have declared this academic track due to the shared similarities in coursework, degree requirements, and career focus), CRIM=Criminal Justice, HLTH=Health Sciences, PSYC=Psychology, SOWK=Social Work*

In addition to adding CLAC to enhance global and cross-cultural engagement for students and the campus community, CLAC objectives are true to the intellectual goals of Adolescence and the broader subfield of developmental psychology. Psychology has been criticized for over-emphasizing Eurocentric, and in particular, U.S.-centric perspectives, motivations, and methodologies, and excluding international and multicultural perspectives (Takooshian, Gielen, Plous, Rich, & Velayo, 2016). In recent years, the American Psychological Association has stressed the importance of incorporating cross-cultural perspectives in psychology baccalaureate programs (APA, 2013). “Ethical and Social Responsibility in a Diverse World” is a major goal for undergraduate psychology curricula and involves learning about “multicultural and global concerns” as well as developing interpersonal skills and sensitivity when interacting with diverse individuals and communities (p.15). To that end, cross-cultural psychology courses are invaluable contributions for encouraging progress towards achieving this goal. Cross-cultural psychology courses teach the subfield of psychology that focuses on the scholarly study of the ways that cultures and social systems affect intrapersonal and interpersonal experiences: the thoughts, feelings, and behaviors that characterize individual and group experiences. However, the aims of this goal go beyond a single course or subfield of study. Critically, cross-cultural approaches to understanding the human mind should be integrated across the various subfields of psychology. Pedagogical approaches to this goal emphasize that global and multicultural perspectives should not be merely relegated to a single course that serves as the “diversity requirement” for a program of study (APA, 2013). This infusion of cross-cultural and international perspectives across the curriculum can be implemented in several ways. First, courses in various subfields of psychology can incorporate cross-cultural perspectives. For example, understanding culture and social context is valuable for developing a sophisticated understanding of cognitive psychology, the study of basic processes of sensation, perception, attention, memory, learning, and decision-making. Experiments in cognitive psychology have demonstrated systematic differences in attention to details, categorization of concepts, and aesthetic preferences between individuals in a Western European society, compared to individuals in an East Asian society (Nisbett & Masuda, 2003). Qualitative interviews with psychology faculty have highlighted that this method is more frequently used to present knowledge and perspectives within the classroom (Bikos, DePaul Chism, Forman, &

King, 2013). Second, co-curricular activities, internships, and undergraduate study abroad programs can provide rich opportunities for students to learn and experience the nexus of cultural context and subfields such as developmental psychology, environmental psychology, and clinical psychopathology (Takooshian, et al., 2016). Such programs support experiential learning and practice for students to apply knowledge from foundational courses, as well as develop interpersonal skills and cultural sensitivity. In addition, co-curricular activities, internships, and study abroad programs may expose psychology students to multilingual communication, an element that is missing from the goals of undergraduate psychology program guidelines.

This report presents the theoretical basis and pedagogy of “globalizing” a course on adolescent psychology. The CLAC activities of this course take a combinatorial approach to both methods of integrating cross-cultural learning into psychology courses. Knowledge-based cross-cultural perspectives are incorporated into the course by introducing students to academic scholarship in the interactions between genetic influences, biological processes, social influences, and psychological experiences. Furthermore, this course adds an experiential component where students employ cross-cultural communication strategies to conduct interviews of international students on campus. The next two sections, “Alignment of Course Objectives with Cross-Cultural Learning” and “Two High-Impact Teaching Strategies for Infusing Culture and Language Learning Objectives in Adolescent Psychology” discuss how biopsychosocial models of adolescent development relate to specific course objectives and the implementation of CLAC activities within the course. It should be noted that, at this time, these teaching methods focus nearly exclusively on the “culture” component of CLAC. Non-English language learning and practice were not implemented in this course for the primary reason that second-language proficiency is not a requirement for psychology and other social sciences majors at the university where this course was taught. This presents a serious challenge to incorporating language learning in the course: students do not come in with equivalent linguistic skill sets. However, this also presents an opportunity to reach out to students with limited experiences with intercultural contact. Ideas for integrating multilingual and multicultural learning will be discussed in “Concluding Remarks.”

Alignment of Course Objectives with Cross-Cultural Learning

Due to growing recognition in psychology of the importance of culture on human thinking and behavior, CLAC components fit very well into the preexisting objectives and curriculum of the course. There are three primary course learning objectives in Adolescence: gaining knowledge about the biological, psychological, and social changes of adolescence, understanding general perspectives and theories that organize processes of adolescent development, and applying course content via direct extensions of course material in everyday life (see Table 1).

Table 1. Alignment of CLAC Components with Course Learning Objectives for Adolescence

Adolescence course learning objectives	CLAC components
Gain knowledge of the biological, psychological, and social changes of adolescence	Similarities and differences in adolescent development across cultures
Understand general perspectives and theories about adolescent development	Biopsychosocial model of adolescence
“See psychology everywhere”: find applications and extensions of course material in novel interactions and everyday life	Blog assignments ELS service learning project

Knowledge of Biological, Psychological, and Social Processes

Early in the study of adolescent psychology, anthropological critiques challenged developmental stage theories and broad generalizations about the adolescent period. In the late 1920s, anthropologist Margaret Mead challenged the notion, proposed by G. Stanley Hall, the first president of the American Psychological Association, that adolescence is a period of “storm and stress.” In Mead’s landmark ethnography, *Coming of Age in Samoa*, she provided a counterexample of psychological and sexual development during adolescence in a society that differed from that of the United States in the early twentieth century (Mead, 1928). Mead’s critique and subsequent theorizing helped draw attention to the role of cultural contexts in shaping adolescent development.

The adolescent period can be understood as a critical window for cognitive, emotional, self-regulatory, and physiological maturation that rivals infancy in the quantity and rapidity of changes (Steinberg, 2005). Adolescence is considered a critical or sensitive period because the cascades of physical and psychological changes (e.g. reorganization of neurons in the brain,

maturation of sex characteristics, physical changes of the body, changes in hormone levels) all occur in the context of social, cultural, and environmental factors that potentially influence development. Therefore, in addition to research in psychology, this course draws from the scholarship on human physiology, neuroscience, educational theory, criminology, and anthropology. Within the field of psychology, this course draws from the subfields of developmental, cognitive, clinical, personality, social, and cross-cultural psychology.

Due to the designation of Adolescent Psychology as a survey-level course, the knowledge presented in the course follows a “textbook” format of summarizing the main findings from research studies and articulating discrete facts and processes of human development. Although the source of the knowledge presented in class is from empirical research articles, students themselves do not read primary research or practice research methods in psychology. To accomplish this goal of teaching the fundamental processes relating to adolescence from the biopsychosocial perspective, this course presents information on how culture, environment, and situational contexts alter or influence processes of adolescent physical and psychological development. On the level of human physical development and sexual maturation, the course presents information related to the processes of puberty. For example, students learn about the categorization of primary and secondary sex characteristics, the neuroendocrine system that initiates puberty, the chief events of puberty, and the timing of pubertal progression. Over the years, research in psychology and human sexual development has revealed a trend for the declining age of onset of puberty over time, especially in European and European-descent nations (Ong, Ahmed, & Dunger, 2006). Several situational factors have been identified as drivers of this trend: exposure to endocrine-disruptors and synthetic estrogens in food and the environment, improvement in nutrition, and increasing rates of obesity (Parent, Teilmann, Juul, Skakkebaek, Toppari, & Bourguignon, 2003). A second example draws from psychological research on identity and culture. Identity development and exploration are major tasks of the adolescent period (Erikson, 1950; Marcia, 2000). Identity, or one’s sense of self-awareness and integration of various dimensions of the self, is highly dependent on cultural scripts, norms, and expectations. Cross-cultural psychological research shows that individuals from more collectivist cultures tend to identify with more social role and group-oriented dimensions of the self,

whereas individuals from more individualist cultures tend to use trait, personal interest, and personality descriptors to explain the self (Setoh, Qin, Zhang, & Pomeranz, 2015).

Applications and Extensions of Course Material to Facilitate Interactions in Everyday Life

The third goal of the Adolescence course is to help students clarify values and practice skills that apply course learning to experiences and interactions in students' own lives. This goal can be understood of as the critical and practical application of the biopsychosocial model for adolescent development. To that end, intergroup contact theory provided the theoretical framework for crafting the course's experiential CLAC component. According to intergroup contact theory, individuals who have positive and collaborative interactions with diverse peers are more likely to experience subsequent positive attitudes towards social groups and identities that are different from one's own ingroup or identity (Allport, 1954). Experimental and correlational research has provided evidence in support of this theory. For example, among college students, possessing heterogeneous friendships is correlated with critical thinking and experiencing positive interactions with diverse individuals can lead to decreased prejudice and increased positive attitudes towards diversity (Galupo, Cartwright, & Savage, 2010; Spanierman, Neville, Liao, Hammer, & Wang, 2008). Intergroup contact theory informed the pedagogical decision to include an experiential activity where students in Adolescence engage in reciprocal interviews with international students.

Two High-Impact Teaching Strategies for Infusing Culture and Language Learning (CLAC) Objectives in Adolescent Psychology

In lectures, course content is organized along the framework provided by biopsychosocial theories of development. In addition, two class activities provide extensions and applications of course material in ways that allow students to directly engage with CLAC learning goals. The Adolescent Blog and the ELS service learning project achieve two goals: the application and extension of course material to interactions students may experience in everyday life and their future careers and deliberate engagement with global and cross-cultural perspectives on adolescence.

Blog Assignments

Throughout the semester, students maintain a course blog that is shared with all students in the class. The blog is a web-based tool hosted by the course's Blackboard website. The main purpose of the blog is to encourage students to connect course information with co-curricular activities, current events, and reflection on ways to use course material in practical settings. To that end, five times during the semester, students write and post a 200–300 word response to a prompt.

Two blog assignments are most pertinent to the goal of adding CLAC perspectives to the course. First, the “Global Adolescence in the News” blog assignment tasks students with reading and summarizing a news article that pertains to the experience of adolescence in a country outside the United States of America. Second, the “Cross-Cultural Communication” blog assignment exposes students to techniques for communicating with non-native English speakers in preparation for the service learning activity.

The “Global Adolescence in the News” blog assigns students to read the news, find a news article that describes an aspect of adolescence outside of the United States, summarize the article, and connect the article to course information about the biological, psychological, and social aspects of adolescence around the world. By doing this, students become exposed to cultural, political, environmental, and social processes that impact the experience of adolescence. Students are also making explicit connections between facts and processes learned in the classroom and descriptions of current issues facing adolescents. In this way, students extend course material to “see psychology” in the world around them. Moreover, this assignment forces students to look outside of the United States to consider diverse and unfamiliar perspectives and to become more knowledgeable about the experience of adolescence around the world. Students are graded on their ability to find and summarize a news article from a reputable source and their ability to make an explicit connection between the content of the news article and relevant concepts from the course. For example, a student in the class could write about an article in the *Washington Post* about a school lunch program in Japan (Fisher, 2013). This lunch program promoted nutritious, balanced, and desirable dishes to be served in school cafeterias in Japan. The article discussed how the program was implemented to address concerns with obesity in Japan and around the East Asia region. The student can draw connections between Japan's school lunch program, the increase in child obesity, and the relationship between obesity and

the declining age of onset of puberty. Early in the semester, students learned about the secular trend of the declining age of onset of puberty and the proposed social and environmental factors responsible for this trend. Increased prevalence of obesity in children has been proposed as a factor that may influence the onset of puberty, particularly for girls (Wang, 2002). Therefore, this student would be able to make a relevant connection between course material and the issues discussed in the article.

The global adolescence blog assignment can be used as a springboard for subsequent class discussion. In one semester of the class, I divided students into small groups based on the developmental unit more relevant to their article. The categories were gender and sexuality, mental health, physical health, and puberty. Students shared their news article with other members of their small group. Then, groups collaborated to post the main findings from their articles on the board in the classroom. A representative from each group presented this information along with their group's reactions to the articles to the entire class. This discussion component allowed an additional layer of integration with course material and a comparative perspective. Students, separated into distinct content-related groups, discussed similarities and differences between the countries and cultures that were the focal points of their articles.

A second blog assignment with cross-cultural and cross-linguistic elements was the "Cross-Cultural Communication" blog. This assignment was intended to teach students skills for inter-cultural communication prior to meeting with their ELS partners. First, students watched five videos from the "Watch Your Language" series created by the International Teaching Assistant Development Program at Cornell University. This series presented foundational information on basic strategies for speaking, vocabulary, listening, challenges, and cross-cultural engagement with non-native English speakers. For the blog assignments, students made a "cheat sheet" with an outline of notes and pointers from watching the video series. Then, students wrote a brief reflection in response to the information shared in the video. The reflection asked students to discuss ways they could use the information presented in the series in a future career and considered information that they learned for the first time by watching the videos. This component of the assignment was added so that students could examine explicit ways to connect intercultural communication with their desired careers. Due to the public nature of the blog, students were also able to read about the ways other others in the class could apply these skills.

Students submitted this blog assignment prior to meeting their ELS partner so that they could enter their service activities with more confidence and skill in intercultural communication.

In this course, CLAC learning objectives are infused in blog assignments in order to structure “low-stakes” learning activities where students can engage with different sources of information outside of the classroom in order to support and augment their learning within the classroom. The two cross-cultural blog assignments also prepared students for interacting with their international student partner in the service learning project. Students prepared by learning about issues affecting adolescents outside of the United States and techniques that facilitate cross-cultural communication. In addition, submission of work that is visible to other students in the class provides fertile ground for discussion and exposure to diverse perspectives. By continuing discussion of blog content within the face-to-face classroom, students were able to see the breadth of applications of course material and learn about the variety of ways that adolescence is experienced and affected by the structures of societies that differ from what is familiar to students and heretofore unexamined.

Limitations and Challenges

The global adolescence blog assignment presents challenges, as well. In this course, students read English-language articles from English-language news platforms that reported on experiences affecting adolescents across the globe. CLAC objectives may be better supported through the use of international news sources. What do the news outlets of other nations report on the experience of adolescence? For a developmental psychology class, this can be quite challenging to implement without teaching specific language-learning components. Students in this class do not fulfill a non-English language requirement at this university. Reshaping this activity would require some creativity. In future iterations of this course, I would consider more deliberate emphasis on information literacy in conjunction with the blog assignment. One component of this activity would be to schedule a class appointment with a university librarian. The librarian could introduce new ways to use library resources and databases to find news articles about adolescence across the world. This would connect information literacy with global engagement and course content. It may provide students with a richer experience of navigating

international news sources and potentially expose students to non-English texts, as well as differences in how various nations conceptualize adolescence.

ELS Service-Learning Project

Whereas the blog assignments provide a space for cross-cultural connections to course information, the ELS service-learning project and subsequent interview transcript and self-reflection assignments allow a more in-depth experience in cross-cultural engagement. The ELS English Language Center program provides intensive English language training for international students. ELS-Atlantic City is located on the Stockton University campus. Despite the physical proximity on campus, there has been limited engagement between Stockton students and ELS students. In addition, because of the isolated location of Stockton's campus in southern New Jersey, it is more challenging for ELS students to come into regular contact with native speakers of English outside of their program.

At the same time, it is more challenging for Stockton students to come into regular contact with diverse global perspectives and experiences—for example, the student participation rate in foreign study abroad programs is very low. This lack of exposure to regular cross-cultural interactions and global perspectives can make it difficult to imagine or accept one of the key learning objectives of the class: that the experience of adolescence can be profoundly influenced by cultural, social, and environmental factors. Therefore, the ELS service-learning project was developed to help integrate and engage with the global community on campus and broaden Adolescence students' understanding and interactions with individuals outside of the United States. The main goals of the project are (1) to serve the international community on campus by providing conversational English practice, (2) to broaden global perspectives by engaging with the international community on campus, and (3) to learn about the experience of adolescence outside of the United States of America and reflect on this learning. In order to demonstrate their mastery of these goals, students participated in meet-and-greet sessions, interviewed their ELS partner, wrote a transcript of their reciprocal interview, and wrote a reflection response about their experience with their partner.

This project was a hallmark learning activity of the course. To that end, several course assignments were designed to provide scaffolding for the ELS project.

Initial Intergenerational Interview Project and Self Reflection

In order to gain familiarity with the interview and reflection process, students first completed an interview and self-reflection assignment for an intergenerational interview. For this interview, students spoke with an individual in their acquaintance who is currently an adolescent or an individual who experienced adolescence in an older generation. Therefore, students learned about adolescence from an individual who was not a peer. As a result, students could be exposed to socio-historical perspectives and experiences that were different from their own. Some guiding questions were provided to students, along with instructions for students to think of their own questions to ask their interviewee. Students conducted their interview outside of class and wrote a transcript of their interview, which they submitted for a grade. Lastly, students wrote a 500 word reflection paper about what they learned from the interview and their experience conducting the interview. Students were asked to reflect on ways that their interviewee's experiences were similar and different from their own experiences during adolescence and to articulate what they learned and how they felt about this interview.

Class Lecture on Culture and Intercultural Communication

In addition to the Blog assignments that directly addressed global perspectives in adolescence and intercultural communication, one class lecture was solely dedicated to presenting students with research on cultural factors in adolescence and techniques for intercultural communication. This class provided two learning experiences: (1) the explicit scholarly context for students' ELS service learning project; and (2) an opportunity for students to express pre-interview concerns, receive instructions about the project, and understand strategies for effective communication. The scholarly discussion of culture centered on research and theorizing about the role of culture on psychological and physiological development during adolescence. Several of the topics discussed were pulled from other units of the course and integrated as part of a broader understanding of cultural influences. For example, students learned about Vygotsky's Sociocultural Theory and Bronfenbrenner's Ecological Theory during the unit on cognitive development in the third week of classes. Both theories explicitly recognize the role of culture and social organization on the development of the adolescent. Students were also reminded of research discussed previously in the course that directly related to the role of culture, social

norms, and environmental factors in development. For example, students were reminded of the influence of environmental factors on the age of onset of puberty, the impact of culture on identity, and how gender role stereotypes about math and science proficiency may differ by society. In the culture lecture, students also learned about cross-cultural similarities. For example, elevated risk-taking and recognition of adolescence as a liminal period are generally common across human societies (Lancy, 2013).

The second half of the class period directly addressed the service-learning experience and upcoming ELS interviews. In this part, students had a chance to share their concerns and to learn more about the expectations for the project. In this section, the schedule for meet-and-greet days and reciprocal interview days was also presented to the class. Students learned about specific goals for the ELSs service learning days and the plans for the activities outlined below.

Initial ELS Partner Meet-and-Greet

PSYC and ELS students first met one another through an informal meet-and-greet mixer session. This session was designed as a casual first meeting of students through conversation and activities in a relaxed atmosphere. The 30-minute session took place in the Campus Coffeehouse, an area in the Campus Center with bar tables, stools, and games. Three tables were reserved for the class—a foosball table, ping-pong table, and a pool table. ELS and PSYC students were partnered up or placed into small groups and allowed to break off and engage in games or conversations around the coffeehouse area. The director of the ELS branch at the university and two ELS teachers were also on-site to introduce themselves and assist with the process. By the end of the session, PSYC and ELS students had introduced themselves to one another and spent time together in a relaxed, informal setting outside of the classroom.

Reciprocal Interview Day

On the day of the reciprocal interview session, PSYC and ELS students gathered in the regular lecture classroom of the Adolescence class. PSYC students arrived prepared to ask ELS students questions about their experiences during adolescence and the way adolescence has been viewed in different countries. The interview questions were collaboratively developed by both the PSYC course instructor and the Academic Director of ELS. The interview questions were designed to accommodate the English proficiency levels of ELS students. ELS students participated in the

interview as an opportunity to engage in conversational English practice. In addition, ELS students were able to fulfill their Contact America project by participating in this interview. The Contact America project is an ELS assignment that requires students to learn about life in the United States through conversations and interactions with U.S. residents.

PSYC and ELS students were given an hour during class time to ask one another questions about growing up in their respective countries. Although PSYC and ELS students were provided with a list of potential questions in advance, PSYC students could determine the rate and order in which they asked questions. Students were also encouraged to generate their own questions. Most students used notebooks to write down notes from the interview. As in the initial mixer session, the course instructor and ELS teachers were present in the room and kept time. The course instructor took photographs of the interview day activities at the outset and at the end of the session. The instructors did not directly participate in the actual conversations taking place between students: PSYC and ELS students directed the pace, order, and content of their own conversations.

At the conclusion of the interview session, students said goodbye to one another. Some PSYC and ELS students took photos together using their phones. Some pairs exchanged contact information and social media information.

PSYC Student Self-Reflections and Feedback

Following the interview, students submitted a transcript of their interview and a self-reflection paper in response to their service learning experience. The two assignments were graded. For the transcript, students typed up the questions they asked and the notes they kept on the responses of ELS students. This component of the service project was graded based on completion of the interview. The self-reflection paper asked students to describe their experience with their ELS partner, reactions to this experience, and what they learned about themselves and about adolescence. The self-reflection paper was graded based on students' discussion of the following questions:

1. What did you learn about adolescence in your ELS partner's home country? How is your interviewee's experience similar or different from your experience of adolescence? What factors might explain the similarities and differences?
2. What did you learn about yourself from your ELS service?

3. Was there anything challenging or uncomfortable about the ELS service? What did you enjoy about the ELS service?
4. Relate what you learned from your ELS partner to at least two specific units of information from this course (e.g. Gender, Culture, Peers, Puberty, Sexuality, Cognitive Development, etc). Be specific about the connections to course themes and materials. For example, perhaps your interviewee discussed his or her relationship with parents during adolescence. How does this relate to our course content on parenting during adolescence?

The questions of the reflection paper are designed to elicit thinking that connects the experiential CLAC component of the course with the knowledge-based information about culture and adolescent development presented in the lectures and textbook. In addition, the questions ask students to engage in reflective thinking about their experiences with intercultural communication. This allows students to elaborate on their reactions, compare their service experiences with past experiences, and critically reflect on their own identity and self-development following the service experience.

Limitations and Challenges

Implementing CLAC objectives in courses not commonly associated with culture and language learning presents unique challenges and opportunities. There are several limitations of using this method of infusing CLAC into Adolescence. First, in courses that do not have content that is exclusively focused on providing international and cross-cultural perspectives, it can be difficult to engage in deeper learning about culture and global issues. Without devoting substantial class time to learning about cross-cultural perspectives, theories, and critical thinking, students' assumptions and misconceptions about human development in other societies may remain unchallenged. Students may develop a cursory and idiosyncratic understanding of childhood and adolescence in a country or culture that is different from their own. One way of potentially mitigating this problem is by requiring an additional assignment wherein students examine psychological and anthropological research on child and adolescent development in the home countries of their ELS partners. For example, if a student interviewed an ELS partner from South Africa, this student would write a research paper that discusses scholarly work on aspects of child and adolescent development in South Africa. The research paper could discuss, among other factors, issues such as historical events, social inequalities, colonial history, educational policy, access to healthcare, etc. This additional assignment can deepen learning in several ways.

By engaging in more extensive research and information-gathering, students would gain more than just a superficial and idiosyncratic knowledge of adolescence in a particular country. In addition, students can practice research skills and information literacy skills through their examination of scholarly work.

Second, as with the blog assignments, English was the sole language that was spoken. Unfortunately, students could not gain a richer experience of language and culture learning from this course. This could be seen as a major pitfall of a course that emphasizes CLAC goals. The decision to limit the activity to the English language reflects accommodating the structural challenges at the level of the institution and the existing knowledge and skills at the level of the individual student. This decision also reflects that foreign language-learning is not a core goal for the course. As a lower-level survey course, Adolescence provides students with a broad survey of multiple domains of knowledge. This reflects the status quo of the psychology discipline, where foreign-language integration is rare within U.S. psychology programs (Takooshian, et al., 2016). Therefore, an intensive language-learning experience did not align with the current aims of this type of course. This does not preclude second-language learning from being considered for this course in the future. The monolingual nature of psychology programs in the United States has been criticized in recent years (Takooshian, et al., 2016). As the discipline of psychology continues to undergo internationalization and transformation both within and outside of the United States, multilingual learning may become more mainstream. Fluency with languages other than English will be increasingly essential, especially given the recent attention to research on global mental health disparities affecting children and adolescents (Kieling, Baker-Henningham, Belfer, Conti, Ertem, Omigbodun, Rohde, Srinath, Ulkuer, & Rahman, 2011). For the time being, the decision to integrate CLAC through English-language interviews with international students in the present Adolescence course helped to provide students with an introduction to cross-cultural perspectives and communication.

Concluding Remarks: Challenges and Opportunities for Future Projects

Developmental psychology courses typically do not focus on promoting linguistic diversity, language acquisition, or cross-cultural learning. Despite this, developmental psychology courses (e.g. Adolescence) can benefit from cross-cultural and cross-language learning in the curriculum.

CLAC objectives and accompanying activities can be particularly useful for developmental psychology courses that discuss biopsychosocial models of human lifespan change. When CLAC objectives are combined with discussion of current events around the world, students learn about information literacy and gain knowledge about the experience of human development in different parts of the world. When CLAC objectives are combined with service-learning involving international students, this can provide a rich experiential dimension that is particularly useful to students who wish to pursue work in education, counseling, and human services settings. Not only do students gain insight into diverse experiences, students also hone skills in cross-cultural communication and provide a welcoming, engaging campus atmosphere. Service-learning in the classroom can provide vital ways to support local communities and foster global citizenship and civic engagement by exposing students to diverse viewpoints and experiences.

Experiential and cross-cultural learning is not only beneficial for students. Infusing CLAC into the psychology classroom has positively impacted my own teaching. The international student interview activity grounds the theoretical and abstract discussion of cultural influences in lived experiences. Students are able to take their learning outside of the classroom. This is a way of applying information learned in the classroom, which fulfills one of the main goals for this course. Instead of merely teaching students about how identity develops during adolescence, I can now ask students to consider multiple perspectives and reflect on the connections between experiential learning and more traditional lecture and textbook learning formats. This type of multimodal teaching method has been found to be impactful on student retention and deeper learning (Doyle & Zakrajsek, 2013). Moreover, the CLAC methodology employed in this course moves toward to broader vision of cross cultural integration within the psychological discipline (APA, 2013). In order to truly transform the discipline, consideration of international perspectives should be broadly distributed within the various subfields of psychology, rather than relegated to one or two courses. After this experience of infusing CLAC into Adolescence, I am more inclined to apply the same ethos in teaching my other subject-area courses in psychology (e.g. social psychology and industrial and organizational psychology).

A reflection on the challenges and limitations of the current CLAC methodologies used in Adolescence highlights new opportunities for future iterations of this course. Key limitations of the present approach are the monolingual focus and lack of an assessment plan.

Language Learning

Future Adolescence courses may expand the intercultural communication aspect of the course and introduce multilinguistic components in several ways. For example, future CLAC components of the course could involve the World Languages Tables at Stockton University, which are casual foreign-language discussion tables led by students. This would expose students to different languages and different conceptualizations of childhood and adolescence. For example, students could be required to attend a full semester of the World Languages Tables to gain practice speaking a second language. Adolescence students could learn vocabulary and phrases related to adolescent development. An activity similar to the interview project could be conducted with student facilitators of the World Languages Tables to inquire about cultural influences on development.

A second idea for future iterations of this course would be to have students design factsheets for adolescents or parents of adolescents that present information on issues such as puberty, health, and anti-bullying messages. Students could be assigned to groups based on prior experience with foreign language and groups would be responsible for translating their factsheets into a different language. This type of activity would provide students with an opportunity to demonstrate creativity in applying course information, as well as practice foreign language learning. Furthermore, this activity may align particularly well with the types of careers that students in the class wish to pursue in the education, health and human services, and social services fields.

Assessment

Two aspects of assessment should be addressed. One component of assessment is the measurement of the impact of course activities on student learning. The specific area of student learning should be identified. For example, CLAC methodologies can enhance retention of knowledge-based factual information by providing a rich experience for deep learning (Doyle & Zakrajsek, 2013). Therefore, traditional assessments such as tests and quizzes on factual knowledge may be a way of measuring the impact of CLAC methodologies in the classroom. If using this approach, a comparative study would be ideal. Student learning of factual information about Adolescence can be compared across two sections: one utilizing experiential CLAC

methodologies and one that teaches about cultural influences through lecture, only. This type of assessment procedure would follow the treatment/control model of research on intervention efficacy. In the classroom, a major challenge to this form of assessment is the impracticality of controlling for other differences between the two classes that may present confounding variables. Other forms of assessment may employ pretest-posttest models within a single class. Aside from supporting the learning of factual information on adolescence, CLAC methodologies are perhaps most impactful for teaching students how to think critically about culture and diversity. In support of this goal for baccalaureate psychology programs, the American Psychological Association has recommended several assessment instruments to measure the effectiveness of cross-cultural integration (APA, 2013). Given the emphasis in this class of introducing students to intercultural interactions, the Diverse Learning Environments Survey (DLE), the Intercultural Development Inventory (IDI), and the Scale of Ethnocultural Empathy (SSE) present particularly useful measures of intercultural learning outcomes. These scales measure students' awareness of multiple perspectives, identification of ethnocentric viewpoints, and attitudes towards cross-cultural interactions. Assessing performance on such measures can provide insight into whether experiential-based CLAC methodology and intergroup contact were effective in transforming students' attitudes towards diversity.

A second aspect of assessment is measuring the impact of service-learning on the community partner. Courses that engage in service learning with global/international themes may consider looking into assessment tools and questionnaires for measuring impact. For Adolescence, this service-learning component focuses on promoting cross-cultural communication and interaction. This service-learning project does not directly address systemic inequalities, such as the inequalities related to geopolitical economies and history of colonialism. This issue may reflect persistent challenges in service-learning. What are the most effective ways to involve students in service work that produces the most benefit to communities? How do we measure the potential long term benefits of increased civic engagement and the awareness of and valuing of diversity? In the future, additional service work may be undertaken, as well. For example, students in Adolescence could organize a welcome day, a campus tour from students' perspectives, and more engaging social activities for their ELS partners outside of the classroom. Surveys assessing perceived satisfaction with the experience and perceived level of community

engagement and belongingness could be administered to ELS international students following the reciprocal interview day. Responses of ELS students who participated in the reciprocal interview days could be compared with responses from students who did not participate.

Concluding Thoughts

Integrating culture and inter-cultural communication learning into a psychology course on Adolescence can enrich student learning, community engagement, and global engagement. In fact, learning about cultural and societal influences on development aligns with contemporary theorizing and research on factors influencing human development. Moreover, this can be a rewarding endeavor for students and the international community on campus. Building cross-cultural friendships may be a powerful way to expose students to diverse perspectives, to help students gain cultural competence and intercultural communication skills, and stimulate critical, reflective thinking about the social, political, and geographical factors that influenced students' own experiences in human development.

Acknowledgements

The author would like to thank Phil Malfitani, Abigail Bruhlmann, and Cheri Pierce from ELS-Atlantic City, Daniel Tomé and Erin O'Hanlon from the Stockton University Office of Service Learning, and Jianguyan Zhou from the Stockton University Office of Global Engagement for their collaboration, support, and helpful conversations.

References

- Allport, G. W. (1954). *The nature of prejudice*. Cambridge, MA: Perseus Books.
- American Psychological Association. (2013). *APA guidelines for the undergraduate psychology major: Version 2.0*. Retrieved from <http://www.apa.org/ed/precollege/undergrad/index.aspx>.
- Bikos, L. H., DePaul Chism, N. F., Forman, R. L., & King, D. R. (2013). Internationalizing the U.S. undergraduate psychology curriculum: A qualitative investigation of faculty perspectives. *International Perspectives in Psychology: Research, Practice, Consultation*, 2, 116–131. <http://dx.doi.org/10.1037/a0032288>
- Dean, R. (2001). The myth of cross-cultural competence: Families in society. *The Journal of Contemporary Social Services*, 82, 623–630. <http://dx.doi.org/10.1606/1044-3894.151>
- Doyle, T., & Zakrajsek, T. (2013). *The new science of learning: How to learn in harmony with your brain*. Sterling, VA: Stylus Publishing.
- Erikson, E. H. (1950). *Childhood and society*. New York, NY: W. W. Norton & Company.
- Fisher, M. (2013). How Japan's revolutionary school lunches helped slow the rise of child obesity. *The Washington Post*. Retrieved from https://www.washingtonpost.com/news/worldviews/wp/2013/01/28/how-japans-revolutionary-school-lunches-helped-slow-the-rise-of-child-obesity/?utm_term=.9c0378102fd3
- Galupo, M. P., Cartwright, K. B., & Savage, L. S. (2010). Cross-category friendships and postformal thought among college students. *Journal of Adult Development*, 17, 208–214. <http://dx.doi.org/10.1007/s10804-009-9089-4>
- Hart Research Associates. (2013). *It takes more than a major: Employer priorities for college learning and student success. An online survey among employers conducted on behalf of: The Association of American Colleges and Universities*. Washington, DC: Hart Research Associates.
- Kieling, C., Baker-Henningham, H., Belfer, M., Conti, G., Ertem, I., Omigbodun, O., ... Rahman, A. (2011). Child and adolescent mental health worldwide: Evidence for action. *The Lancet*, 378, 1515–1525.
- Lancy, D. F. (2013). *The anthropology of childhood: Cherubs, chattel, changelings*. Cambridge, MA: Cambridge University Press.
- Marcia, J. E. (2000). Identity and psychosocial development in adulthood. *Identity*, 2, 7–28. http://dx.doi.org/10.1207/S1532706XID0201_02
- McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research*, 70, 3–24. <https://doi.org/10.3102/00346543070001003>
- Mead, M. (1928). *Coming of age in Samoa*. New York, NY: W. Morrow & Company.

- Nisbett, R. E., & Masuda, T. (2003). Culture and point of view. *Proceedings of the National Academy of Sciences*, *100*, 11163-11170. <http://dx.doi.org/10.1073/pnas.1934527100>.
- Ong, K. K., Ahmed, M. L., & Dunger, D. B. (2006). Lessons from large population studies on timing and tempo of puberty (secular trends and relation to body size): The European trend. *Molecular and Cellular Endocrinology*, *254*, 8–12. <http://dx.doi.org/10.1016/j.mce.2006.04.018>
- Parent, A., Teilmann, G., Juul, A., Skakkebaek, N. E., Toppari, J., & Bourguignon, J. (2003). The timing of normal puberty and the age limits of sexual precocity: Variations around the world, secular trends, and changes after migration. *Endocrine Reviews*, *24*, 668–693. <http://dx.doi.org/10.1210/er.2002-0019>
- Saha, S., Beach, M. C., & Cooper, L. A. (2008). Patient centeredness, cultural competence and healthcare quality. *Journal of the National Medical Association*, *100*, 1275–1285. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2824588/>
- Setoh, P., Qin, L., Zhang, X., & Pomerantz, E. M. (2015). The social self in early adolescence: Two longitudinal investigations in the United States and China. *Developmental Psychology*, *51*, 949-961. <http://dx.doi.org/10.1037/a0039354>
- Spanierman, L. B., Neville, H. A., Liao, H., Hammer, J. H., & Wang, Y. (2008). Participation in formal and informal campus diversity experiences: Effects on students' racial democratic beliefs. *Journal of Diversity in Higher Education*, *1*, 108–125. <http://dx.doi.org/10.1037/1938-8926.1.2.108>
- Steinberg, L. (2005). Cognitive and affective development in adolescence. *Trends in Cognitive Sciences*, *9*, 69–74. <http://dx.doi.org/10.1016/j.tics.2004.12.005>
- Stockton 2020 Strategic Planning Team (2011). *Stockton 2020 strategic planning process*. Retrieved from <https://stockton.edu/president/documents/2020-plan-process-v08.pdf>
- Takooshian, H., Gielen, U. P., Plous, S., Rich, G. J., & Velayo, R. S. (2016). Internationalizing undergraduate psychology education: Trends, techniques, and technologies. *American Psychologist*, *71*, 136–147. <http://dx.doi.org/10.1037/a0039977>
- Wang, Y. (2002). Is obesity associated with early sexual maturation? A comparison of the association in American boys versus girls. *Pediatrics*, *110*, 903–910. <http://dx.doi.org/10.1542/peds.110.5.903>
- Zhou, J. (2016). CLAC in co-curricular activities. *Cultures and Languages across the Curriculum*, Des Moines, IA.

Chapter Seven

Internationalization of Pedagogy for the Multilingual, Multicultural Classroom in Higher Education

Katharine C. Krebs, Binghamton University

Significant numbers of international students enrolling in English-speaking countries have prompted discussion as to how their presence can be leveraged to enhance intercultural learning for all. This essay reviews research on innovative pedagogies that foster growth in intercultural competence in multilingual, multicultural classrooms across disciplines. Analysis of these classroom studies reveals pedagogical practice and creative ideas that merit further consideration. However, the researchers failed to consider the linguistic resources multilingual, multicultural students bring with them. Their English-only practices reflect the wide division between monolingual and multilingual approaches to learning. Therefore, the aim of this essay is to consider how to bridge this divide and foster more comprehensive thinking about intercultural learning across disciplines. Approaches to intercultural and disciplinary learning developed by scholars of second language acquisition, translanguaging, and cultures and languages across the curriculum have much to contribute to the discussion. Consideration also needs to be given to effective use of English as a lingua franca and the value of the diverse intellectual traditions students bring with them. To fully conceptualize the potential interrelationship among academic disciplinary learning, language learning and use, and intercultural communication, I use the concept internationalization of pedagogy (IoP). IoP becomes a framing construct to integrate multidisciplinary, holistic thinking about future pedagogical innovation to foster intercultural competence. The essay concludes with recommendation for further research.

The presence of significant numbers of international students in the universities of English-speaking countries¹ foregrounds diversity and creates classrooms of students with multiple first languages and differing educational backgrounds. Such enrollment patterns have stimulated pedagogical innovation to leverage this diversity in support of the development of students' intercultural competence in courses across the disciplines. This essay takes as its point of departure a literature review of research studies about these experiments in highly multilingual,

¹ International students constitute 20% of Australia's higher education enrollments, 18% in the United Kingdom, 10% in Canada, and 5% in the United States. At the graduate level up to 40 % of Australia's students are international and 37% are so in the United Kingdom. In the United States 10% of enrollments at the master's level are international students and about 35% are so at the doctoral level. These figures are based on 2014 enrollment data. Obviously international student enrollments do not distribute evenly across sectors, institutions, or disciplines; some programs in these countries have high concentrations of international students (OECD, 2016).

multicultural classrooms. The aim is to understand what pedagogical approaches are in use and to ask what such pedagogies accomplish. Do the pedagogies allow students to explore same and different perspectives on course subject matter? Do they move beyond the sharing of perspectives to interdependent interaction for problem-solving, collaboration, or the co-construction of new perspectives? Are there pedagogical practices which merit further study and possible emulation? How do these practices further our thinking about the best preparation for students entering a globally complex world after graduation?

Among the issues arising out of this pedagogical experimentation is a failure of the researchers/course instructors to recognize the linguistic resources available among the multilingual students present and the ways using different languages could have enhanced disciplinary and intercultural learning. We may interpret this bifurcation between an English-only approach and a languages-inclusive approach as a reflection of the monolingualism of the academic enterprise in Western English-speaking countries. English-only practice reflects the hegemony that lingua franca English enjoys in the current context of globalization. It suggests that the work of language departments, English as a second language instruction, and Cultures and Languages across the Curriculum (CLAC) programs is perceived as serving only certain constituencies. Given these entrenched stances, consideration of what differing approaches to intercultural learning have to offer each other is in order. In particular this situation calls for attentiveness to how understanding the relationship between language and culture contributes to the development of intercultural competence.

To explore these issues, this essay begins by identifying several intercultural learning needs which international education has not addressed successfully on university campuses. A summary of a group of studies about innovative pedagogies that attempt to address these needs follows. The discussion then examines the contributions greater attention to languages and culturally different intellectual traditions could make to such efforts in the future. To initiate dialogue across the isolated approaches to intercultural learning that have been identified, the concept of internationalization of pedagogy (IoP) is introduced. IoP serves as a framing construct to examine how future pedagogical innovation can draw on holistic collaborative thinking across disciplines. Particular attention will be given to the potential role of CLAC in developing future

directions of this line of pedagogical endeavor; CLAC's history of working at the intersections of language, culture, and the disciplines means it has much to contribute to this discussion.

Internationalization of Pedagogy and Intercultural Competence

To gain a fresh angle on the thinking about the learning potential student diversity presents, Ryan (2013) uses both the term internationalization of pedagogy (IoP) and internationalization of the curriculum (IoC). IoC is the more common term; scholars use it to consider goals, planning processes, content, and pedagogy which bring global, international, or intercultural perspectives into academic programs (Leask, 2009; Leask, 2015). IoP is a term which identifies pedagogical practices that promote intercultural learning by connecting culturally diverse students in academic work; it has been used in the context of learning environments with a mix of international and domestic students (Ryan, 2013). The term brings attention to person-to-person interaction in intercultural encounters and how those encounters serve the building of intercultural competence and disciplinary mastery together. The usefulness of the IoP concept rests primarily with whether it helps solve a number of failures in the promise of international education to deliver university graduates prepared for a complex, interdependent world.

For this discussion it is important to articulate what we mean by intercultural competence and intercultural learning, a challenging task because the viewpoints on this question are numerous and lack consensus (Deardorff, 2006; Spitzberg & Changnon, 2009). Spitzberg and Changnon (2009) describe the outcome of intercultural competence as "... the appropriate and effective management of interactions between people who, to some degree or another, represent different or divergent affective, cognitive, and behavior orientations to the world" (p.7). Scholars have proposed various models of competence which in broad terms conceptualize the interrelationship of affective and attitudinal qualities in the individual, knowledge about self and one's own and other cultures, and cognitive and communicative skills (Deardorff, 2006; Spitzberg & Changnon, 2009). Knowledge of a foreign language is often mentioned but not integrated into the developmental processes of the model. However, there are also scholars who place languages at the center of their conceptualizations of intercultural competence (Byram, 1997; Fantini, 2009; Risager, 2006). Their studies examine the relationship between language and culture and connect languages to theories about identity and

communication so that the development of intercultural competence proceeds simultaneously with learning the structures of another language. All these theorists' models contain complex views of culture seen as multidimensional, fluid, and hybrid and as producing multiple identities in the individual. They all also share a notion of intercultural competence as a process that an individual develops over time and with guidance, practice, and reflection. These are the elements of intercultural learning. Yet there is no dialogue between those emphasizing language and others' approaches. In this essay the possibility for such dialogue and integration of conceptualizations in pedagogical practice will be explored.

The term IoP is problematic in its connotation of cultural difference as only that between nations. The studies selected for this report all take as their point of departure changes in the classroom that influxes of international students have provoked and the issues instructors addressed to arrive at new pedagogical practices. Ideally a culturally sensitive pedagogy of inclusion would not need to categorize people. However, unresolved issues related to the dichotomy international/domestic student remain. In any multicultural classroom a number of positionalities based on a variety of cultural backgrounds and individual characteristics occur; we still need to understand the positionality of individuals with different linguistic and cultural biographies. By sorting through perceptions of differing student needs in on-going discussions, it is hoped we may arrive, over time, at effective transcultural, inclusive pedagogies attentive to individuals and applicable to all.

Limitations to International Education's Success with Intercultural Learning

There is evidence, through employer surveys commissioned by the American Association of Colleges and Universities, that the effort to prepare students interculturally does not meet employer expectations for readiness to work with diverse colleagues/clients in an international context (Hart Research Associates, 2015; Hovland & Schneider, 2011). Uneven gains and losses in international education programming are reported in the periodic surveys of colleges and universities conducted by the American Council of Education (2012). There also are indications that international education experiences do not reach all students (Otten, 2003; American Council on Education, 2012). Internationalization of the curriculum advocates have looked at how to include different cultural perspectives in disciplinary content, how to promote the study

of global issues and ethical perspectives, and how critical thinking can strengthen students' analytical abilities on questions raised (Leask, 2015; Leask & Bridge, 2013; Yershova, Dejaegbere, & Mestenhauser, 2000). Such discussions have not considered extensively how diverse students can learn from each other's perspectives or undertake the challenges of working together interdependently to negotiate, compromise, and collaborate on problem-solving projects.

The majority of students in higher education do not study abroad (Jones & de Wit, 2012; Institute of International Education, 2017). Although international education proponents have proffered a belief that the presence of international students will provide local students who do not study abroad with intercultural learning, this outcome has not been the case (Otten, 2003; Harrison & Peacock, 2010). In fact a body of research documents little meaningful interaction between international and domestic students. Instead researchers have noted increased ethnocentric reactions to their presence, tendencies for students to associate exclusively with others like themselves, and even passive xenophobia (Harrison & Peacock, 2010; Trahar & Hyland, 2011; Volet & Ang, 1998). Harrison and Peacock (2010) described domestic student anxieties around communication issues with non-native speakers of English, a fear they would be judged for their social habits, and a worry they would cause offense. Domestic students with prior intercultural experiences often have connected with international students; however, even with open attitudes toward other groups, they have avoided interaction with diverse others for group work assessed for a final grade (Volet & Ang, 1998). A survey of students by Montgomery (2009) 10 years after the Volet and Ang study showed much more positive international and domestic student reactions to group work, as if globalization processes might be producing a social shift. However, Fozder and Volet (2016) reconfirmed a persistence of domestic student reticence to take the initiative to interact and work with international students. Although these studies took place in different educational contexts, the pattern has led some scholars to consider how to structure learning to counter anxieties of interacting with diverse others as discussed in the next sections of this essay.

There is also the question of what if any international education international students experience. Although many may have accessed intercultural learning through prior experiences, English as a second language programs, and pre-departure preparation, the question is whether

or not intercultural learning continues during their degree programs in English-speaking countries. The American study abroad research literature has documented pedagogical practices which yield measurable improvements in the acquisition of intercultural competencies. By directing learning on site to stimulate intercultural encounters and then providing structured activities to examine them reflectively, instructors have fostered intercultural growth. Measurement of intercultural learning outcomes occurs most commonly through an instrument called the Intercultural Development Inventory (Engle & Engle, 2004; Hammer, Bennett, & Wiseman, 2003; Vande Berg, Connor-Linton, & Paige, 2009). By extrapolation if we believe that the scaffolding and guided reflection are necessary for intercultural learning, do we provide it for international students?

Finally internationalization scholars have sometimes treated international students as deficit learners in need of remediation due to second language competence levels and differences in education backgrounds (Ippolito, 2007; Lillyman & Bennett, 2014). This raises the question of how IoP may address needs of international students participating in a new-for-them educational system while empowering them to develop the cognitive strengths they bring with them.

Scope of the Literature Review

The search for research about pedagogies for intercultural learning in classroom settings with international and domestic students yielded a small number of articles examining classroom innovations in professional, science, and humanities disciplines. The literature review focused specifically on studies which sought to identify these pedagogical practices in the classroom space itself. Excluded were studies about pedagogies for intercultural learning used in field work, service learning, or education abroad. The reason for limiting the scope to the classroom itself is to examine practices that potentially impacted students who do not leave the campus to pursue an intercultural experience. Inclusion criteria also required that the classrooms studied enrolled both international and domestic students and addressed the role of diversity among this student body in the decisions about the approaches to intercultural learning that would be used. Also eliminated from inclusion were studies about distance learning that connect students in different countries because the present study seeks to understand the role of in-person face-to-face

student interaction in the classroom. Likewise research on social interaction between international and domestic students outside the classroom is not included. Using these criteria, nine example studies are discussed in the following section.

The principal search terms for the literature review matched higher education/university/college with intercultural learning, internationalization of pedagogy, internationalization at home, internationalization of the curriculum, multilingual classroom, and multicultural classroom. These terms were used with Academic Management Complete, ERIC, and Web of Science databases using the EBSCO search engine, between June and October, 2016, with an update in April 2017. The search yielded the articles meeting these selection criteria just discussed as well as empirical studies illustrating the widespread lack of meaningful communication between international and domestic students. Additional searches using the terms languages across the curriculum, intercultural competence and languages, translanguaging, and English as a lingua franca with the same search engines produced foundational studies to support the discussion of the many languages issues raised by the classroom studies themselves. Gray matter to document demographic information about accessibility to intercultural learning, international student flows, and pedagogical practices in the cultures and language across the curriculum field provide additional supporting information.

The Multilingual, Multicultural Classroom

In nine articles, selected according to the criteria stated above, researchers examined the implementation of experimental classroom pedagogies to promote intercultural learning based on the presence of international and domestic students in specific courses. In each case (except Cruickshank, Chen, & Warren, 2012) the researcher or one member of the research team was the instructor of the course. Eight of the nine studies are empirical research studies; one study (Edmead, 2013), is a professional report about pedagogical interventions following a University of Bath assessment which indicated the diversity issues involving domestic and international students needed attention. Because she described attention to language issues and syllabus construction not seen in other studies, her work is valuable for considerations in future practice and research. In the other eight studies researchers with different methodologies tried out and assessed classroom interventions. Cruickshank et al. discussed a third year TESOL methodology

course; Daly, Hoy, Hughes, Islam, and Mak (2015) studied a second year accounting course; Etherington (2014) worked with a second year medical physiology course; Ippolito (2007) studied a postgraduate information systems computing course; Knott, Mak, and Neill (2013) created interventions for an introductory psychology course; McGrath-Champ, Zou, and Taylor (2013) researched pedagogies in six graduate and undergraduate human resource management courses; Reid and Garson (2017) examined a third year course in tourism; Turner (2009) documented intervention results in a master’s level cross-cultural business course. In the discussion that follows, these are called the “example studies”; Table 1 displays basic information about each one.

Table 1. Example Studies of Pedagogies for the Multilingual, Multicultural Classroom

Author	University	Course	Level	No. of Students
Cruickshank et al., 2012	An Australian university	TESOL Methods	Undergraduate	42
Daly et al., 2015	An Australian university	2 intervention courses in Accounting, U1, U2, 2 control group courses in Accounting, C1, C2	Undergraduate	U1 73 U2 50 C1 40 C2 29
Edmead, 2013	U. of Bath, United Kingdom	Study Skills in Pharmacy	Graduate	Not reported
Etherington, 2014	Murdoch U., Australia	Bio-Medical Physiology	Undergraduate	179
Ippolito, 2007	A United Kingdom university	Professional Development & Research in Information Systems & Computing	Graduate	64
Knott et al., 2013	U. of Canberra	Psychology 101	Undergraduate	94
McGrath-Champ et al., 2013	U. of Sydney Business School	Human Resource Strategies (2 sections)	Graduate	67 81
McGrath-Champ et al., 2013	U. of Sydney Business School	International Dimensions of HRM (3 sections)	Graduate	150 142 125
McGrath-Champ et. al., 2013	U. of Sydney Business School	Work and Globalization	Undergraduate	38
Reid & Garson, 2017	A Western Canada regional university	Tourism Management	Undergraduate	76 over 3 semesters
Turner, 2009	A United Kingdom university	Cross-cultural Management	Graduate	66

The courses in which the experimental interventions took place were discipline-specific, preparing students for professions (see Table 1). Each instructor placed group project work at the center of the interculturally-oriented pedagogical interventions. By so doing they were tacitly relying on a foundational notion that strengthened abilities in intercultural communication can occur only with interaction between people who recognize themselves as being perceived by others (Bennett, 1998). In planning for intercultural learning, they considered the relationship between the disciplinary aims of the course and intercultural learning. Disciplinary content was a prime concern; faculty often see a need to pack the curriculum with disciplinary content, but in these examples instructors found ways to integrate the intercultural learning as a tool at the service of disciplinary mastery and did not view it as competing with disciplinary rigor. In some cases the intercultural learning interventions were relatively small in terms of time and activity (Daly et al., 2015; Etherington, 2014; Knott et al., 2013). In other studies the intercultural learning focus permeated learning activities throughout the course (Cruickshank et al., 2012; McGrath-Champ et al., 2013; Reid & Garson, 2017).

Student class discussions and group work were the mechanism to connect disciplinary work with intercultural learning—stimulating differing perspectives presented by the participants themselves. At the beginning of each course, there were curriculum segments providing students with information on characteristics of successful intercultural communication. Several researchers fostered intercultural learning through collaboration to complete a final group project (Cruickshank et al., 2012; Daly et al., 2015; Edmead, 2013; Etherington, 2014; Ippolito, 2007; Reid & Garson, 2017; Turner, 2009). For the final group project some instructors posed questions which in practice could play out differently across societies (Cruickshank et al., 2012; Edmead, 2013; Etherington, 2014). For example, in the physiology course groups identified major public health issues in different societies and researched how communities were responding to the issues (Etherington, 2014). All researchers of the classroom studies evaluated their interventions through assessments at the end of the courses using various forms of student feedback from reflective writing to surveys. Interpreting their assessments, all researchers documented gains on various measures of understanding concepts of intercultural communication and/or attentiveness to diversity in classroom interactions.

Given that most instructors were not formally-trained specialists in disciplines which study culture or language, they often developed their approaches with guidance from culture and/or English as a second language experts, centers for learning and teaching staff, or institutional workshops (Daly et al., 2015; Edmead, 2013; Etherington, 2014; Knott et al., 2013). For many the stated motivation to include intercultural learning in the course came from official recommendations of professional organizations in their disciplines calling for university graduates with stronger capabilities to work with diverse others (Daly et al., 2015; Etherington, 2014; Knott et al., 2013; Ippolito, 2007; McGrath-Champ et al., 2013).

Languages Other than English—Marginalized or Central to IoP?

In the classroom example studies there is no mention of making use of the language expertise and access to knowledge available through the languages which speakers of languages other than English (LOTEs) bring with them. Nor is there recognition that native English speakers could use languages they have studied to communicate with fellow students and to develop fuller perspective on course topics.

In principle, opportunities should abound in academic settings for using all languages one knows for academic learning. Instead, as the example studies show, faculty and students operate under the assumption “that for communication to be efficient and successful, we should employ a common language with shared norms” (Canagarajah, 2013, p. 1). Straight (2009) countered this prevailing sentiment by advocating for ubiquitous use of languages throughout academic work. Calling for enhanced leadership from foreign language departments, Straight wrote, “They must also enable and foster the meaningful use of multiple languages in every nook and cranny of undergraduate and graduate curricula throughout their respective institutions, large and small (call it ‘cultures and languages across the curriculum’)” (p. 625).

Generally we do not encourage our faculty who are speakers of other languages to share the knowledge they can access in these languages and thus model the reality that knowledge emerges in different languages and cultural contexts with potential for different interpretations and applications. Cavazos (2015) interviewed bilingual and multilingual faculty to identify the challenges they encounter in maintaining academic biliteracy. The difficulties included requirements to publish in English, resistance to the incursion of multiple languages in scholarly

publications, and keeping up with their discipline in languages other than English. There were opportunities, however, to collaborate with scholars using other languages and the potential for a richness of the scholarly process by drawing on all known languages even if publications were produced in English. If plurilingual faculty encounter such obstacles, it is no wonder that richer language practices do not find their way to the classroom.

Linguists have begun to examine the actual interplay of languages in use by bilingual and plurilingual students in English medium university classrooms. They have documented how students, in the presence of other speakers of a LOTE they know, interject that language to seek assistance with expressing a point for which they cannot find the English word, to repair errors, and to simultaneously strengthen the accuracy of their English and their mastery of disciplinary knowledge (Ljosland, 2011; Moore, 2014). Ljosland also observed that native LOTEs are important in expressing identity while English is valuable to establish expertise in the discipline. These studies align with the results of studies of classroom language use in bilingual education in elementary and secondary schools, which gave rise to a concept of translinguaging (García, Sylvan, & Witt, 2011). Translinguaging refers both to language practice in multilingual settings and to pedagogies which promote and nurture the development and use of all languages one knows for the learning process. With multiple definitions of translinguaging emerging, the Modern Language Association called for changes in foreign language education to produce graduates with translingual and transcultural competence; individuals should easily move between languages and cultures with a critical awareness of the different lenses of meaning and world views represented by their native language and culture and by other languages and cultures they are studying (Modern Language Association, 2007). Kramsch (2012) has argued for further research into second language acquisition theory, recognizing that, increasingly, language learners come to courses already bilingual or multilingual. She argues for pedagogical practices that support flexibility in working with the languages one knows to develop a new language. As our understanding of translinguaging has grown, García et al., (2011) and Canagarajah (2013) stress that bilingual/plurilingual individuals do not compartmentalize the languages they know in their thinking but rather draw on their languages as a full repertoire; they have observed and experimented with pedagogies that encourage instructors and students to draw strategically on this repertoire for meaning-making and identity self-expression.

In the context of higher education, Mazak and Carroll (2017) edited a collection of case studies on translanguaging from around the world. One example reported on implementation of Roskilde University's policy to offer what is called "language profiles" in Spanish, French, and German in addition to the official teaching languages of Danish and English. Students work independently but with guidance to meet requirements in completing reading assignments, conducting research, and communicating academic knowledge orally and in written form in one of these additional languages. Thus, they develop fully their professional/scholarly literacy in a second or third language (Daryai-Hansen, Barfod, & Schwarz, 2017). These initial studies will encourage further formal recognition of translanguaging practice with a greater understanding of how it contributes to students' learning. The research points to many reasons why instructors should consider how to manage multiple language use in the multilingual, multicultural classroom.

At this point we may ask where the native English speaker who is a student of another language fits in the multilingual classroom. In the last two decades the thinking on language pedagogy has attended to integrating the development of intercultural awareness and competencies directly into language learning (Byram, 1997; Risager, 2006). Byram elaborated the notion of intercultural speakers who become increasingly aware of their own cultural identities and characteristic of their societies while discovering the characteristics of other cultures through encounters with texts and individuals from the target languages. Thus language students acquire intercultural competence as they learn to step back from their own culture and relate it to the cultures of the language being studied. They experience differences in meaning and thought patterns as they learn the forms of a new language.

Language students bring to the multilingual classroom this experience of discovering other cultures, but they may not think to or know how to apply those developing skills in courses outside the language department. Besides the potential that they will bring intercultural sensitivity to their interactions with other students, there is the opportunity, if encouraged and guided, that they will use their developing new language skills for study in the discipline at hand. Such experience can be a valuable part of rigorous language programming to develop professional level language proficiency, a goal made explicit by the national Language Flagship program (see Language Flagship website as cited in the reference list).

The multi-lingual classroom, by definition should be a site where we can be comfortable with other languages being spoken around us and where student research using material from other societies occurs. A model for such practice has developed in the Cultures and Languages Across the Curriculum movement, known as CLAC. CLAC scholars have created a strong community of practice to share strategies for supporting faculty and language learners in the use of languages they are learning in courses across the curriculum (see CLAC consortium website as cited in the reference list). Their strategies promote the use of language and exploration of different cultural perspectives by accessing many kinds of resource materials from different cultures. CLAC expertise fosters collaboration between faculty language pedagogy experts and faculty across disciplines. Scaffolded pedagogical support enables language learners to be successful (Kecht & von Hammerstein, 2000; Plough, 2016; Straight, 1994).

To challenge the status quo of English-medium dominance in the multilingual classroom, CLAC scholars could guide faculty colleagues so they in turn encourage LOTE native speakers, heritage speakers, and advanced language learners to use languages independently for research, class discussions, and group projects. For one thing CLAC has expertise in the interpretation of texts (spoken, written, and multimedia) as cultural expressions. Applying CLAC approaches to textual study would enhance the repertoire of language and intercultural practice in classrooms. CLAC practitioners are also experts in searching for resource materials from outside the United States and outside scholarly canons.

Starting points for further discussion appear below:

1. In the multilingual classroom instructors should explicitly encourage the use of source material in any language and from any culture. This means that in a group project, some learners will access resources which not everyone can read. It means that students practice explaining material that others cannot access—assuming the role of experts and thinking about the issues related to explaining their findings to each other. Students thus practice being cultural mediators. This may help equalize power among group members as each acquires different expertise. Working with cultural intermediaries is a skill that will be valuable in the global workplaces they may encounter in the future.
2. Advanced CLAC students should be using their language in other courses on their own. Preparing students to access materials independently and making coaching available may support a transition to full, self-motivated use of the target language.
3. The multilingual classroom should foster becoming comfortable in a space where other languages are being spoken that not everyone understands. Speakers of

languages other than English naturally code switch between communicating spontaneously with other speakers of their language and returning to English. In fostering such linguistic flexibility, instructors can encourage mindfulness about when a speaker is excluding or including various members of the group to avoid formation of exclusionary sub-groups (Ippolito, 2007).

English as a Language for International Communication

In multi-lingual classrooms there is the potential for many Englishes to be spoken among students: the Englishes of native speakers, English language learners, and speakers from countries with national identity Englishes such as India, Singapore, or South Africa. Generally we may assume that the burden for successful communication rests principally on the shoulders of speakers of “other” Englishes, not on the native speakers from the United Kingdom, the United States, and Commonwealth countries (Kubota, 2001). In fact impatience of native speaker students with other Englishes is captured in some student testimonies (Harrison & Peacock, 2010; Ippolito, 2007; Turner, 2009).

In two example studies the authors questioned these attitudes and reported on an expectation made explicit in their courses for native speakers of English to take *equal* responsibility with speakers of other Englishes for intelligibility of communication (Edmead, 2013; Etherington, 2014). The pedagogical strategies to implement this requirement differed in each course. In one (Etherington, 2014), students were given an overview about English as a lingua franca (adopting English as the common language when not all present are native speakers). In the other they were given information about second language learning and the strategies the languages learners would likely be using (Edmead). In both cases *all* students were assessed on the success with which they implemented intelligible communication in their class presentations. For the physiology course multi-lingual student panels assessed each group during the final presentations on the following criteria: speed, volume, clarity of speech, and engaging the listeners for ease of understanding by an international audience. While not guided by linguists in this exercise, the aim was to promote everyone’s mindfulness of their own speaking strategies. Empowering students to participate in the assessment created a sense of community ownership for successful communication (Etherington, 2014).

Such pedagogical interventions serve to raise metalinguistic awareness. The outcomes of these two example studies were increased attentiveness to language use for successful

communication, domestic students' demonstrated patience with speakers of other Englishes, and second language learners feeling supported by peers. Of course this success is dependent on minimal thresholds of proficiency among English language learners. Occasionally there were reports in the literature of native speaker students having such difficulty communicating with English language learners, that they could not complete group work assignments satisfactorily (Montgomery, 2009; Turner, 2009).

Giving native speakers equal responsibility for intelligible communications among speakers of different Englishes is a notable paradigm shift in thinking about the role of language. Jenkins (2010) in a literature review of research on English as a lingua franca (ELF) summarized the normative and fluid features identified by linguists among proficient users of ELF. She went on to state that native speakers need themselves to become competent in ELF, which is different from their own normative experience, if they are to be effective in ELF situations (p. 928). Wicaksono (2013) worked with students of translation to develop training material on ELF that could be used with any university course. These efforts draw attention to a need to identify and foster the development of metalinguistic competencies among all instructors and students. Research and guidance by linguists could establish good practices. To serve as a starting point for further discussion, a short list of valuable linguistic competencies for all speakers of English might include:

1. Literacy about the demographics of English as used globally;
2. Active listening to cultivate skill in discriminating different accents and intonation patterns, but especially to develop ease at following and adjusting to the flow of discourse (Wicaksono, 2013);
3. Appreciation for the fact that when using a common, shared vocabulary the connotations and contexts of words may vary for speakers from different backgrounds;
4. Supporting English learners' strategies to prevent and repair mis-communications (Kaur, 2011; Maurenen, 2006); and
5. Awareness of information and cultural contexts that not all people in the room share (Trahar, 2010).

The goal of competence in ELF reminds us that lingua franca situations are not limited to English, even in this historic moment of such predominance of English. Any bilingual/ multilingual student or foreign language learner may find themselves in lingua franca situations

in other languages. For all to have the metalinguistic awareness to adapt their skills to circumstances arising is a goal that can be supported by linguists, language faculty, and CLAC experts as they collaborate with colleagues to develop pedagogies for intercultural competence.

Diversity in Intellectual Traditions

The presence of international, recent immigrant, and/or refugee students in the multilingual, multicultural classroom foregrounds the fact that learners often come with different intellectual traditions from their prior educational experience. This reality has led to a questioning of the dominance of what some describe as monolingual, monocultural Western paradigms of learning with their emphasis on critical thinking, scientific method, argumentation, constructivist pedagogies, and egalitarianism, all of which can shut out different ways of knowing and thinking (Hung & Hyun, 2010; Meng, 2016; Turner, 2010; Sieber, 2004). In the example studies no instructor proposed altering pedagogy to the extent that students could actively use their prior academic traditions. However, the use of open-ended assignments allowed students to draw on their background and prior experience to the extent that they chose. Importantly in all example studies the international students were not treated as deficit learners in need of special pedagogical interventions; pedagogical approaches were directed to all learners.

Other researchers have considered the implication of the different educational backgrounds diverse students bring with them. Haigh (2002) recommended adjusting “course content so that it does not inherently advantage home students” and “. . . increasing the emphasis given to learning and authorities from other traditions” (p. 59). Sieber (2004) has written about how recent immigrant and international students bring valuable knowledge and experience into the study of cultural anthropology, quickly acquiring capabilities to critically analyze culture and serving as resources to students who have not crossed national borders.

The silent student is often a cause for concern and may be associated with students from educational traditions centered on the instructor’s role as expert. Silence by a student working in a second language also may represent a need for additional time to process what has been said and to consider a response. In some cultures polemic debate is welcome whereas direct critiquing and critical analysis is uncomfortable for others because it seems disrespectful. As an example East Asian masters’ students attending British institutions described dealing with the

discomfort of argumentation through a number of strategies that have collectively been called “the middle way” (Durkin, 2008). Practices these students adopted included “inoffensive, empathetic truth seeking,” “conciliatory forms of reasoning,” “mindful’ expression,” and “indirect, sincere challenge” (Durkin, p. 41).

Attention to other intellectual traditions in pedagogy does not mean that international students should be protected from Western scholarly paradigms. An aspirational goal would be that multicultural, multilingual students become equally adept at cultivating intellectual strategies from each culture to which they belong. In addition, students without previous multicultural experience potentially gain deeper understanding of differing cultural perspectives from peers if they too participate in learning that draws on other intellectual traditions. In considering the idea of intellectual space for more than one scholarly tradition, notions about the cognitive domains of intercultural competence are applicable. Yershova et al. (2000) examined how critical and comparative thinking could operate in more culturally open ways. They probed practices such as suspending judgment while seeking more information, attempting to clarify difficult issues, attending to one’s own and others’ assumptions, and seeking to understand differing views of what knowledge is.

Promising Practices from the Classroom Studies

Having examined the limited attention to languages and culturally different intellectual traditions in the example studies, attention to some of their strengths will allow us to consider more holistic pedagogies in the future. Innovative approaches to group work and resulting insights are particularly valuable. The instructors saw group work as a laboratory to practice and hone one’s intercultural communication skills and as the tool for disciplinary exploration from different cultural perspectives. Through the problem-solving final group project, an experiential learning dimension entered these classrooms. As preparation, instructors devoted class time to presenting and discussing dynamics of intercultural communication and setting expectations for students’ attentiveness to it. The following summaries of some specific strategies highlight potential best practices. I also comment on how attention to languages could enhance their effectiveness.

1. Cruickshank et al. (2012) advocated that instructors acquaint themselves with each student individually at the beginning of the course or, in large classes, at least collect information about individuals through brief questionnaires. They used such

information to better plan interactive activities. This practice should reduce the tendency to classify students in stereotypical ways. In future efforts the instructor could gather information about the languages students know, their past intercultural experience, and how they perceive their current level of intercultural competence. None of the classroom studies gathered baseline data about languages or previous intercultural experience. Therefore instructors could not adjust their pedagogies to take full advantage of students' backgrounds. Without understanding students' starting points better, their assessments at the end of the class on intercultural learning may have been less reliable.

2. Rather than allowing students to form their own groups with friends, all instructors in the example studies randomized or otherwise divided up the students so group membership would be diverse. Reid and Garson (2017) allowed each student to choose one friend for the group and then, through questionnaires in which students self-identified cultural identities and skills they possessed, assigned them to groups. Diversity of languages spoken would be another criterion that could be used either to include native speakers and language learners of the same LOTE in a group or distribute the speakers of a given language across groups.
3. Some example courses began with group activities that had little consequence for performance or assessment. Sometimes instructors used an ice breaker or social interaction activity (Daly et al., 2015; Knott et al., 2013). In one study they assigned the group to work together on a small project that would not be graded (McGrath-Champ et al., 2013). The idea was for students to get to know each other as individuals and begin finding ways to work together before more pressured work began. Forming teams with students working together throughout the semester helped build relationships. Students gradually became more comfortable communicating with each other and sharing work responsibilities equitably (McGrath-Champ et al., 2013). One instructor did not carefully scaffold preparation for group work; the results were considerable conflict within groups (Turner, 2009). Cruickshank et al., (2012) structured group exercises to allow students time to think before speaking, to guide turn-taking, and to give every student the role of expert at some point in the course. Students often reported stress over the conflict between the time it took to get to know one another and pressure to get things done (Harrison & Peacock, 2010; Ippolito, 2007). Edmead (2013) emphasized the importance of establishing a balance between the pursuit of achievement in acquiring disciplinary knowledge and critical thinking prowess and the processes that allow learners to support and learn from each other. Her primary goal was to have students experience and understand this balance; she wrote into the syllabus the development of intercultural skills alongside the desired disciplinary outcomes. This is one of the most important insights coming from these researchers. It corroborates points made by translanguaging studies and studies about the use of English as a lingua franca that point to how communication is slowed as interlocutors pause to clarify concepts that are not clearly understood so that the final product based on a deeper or broader pool of information and perspectives (Moore, 2014; Wicaksono, 2013). In looking for this balance, it is important that native speakers do not take the stance they are helping

the deficit international student. It appears that if they are involved in assessing the outcomes of the communicative process, they may take more ownership in the process itself and recognize their growing intercultural capabilities (Edmead, 2013; Etherington, 2014).

In summary, instructors initiated group interactions in ways to minimize anxiety and allow for constructive relationships to form over the course of a term. We can see that these approaches show an underlying understanding of intercultural communication as a gradual and progressive process of relationship-building. It is a process that encourages students to see each other as individuals and to construct a foundation of mutually supportive attitudes for collaboration.

Just as intercultural competence is not an easy construct to neatly define, its presence or absence in the behavior of individuals can be difficult to assess (Deardorff, 2011). All researchers in the classroom studies used a variety of assessment approaches to obtain feedback from the students about how they saw their intercultural learning. Two studies in particular point the way toward sound learning outcomes assessment.

Etherington (2014) used several assessment mechanisms to evaluate learning outcomes precisely conceptualized. In pre and post questionnaires she asked students open-endedly to identify specific ways that culture influences biomedical physiology. In week one, 30% could do so; in week 13, 50% could do so. In a pre and post question for international students only, 15% felt confident they could converse with classmates at the beginning of the course; 43% reported so by the end. An end-of-course only question asked students to state something specific they had learned about interacting in cross-cultural groups. Some 40% of domestic students were able to do so; 60% of international students responded. The students often mentioned the increased attentiveness to communication that was required in the cross-cultural settings. Etherington was quick to point out that these pedagogical interventions did not impact all students. She was precise in identifying the questions she wanted to ask which provided clarity as to what she assessed. Ippolito (2007) triangulated data from student questionnaires, analysis of assignments, and semi-structured interviews to obtain a nuanced understanding of students' experience. Most students recognized the benefits of multicultural groups as simulating professional work environments they would likely encounter and expressed appreciation for gaining experience in such situations. Some students perceived multicultural collaboration as nothing new. Ippolito noted that native English speakers tended to judge non-native English speakers negatively using

subjective criteria, non-native speakers conveyed frustration at not being able to express themselves as well as they could in their native language, and some groups integrated well while others did not. Her assessment captured positive outcomes recognized by students as well as negative perceptions which the pedagogical interventions did not overcome.

Learning Outcomes in the Classroom Studies

Interpreting their assessments, researchers documented improvements in students' intercultural awareness although not all students demonstrated growth. Some researchers felt their efforts had only moved the needle forward modestly (Daly et al., 2015; Etherington, 2014; Knott et al., 2013). Students' feedback across studies indicated that they became more aware of listening to different points of view and gained confidence in working in culturally mixed groups. Some reported they became more attuned to collaborating so that all perspectives were included in the final solutions to problem-solving projects (McGrath-Champ et al., 2013). To varying degrees students also reported that they gained insight into how different cultural perspectives inform the discipline or would influence the profession for which they were preparing.

Daly et al. (2015) worked from a well-developed notion of intercultural competence, suggesting that the group project should move students beyond an exchange of differing opinions to interdependence and the need to negotiate with each other to produce a final product. We do not have enough detail from the student responses to know how such interdependencies may have played out. In fact on the negative side, Turner's (2009) study chronicled the negative attitudes and miscommunication that occurred in conflict situations within groups.

Some evidence from student feedback showed that the international students' benefit differed from that for domestic students. Both expressed appreciation for learning from each other's shared and differing perspectives. However international students appreciated that the pedagogical interventions helped them gain support from peers and felt that their peers listened to their opinions (Cruickshank et al., 2012; Edmead, 2013; Etherington, 2014). Generally speaking, the domestic students discovered that communicating with speakers of other Englishes was not as difficult as they had thought. They came to understand that the communicative process of group work might be slower, but that a different outcome would result. Often

students recognized they gained abilities to communicate in the presence of communicative styles that initially made them uncomfortable—too assertive, too direct, too laid back, too deferential (Edmead, 2013; Ippolito, 2007; McGrath-Champ et al., 2013).

Simply getting English first language speakers to begin to feel comfortable with speakers of other Englishes is a low bar of accomplishment. This finding points to comments made above that students who have been studying other languages, even at only beginning or intermediate levels, should be acquiring metalinguistic and intercultural skills. If they are not applying them in other classroom situations, then the question arises as to how support for continuous development of such skills can be improved. It also suggests that continuing to work on internationalization of pedagogy across the disciplines is really important if we are documenting a level of practice where our outcomes are very basic. These example studies did not define or document the presence of more mature levels of intercultural competence.

Internationalization of Pedagogy and CLAC

If IoP is to be a useful concept in support of the development of future research and classroom practice for intercultural learning in the multilingual, multicultural classroom, an elaboration of its principles and areas of engagement is in order. The discussion to this point has demonstrated that there is a potential for students to make gains in intercultural competence when strategies are embedded in courses across the curriculum to promote such learning. We also have seen that scholarship about successful intercultural learning comes from various disciplines and vantage points with foreign language learning and other disciplinary efforts often isolated from each other. The call for dialogue made at the beginning of this essay now has a clearer trajectory with IoP as a possible construct around which to organize the next conversations. An enhanced conceptualization of IoP follows with attention to leadership from scholars in applied linguistics, language pedagogy, and CLAC.

1. IoP at a foundational level builds connections between principles and practices for developing intercultural competence and learning. It seeks for students to consider intercultural dimensions of the disciplines, differing perspectives on topics, and the implications of cultural difference in the interpersonal relationships they are likely to encounter as citizens and professionals. IoP is available to any academic discipline and is open to questions posed by pressing humanitarian and environmental challenges as well as technical and discipline-specific issues. In pursuing these goals IoP proponents will consider how students can actively use the full range of their

language repertoire to bring information and differing perspectives to classroom discussion and assignments.

2. Significantly IoP as depicted in the example studies treats intercultural learning as a bi-directional or multi-directional process that impacts both domestic and international students with all the diversities within and across these two broad categories. These values differ from earlier models in which intercultural learning was viewed in terms of sojourner needs (Paige, 1993). IoP takes as its point of origin the presence of international students in classrooms but cannot be effective without equal attentiveness to all the cultural diversities in any classroom setting. Viewing intercultural learning as necessary for all students begins to confront imbalances in power that occur because some students use the language of instruction more fluidly and may have better mastery of the local educational system. We have not sufficiently worked through the problematic arising from a notion of the international student as a visitor rather than as a full, contributing member of the university community to which s/he belongs as much as the native resident (Glass & Westmont, 2013). IoP pedagogies can help change this perception.
3. By choosing pedagogical strategies that are experiential and that connect lived experience with academic learning, IoP simulates activity in multilingual, multicultural community and professional settings. The interactional emphasis among individuals who perceive themselves to be culturally different from each other invites exploration of the communicative issues in collaboration, negotiation, and conflict resolution. IoP practices will foster deployment of metalinguistic awareness so that group members communicate effectively in lingua franca situations, support second language learners in any language, and welcome translanguaging as a tool for deeper thinking and accurate information sharing.
4. Under the premises of IoP, faculty are encouraged to bring to the classroom their own existing repertoire of language and cultural experience and expertise. By engaging with IoP, faculty would consider ways to integrate their cultural perspectives into disciplinary activity and to model such practices for their students. It is expected that they would welcome the contributions to discussions from students who can access resource material in different languages they themselves do not know. Supporting and empowering everyone's developing intercultural, linguistic, and metalinguistic expertise is the work of IoP.
5. IoP should consider how to promote intercultural intellectual competencies. Yershova et al. (2000) "...believe that interculturally informed intellectual competencies are not learned from traditional academic disciplines" (p. 40). This means coming to understand the strengths that faculty and students bring from prior experience in different intellectual traditions and beginning to understand and work with different ways of knowing, analyzing, considering, and reflecting. In this process we would aim to build agile flexible intellectual repertoires just as we have talked about developing rich languaging repertoires.

6. Assessing efforts as innovations in classroom practice take place is essential. Deardorff (2011) summarized common assessment methods including direct methods through observation of behavior or analysis of students' work such as critical reflective essays and e-portfolios. IoP can contribute to the assessment conversation as scholars identify precisely the intercultural skills that students can develop in classroom settings. Work to describe and assess levels of attainment would be a significant contribution to our understanding of intercultural learning.

Implementation of IoP can only succeed where there is institutional support and team work. Etherington (2014) spoke directly about the obstacles for the time-stressed faculty who do not think they have the expertise for IoP. As previously mentioned instructors in several example studies had turned to cultural experts for assistance. For these kinds of efforts to expand and be inclusive of many disciplines, support teams including language and culture experts, librarians, and staff from learning and teaching centers need to form. Internationalization of the curriculum has often meant attention to content and issues that are global, international, or intercultural; adding experiential, interactive intercultural learning complicates such efforts. Some degree of paradigm shift in how we see the roles and work assignments of faculty is necessary in order for faculty to devote time to guiding, coaching, consulting, guest lecturing, or team teaching small portions of other courses.

A way forward would be to initiate different kinds of conversation among faculty and staff to examine how progressive opportunities for development of a full range of cultural competences can occur across the timespan of a degree program (Jones & Killick, 2013). CLAC practitioners' leadership in this endeavor would be exceedingly valuable. The Declaration of Principles and Practices for Language across the Curriculum (Kecht & von Hammerstein, 2000, pp. 279–284) embraces the use of all languages throughout the curriculum. However the CLAC movement has seen its role primarily as supporting language learners of LOTEs. Practitioners have shared the results of their efforts to guide language learners at different levels, collaborate in many disciplines, and creatively identify and adapt textual materials to support exploration of unfamiliar disciplinary material in the target language (Kecht & von Hammerstein; Plough, 2016; Straight, 1994). This experience means that CLAC has expertise in imbedding intercultural learning pervasively in courses. The interventions are not just a minimum component of a course or a small set of activities.

The needs identified in this essay are an invitation for CLAC to expand its mission. If CLAC is to support the multilingual classroom in a more expansive way, CLAC expertise is needed to guide native speakers of LOTEs in the use of their first languages for learning especially when English seems to be the only language welcomed. CLAC also has a role to play in guiding the advanced language learners to move beyond the scaffolded CLAC classroom to independently use their second languages across disciplines. Guiding students in the techniques to conduct research using LOTEs and managing classrooms with multiple languages in play are two areas in which CLAC offers much experience. The CLAC Clearinghouse website posts teaching resources, and these include Binghamton University's guide to web-based research in other languages and its guide for organizing the speakers of multiple languages in a learning community, termed "global LxC" (see Clearinghouse website address in list of references). Under the notion of an expanded mission, CLAC is also called upon to work with the apparently monolingual speaker. CLAC intervention might possibly enable such individuals to draw on prior language learning experiences but certainly would nurture their development of metalinguistic and cultural awareness. As the work proceeds, the dialogues will be different in every case because disciplinary experts will see the positions of their fields in relation to languages and culture differently. These collaborations between CLAC and the disciplines will encourage, support, and empower all faculty and students to fully deploy all of their knowledge and skills in developing intercultural competence.

Conclusions and Future Research

The example studies can be considered as a provisional body of research, given that they are based on first-time pedagogical interventions or limited iterations of the interventions. Because each study is an individual classroom example in a different discipline, the findings are not necessarily generalizable to other classrooms. However, patterns emerge in the articulation of explicit connections between the subject matter and intercultural learning and a focus on scaffolded group interaction as the site for intercultural communication and collaboration. Widespread feedback from participants reporting gains in disciplinary knowledge, intercultural understanding, heightened awareness of communication issues, and enhanced global career readiness affirms value in these efforts.

This body of research with its provisional results raises a number of questions for future research. Given the task of imbedding intercultural learning in content-heavy courses across the curriculum, can we design pedagogical approaches that yield robust intercultural learning outcomes? In what instances is the intercultural experience of necessity modest? Instead can it be planned to permeate courses extensively? Can we identify more precisely what intercultural competence develops in classroom settings? How might we gather better data about the prior intercultural experience of students in order to understand if what they need are foundational intercultural learning experiences, opportunities to hone more advanced skills, or a mixture of both? How does full use of language repertoires impact scholarly and interactive work? Is it possible to construct valid assessments of intercultural learning when the experience is modest, or do we need to assess intercultural competence achieved after multiple experiences over a longer time period? Can we develop strong research assessment tools including observation of intercultural communication in classroom practice? As the research proceeds, fully identifying the theoretical bases for experimental pedagogies and whether or not the outcomes add validation to the theory is also important to future efforts.

A robust, comprehensive conceptualization of an intercultural learning mission in higher education will embrace the theory and methods that come from the fields of communications, anthropology, foreign languages, and other relevant disciplines. Language theorists contribute to this agenda by making accessible the notion of the imbeddedness of language in culture and culture in language (Risager, 2006) and what that means for scholarly inquiry and personal interactions. They also make accessible an understanding of how positioning oneself between one's own and other cultures enables the development of comparative thinking and communicative strategies for intercultural understanding (Byram, 1997). Their work shows how language explores meaning from different historical, worldview, and personal perspectives. This essay has also pointed to research which is compelling in its indication that when learners bring their full language repertoires and culturally informed intellectual repertoires to their academic work, the understanding of the topic at hand is deepened. Thus the goals of intercultural learning are not just an add-on to a good education. Rather they become essential to the enterprise, guaranteeing fuller access to knowledge and expanding the scope of scholarly inquiry. Ending the compartmentalization of scholarly efforts and initiating faculty collaboration across

disciplines promises new levels of academic quality in pedagogy and stronger student preparation for a complex world.

Acknowledgement

I wish to express deep appreciation to Stephen Straight, Diana Davies, and Suronda Gonzalez, successive directors of Languages across the Curriculum (LxC) at Binghamton University, for their expansive vision of the power of CLAC, which influenced my thinking about CLAC's potential for expanded, valuable contributions to international education.

References

- American Council on Education, Center for Internationalization and Global Engagement (CIGE). (2012). *Mapping Internationalization on U.S. Campuses*. Washington, D.C.: American Council on Education.
- Bennett, M. J. (1998). Intercultural communication: A current perspective. In M. J. Bennett (Ed.), *Basic concepts of intercultural communication: Selected readings* (pp.1–20). Yarmouth, ME: Intercultural Press.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, United Kingdom: Multicultural Matters.
- Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. London and New York: Routledge.
- Cavazos, A. G. (2015). Multilingual faculty across academic disciplines: Language difference in scholarship. *Language & Education*, 29(4), 317–331.
- CLAC Clearinghouse, CARLA Center for Advanced Research on Language Acquisition. University of Minnesota. Retrieved from <https://clac.carla.umn.edu/>
- CLAC Consortium: Cultures and Languages Across the Curriculum. Retrieved from <https://clacconsortium.org/>
- Cruickshank, K., Chen, H., & Warren, S. (2012). Increasing international and domestic student interaction through group work: A case study from the humanities. *Higher Education Research & Development*, 31(6), 797–810.
- Daly, A., Hoy, S., Hughes, M., Islam, J., & Mak, A. S. (2015). Using group work to develop intercultural skills in the accounting curriculum in Australia. *Accounting Education*, 24(1), 27–40.
- Daryai-Hansen, P., Barfod, S., & Schwarz, L. (2017). A call for (trans)linguaging: The language profiles of Roskilde University. In C. M. Mazak & K. S. Carroll (Eds.), *Translinguaging in higher education: Beyond monolingual ideologies* (pp. 29–49). Bristol, United Kingdom and Blue Ridge Summit, PA: Multilingual Matters.
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266.
- Deardorff, D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research*, 149, 65–79
- Durkin, K. (2008). The middle way: East Asian master's students' perceptions of critical argumentation in U.K. universities. *Journal of Studies in International Education*, 12(1), 38–55.
- Edmead, C. (2013). Capitalising on a multicultural learning environment: Using group work as a mechanism for student integration. In J. Ryan (Ed.), *Cross-cultural teaching and learning*

- for home and international students: *Internationalisation of pedagogy and curriculum in higher education* (pp. 15–26). Abingdon, United Kingdom and New York, NY: Routledge.
- Engle, L., & Engle, J. (2004). Assessing language acquisition and intercultural sensitivity development in relation to study abroad program design. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 10, 219–236.
- Etherington, S. J. (2014). But science is international: Finding time and space to encourage intercultural learning in a content-driven physiology unit. *Advances in Physiology Education*, 38(2), 145–154.
- Fantini, A. E. (2009). Assessing intercultural competence: Issues and tools. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 456–476). Thousand Oaks, CA: SAGE Publications, Inc.
- Fozdar, F., & Volet, S. (2016). Cultural self-identification and orientations to cross-cultural mixing on an Australian university campus. *Journal of Intercultural Studies*, 37(1), 51–68.
- García, O., Sylvan, C. E., & Witt, D. (2011). Pedagogies and practices in multilingual classrooms: singularities in pluralities. *The Modern Language Journal*, 95(3), 385–400.
- Glass, C. R., & Westmont, C. M. (2014). Comparative effects of belongingness on the academic success and cross-cultural interactions of domestic and international students. *International Journal of Intercultural Relations*, 38, 106–119.
- Haigh, M. J. (2002). Internationalisation of the curriculum: Designing inclusive education for a small world. *Journal of Geography in Higher Education*, 26(1), 49–66.
- Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The Intercultural Development Inventory. *International Journal of Intercultural Relations*, 27, 421–443.
- Harrison, N., & Peacock, N. (2010). Cultural distance, mindfulness and passive xenophobia: Using integrated threat theory to explore home higher education students' perspectives on “internationalisation at home”. *British Educational Research Journal*, 36(6), 877–902.
- Hart Research Associates. (2015). *Falling Short? College Learning and Career Success*. Washington, DC: Hart Research Associates. Retrieved from <https://www.aacu.org/leap/public-opinion-research/2015-survey-results>
- Hovland, K., & Schneider, C. G. (2011). Deepening the connections: Liberal education and global learning in college. *About Campus*, 16(5), 2–8.
- Hung, H. L., & Hyun, E. (2010). East Asian international graduate students' epistemological experiences in an American university. *International Journal of Intercultural Relations*, 34, 340–353.
- Institute of International Education. (2017). *Open Doors Data*. Retrieved from <https://www.iie.org/opendoors>
- Ippolito, K. (2007). Promoting intercultural learning in a multicultural university: Ideals and realities. *Teaching in Higher Education*, 12(5–6), 749–763.

- Jenkins, J. (2011). Accommodating (to) ELF in the international university. *Journal of Pragmatics*, 43(4), 926–936.
- Jones, E., & de Wit, H. (2012). Globalization of internationalization: Thematic and regional reflections on a traditional concept. *Audem: The International Journal of Higher Education and Democracy*, 3(1), 35–54.
- Jones, E., & Killick, D. (2013). Graduate attributes and the internationalized curriculum: Embedding a global outlook in disciplinary learning outcomes. *Journal of Studies in International Education*, 17(2), 165–182.
- Kaur, J. (2011). Raising explicitness through self-repair in English as a lingua franca. *Journal of Pragmatics*, 43(11), 2704–2715.
- Kecht, M. R., & von Hammerstein, K. (Eds.). (2000). *Languages across the curriculum: Interdisciplinary structures and international education*. Columbus: The Ohio State University, National East Asian Languages Resource Center.
- Knott, V. E., Mak, A. S., & Neill, J. T. (2013). Teaching intercultural competencies in introductory psychology via application of the Excellence in Cultural Experiential Learning and Leadership model. *Australian Journal of Psychology*, 65(1), 46–53.
- Kramsch, C. (2012). Authenticity and legitimacy in multilingual SLA. *Critical Multilingualism Studies*, 1(1), 107–128.
- Kubota, R. (2001). Teaching world Englishes to native speakers of English in the USA. *World Englishes*, 20(1), 47–64.
- Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education*, 13(2), 205–221.
- Leask, B. (2015). *Internationalizing the curriculum*. London, United Kingdom and New York, NY: Routledge.
- Leask, B., & Bridge, C. (2013). Comparing internationalisation of the curriculum in action across disciplines: Theoretical and practical perspectives. *Compare: A Journal of Comparative & International Education*, 43(1), 79–101.
- Lillyman, S., & Bennett, C. (2014). Providing a positive learning experience for international students studying at UK universities: A literature review. *Journal of Research in International Education*, 13(1), 63–75.
- Ljosland, R. (2011). English as an academic lingua franca: Language policies and multilingual practices in a Norwegian university. *Journal of Pragmatics*, 43(4), 991–1004.
- Mauranen, A. (2006). Signaling and preventing misunderstanding in English as lingua franca communication. *International Journal of the Sociology of Language*, 177, 123–150.
- Mazak, C. M., & Carroll, K. S. (2017). *Translanguaging in higher education: Beyond monolingual ideologies*. Bristol, United Kingdom and Blue Ridge Summit, PA: Multilingual Matters.
- McGrath-Champ, S., Zou, M., & Taylor, L. (2013). Exploring new frontiers in an internationalised classroom: Team-based learning and reflective journals as innovative

- strategies. In J. Ryan (Ed.), *Cross-cultural teaching and learning for home and international students: Internationalisation of pedagogy and curriculum in higher education* (pp. 27–40). Abingdon, United Kingdom and New York, NY: Routledge.
- Meng, H. (2016). Developing pedagogies for the genuine internationalisation of Australian research education: Chinese intellectual knowledge as alternative resources. *Australian Journal of Education*, 60(3), 257–274.
- Modern Language Association Ad Hoc Committee on Foreign Languages (MLA). (2007). Foreign languages and higher education: New structures for a changed world. *Profession*, pp. 234–245.
- Montgomery, C. (2009). A decade of internationalisation: Has it influenced students' views of cross-cultural group work at University? *Journal of Studies in International Education*, 13(2), 256–270.
- Moore, E. (2014). Constructing content and language knowledge in plurilingual student teamwork: situated and longitudinal perspectives. *International Journal of Bilingual Education & Bilingualism*, 17(5), 586–609.
- Otten, M. (2003). Intercultural learning and diversity in higher education. *Journal of Studies in International Education*, 7(1), 12–26.
- Paige, R. M. (1993). On the nature of intercultural experiences and intercultural education. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 1–19). Yarmouth, ME: Intercultural Press.
- Plough, I. C. (2016). Cultures & languages across the curriculum: Strengthening intercultural competence & advancing internationalization. *Multicultural Education*, 23(2), 46–51.
- Reid, R., & Garson, K. (2017). Rethinking multicultural group work as intercultural learning. *Journal of Studies in International Education*, 21(3), 195–212.
- Risager, K. (2006). *Language and culture pedagogy: From a national to a transnational paradigm*. Clevedon, United Kingdom: Multilingual Matters.
- Ryan, J. (2013). Introduction. In J. Ryan (Ed.), *Cross-cultural teaching and learning for home and international students: Internationalisation of pedagogy and curriculum in higher education* (pp. 1–12). Abingdon, United Kingdom and New York, NY: Routledge.
- Sieber, T. (2004). Excelling in the critical study of culture: The multilingual-multicultural student advantage. In V. Zamel & R. Spack (Eds.), *Crossing the curriculum: Multilingual learners in college classrooms* (pp. 129–144). Mahwah, NJ: Lawrence Erlbaum Associates.
- Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 2–52). Thousand Oaks, CA: SAGE Publications, Inc.
- Straight, H. S. (Ed.). (1994). *Languages across the curriculum: Translation perspectives, VII*. Binghamton, NY: Center for Research in Translation, State University of New York at Binghamton.

- Straight, H. S. (2009). The role of fl departments: Enabling and fostering ubiquitous use of languages. *Modern Language Journal*, 93(4), 624–627.
- The Language Flagship: Creating Global Professions. Retrieved from <https://www.thelanguageflagship.org/>
- The Organization for Economic Cooperation and Development (OECD). (2016). *Education at a glance*, OECD indicators. Paris, France: OECD Publishing. Retrieved from http://www.oecd-ilibrary.org/education/education-at-a-glance-2016_eag-2016-en
- Trahar, S., & Hyland, F. (2011). Experiences and perceptions of internationalisation in higher education in the UK. *Higher Education Research & Development*, 30(5), 623–633.
- Trahar, S. (2010). Has everyone seen a swan? Stories from the international classroom. In Jones, E. (Ed.), *Internationalisation and the student voice* (pp.143–152). Abingdon, United Kingdom and New York, NY: Routledge.
- Turner, J. (2009). “Knowing me, knowing you,” Is there nothing we can do? Pedagogic challenges using group work to create an intercultural learning space. *Journal of Studies in International Education*, 13(2), 240–255.
- Turner, J. (2010). *Language in the academy: Cultural reflexivity and intercultural dynamics*. Bristol, United Kingdom: Multilingual Matters.
- Vande Berg, M., Connor-Linton, J., & Paige, R. M. (2009). The Georgetown consortium project: Interventions for student learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 18, 1–75.
- Volet, S., & Ang, G. (1998). Culturally mixed groups on international campuses: an opportunity for inter-cultural learning. *Higher Education Research and Development*, 17(1), 5–23.
- Wicaksono, R. (2013). Raising students’ awareness of the construction of communicative (in)competence in international classrooms. In J. Ryan (Ed.), *Cross-cultural teaching and learning for home and international students: Internationalisation of pedagogy and curriculum in higher education* (pp. 241–250). Abingdon, United Kingdom and New York, NY: Routledge.
- Yershova, Y., DeJaeghere, J., & Mestenhauser, J. (2000). Thinking not as usual: Adding the intercultural perspective. *Journal of Studies in International Education*, 4(1), 39–78.

Chapter Eight

Assessing Assessment: General Education, CLAC, and the Development of Responsible Global Citizens

Tim Craker, Penfield College of Mercer University

The aim of developing responsible global citizens is first and foremost an aim for general education. Cultures and Languages Across the Curriculum (CLAC) courses and programs can help in that project, but we need to be clear about what type of institution and student body we are engaging. We also need to clarify our assumptions concerning “global citizenship” and the orientation of our measures. Taking the limit-case of an institution that serves working adult students but does not support language-learning, the question arises as to whether there is any way CLAC principles can be brought to bear on the AAC&U high impact practices and Global Learning VALUE Rubric as a way of addressing general education development. A test case of a new rubric is then presented in light of the clarification of assumptions concerning global citizenship and the orientation of student learning outcomes.

I

Assume that higher education seeks, among other things, to develop responsible global citizens. We will ask what this might mean in a moment—but, whatever it means, this aim would seem to lend itself, first and foremost, to the development of a general education curriculum. Insofar as majors are not considered as stand-alone “products” but are conceived as a deepening of the general education one engages as an undergraduate, the question of how general education fosters development of responsible global citizens is logically prior to the question of how majors achieve this end—though in practice the two questions probably work in tandem and reinforce one another.¹ If we assume further that Cultures and Languages Across the Curriculum (CLAC) courses and programs contribute uniquely to learning and practicing the values of “responsibility,” “globality,” and “citizenship,” we would then need to ask how this may strengthen one’s general education curriculum. For example, is there a way of bringing to the High Impact Learning Practices that the Association of American Colleges and Universities

¹ We might also ask: To what extent is this aim of developing responsible global citizens also necessary to graduate programs, particularly to those in the “professions,” which often do not require a language? For the purposes of this paper, though, we will focus on undergraduate education.

(AAC&U) envisions as a key component of improving general education programs the idea that “Cross-cultural and multilingual inquiry leads to a more complete learning experience and provides a basis for comparative understanding unavailable when students and faculty are limited to the use of resources in only one language” (Consortium for Languages Across the Curriculum, 2000)?

If so, how would we measure that?

Before taking up this question of how to measure “responsible global citizenship” in general education, though, I want to ask a few questions about what might be meant by such a phrase. In short, before engaging in any programmatic assessment, we need to assess the contours of the terrain in which our measurements take place.

To begin with, there are questions about the institutional setting in which CLAC courses or programs are operating. Are we interested in the measurement of undergraduates who go to a more-or-less traditional liberal arts college with departments in national languages and literatures? Are we primarily interested in the measurement of students who attend schools where various “world languages” are taught—perhaps with minors or even an occasional major, and in support of area studies programs—but the emphasis is not so much on “national” cultures and languages? Are we interested at all in the multitude of students—often characterized as working-adults—who attend institutions where languages are neither required nor supported with full-time faculty appointments (whether tenure-track or contingent)? And how do these different institutional frameworks and student bodies shape our thinking about the general education requirements that would lead to the development of “responsible global citizens”?

To get a clearer picture of this, we need to step back a minute and consider in what sense “global citizenship” as an aim fits in with the departmental/disciplinary framework of “national” languages, literatures, and histories. If it is the case, as Bill Readings (among others) argues, that the modern university arose within the project of the development of the nation-state (1996), then one can see why in the 19th and early 20th centuries the departments of languages tended to focus on the dominant language and culture within the geopolitical boundaries of nation-states. In the United States this meant that along with courses in American (or, better, U.S.) literature, history, and government in the general education curriculum, courses in a different national language and culture were required (though classical languages rather than the modern

languages tied to nation-states still remained on the books). This education sought to develop national citizens with the capability of entering inter-national (the term was hyphenated back then, emphasizing the grounding of internationalism on the development of nation-states) public spheres. The aim of such language courses, naturally enough, was to put people on the road to becoming as much like native speakers of a national language and culture as possible, but to situate that fluency in relation to the project of national citizenship. Whether that national citizenship was conceived in ethnic or civic terms has long been a matter for dispute, but the disciplinary emphasis on the dominant language and culture within a nation-state has perhaps tended to support ethno-nationalist assumptions about the “natality” or birth of a nation. On this model, then, citizenship is not so much conceived as “global” as it is “inter-national.” Insofar as this internationalization can, however, also lead to a kind of cosmopolitanism (rather than ethno-nationalism), then it would fit with contemporary conceptions of global citizenship. Still, it is worth underscoring that for Kant (and those who relied on Kant in arguing for international organizations like the U.N.), the condition of possibility for a cosmopolitan dream of peace lies in an inter-national order, which in turn requires the existence of stable nation-states.

In reaction to the World Wars of the 20th century, which were widely seen as rooted in nationalistic fervor, other types of courses were added to general education, including Western Civilization and World Literature courses. At the time, these were seen as necessary for developing awareness of connections between peoples across national boundaries. With the advent of the Cold War soon after World War II, area studies programs emerged as a way of understanding the sharing of language and culture across national boundaries in the so-called first-, second-, and third-world countries. Along with this unhyphenated “internationalism” of Russian (Slavic, Soviet, East European) Studies, Latin American Studies, Asian Studies, etc. there developed a more “global” approach to language and culture in colonial, post-colonial, and diaspora studies, focusing on the transmission of languages and cultures around the world through colonialism and the movement of peoples. This emphasis on *world* languages (which also signaled the virtual disappearance of the classical languages to which modern languages of nations were contrasted) required acknowledging the cultural and linguistic differences to be found in a language dispersed around the world.

With the end of the Cold War, though, there have been many questions raised about the emerging geopolitical order and the place of “citizenship” within it. In addition to the conflict between the West and the Rest made famous by Samuel Huntington (1997), and the hyperglobalist “world is flat” idea made famous by Thomas Friedman (2005), there has been the development of a critique of the global north in relation to the global south. To what extent do these ways of imagining ourselves with others support language-learning? The hyperglobalist model often seems to go hand in hand with an easy assumption that the ascendance of English in the global marketplace tends to make knowledge of English sufficient for global citizens, but it could also accommodate itself to the idea that there are global languages that must be learned just as there are essentially three global currencies: the dollar, the euro, and the renminbi. The divisions of the world into the West and the Rest, or between the Global North and South (which, as ideologically different as the two approaches are, tend to overlap with one another), while raising interesting questions about what it might mean to be a global citizen, do not tend to connect those questions to the practices of language-learning in any explicit way; languages seem either to be assumed or ignored. Thus, these approaches to globalization tend to lend themselves to those institutions that have an incoherent mish-mash of “national,” “world,” “area studies,” and “global” options in the distributional model for general education. These are places where no one has thought through the implications of language-study for these various orientations, or whether fostering the development of “global citizens” simply adds to the project of fostering “national citizens,” or whether it at least partly runs counter to national citizenship. They also, for that very reason, lend themselves to institutions that do not support the study of language except through the occasional part-time adjunct brought in to offer an elective.

On the other hand, Atlantic World Studies and Pacific Rim Studies, which focus on the interconnections of different peoples (and their languages and cultures) in a space that (in international waters) has neither national borders nor a contiguous land mass to demarcate it, explicitly address the mixing of different languages and cultures that make up that “world.” In a similar way, a study of the Americas as a whole envisions the Americas as both connected to and separated from the world by the Atlantic on one side and the Pacific on the other. This leads to a focus on the mixture of languages and cultures across the Americas (Caribbean Studies are a model for this) that tend to be marginalized in the division of North American and Latin

American Studies. Here, we might also follow the lead of the still-emerging field of World History, which tends nowadays to seek to understand different periods of globalization (e.g. the long 16th century, the long 19th century, and late 20th early 21st century) across cultures and around the world. All of this suggests that there may be an alternative to the ways of thinking about globalization and citizenship that does not ignore questions of cultural-difference, language-difference, and translation, but which also focuses on how these differences might be woven together in different places and different times.

There is nothing new about this idea. For example, in the Ancient Mediterranean World, as Odysseus well knew, the island of Crete was inhabited by people from all over the Mediterranean; Odysseus—the man of many turns (*polytropos*)—was not dis-Crete, or unmixed, and could use the fact that anyone could inhabit Crete as a cover story for his “identity.” This ability of Odysseus to play the part of a Cretan rather than an Ithakan—indeed, his ability, like Athena, to play the part of anyone at all—is employed in the service of returning home to Ithaka, but the trick is used often enough (three times) that it makes one wonder to what extent it is common for people from other places to be in Ithaka. If we add to this the way Ithaka seemed strange to Odysseus after his travels (enshrouded by fog as it was by Athena), the way men from around the Mediterranean came to seek to marry Penelope and control Ithaka, the way the attempt of Odysseus to restore his Ithakan prerogatives (make Ithaka great again!) resulted in an escalation of violence threatening to undo political distinctions and order that was only resolved by the intervention of Athena, and the way that Odysseus was fated—according to Teiresias—to wander again after his return to Ithaka, dying not in Ithaka nor at sea but when he came upon a land where people did not recognize an oar—put together all this and it may seem that as much as *The Odyssey* underscores the importance of one’s polis for one’s identity, it also calls it into question. Again, this raises the question of whether it is possible for us to achieve a general education as supple and nuanced as that of Odysseus, one that weaves together difference and identity rather than focusing on identitarian formulations of citizenship, whether at a national, international/regional, or global level.

Take, for a more contemporary example, the work of a CDC director in Kenya. She represents her nation, the United States, in developing international relations with the host country of Kenya. But she must also be prepared to communicate with tribal (or sub-national)

groups, with supranational organizations like the European Union and the African Union, with pharmaceutical corporations, NGOs, and the like that are, variously, international, multinational, or transnational in their organizational culture, as well as with quasi-global (post-national) organizations like the WHO. Do conversations with these different partners fall neatly along a continuum? Is it always clear when and how one's communication with others changes in these multiple "mappings" of the world? Rather, as the intersections of our polities become ever more intersected, more nimbleness is required to negotiate the ever-shifting ways we imagine ourselves with others.

We can push back against the either/or option of being either national or global in our approach to general education by engaging an inter-multi-post-sub-supra-trans-national world of nation-states. In such a world, the dynamic intersections of cultures and languages are vital, and citizens of the 21st century need to learn to negotiate those differences even they themselves do not have native fluency in the different cultural registers and languages.

II

What would happen, then, if we no longer began our general education curriculum with the assumption that national cultures and languages are more or less discrete objects of study? What would happen if instead we start with the idea that languages (Mufwene, 2008) and cultures (Pratt, 1991) are shaped in and by means of their contact with other (similarly mixed) languages and cultures? Would that change the way we think about developing citizens and responsible professionals for the 21st century? Perhaps, as mentioned at the beginning, it depends on the institution and its student body. Are we talking about young adults at institutions that still support majors in national languages and cultures? Young adults at institutions that do not have such majors so much as support for instruction in languages? Or working adults at institutions that barely, if at all, include languages and cultures around the world as part of their offerings?

The imagined students for general education in this paper are working adults at an institution that does not support language-learning for them. In that context, the focus of cross-cultural/global learning would more likely be on cultures and languages in contact rather than on national languages and cultures. Why is this? Cross-cultural/global learning results in reflection on the ways we imagine ourselves with others across cultures and around the world. The terms

“global” and “globalization,” while pointing to an interconnectedness that is important for citizens and scholars of the 21st century to recognize, tend to homogenize differences. The terms “intercultural” and “comparative,” while pointing to differences that are equally important for citizens and scholars of the 21st century, tend to treat cultures as discrete, coherent objects rather than as a mixture of cultural adoptions from and adaptations to still other mixed cultures. The term “cross-cultural/global” effectively straddles both elements (difference and interconnectedness) while also emphasizing the porousness of “culture.” That is, the emphasis of cross-cultural/global courses would be not so much in demonstrating proficiency in national languages, nor so much on a monolingual form of globalism (which simply assumes that the globalization of the market and the globalization of English will always work hand in hand), as it would be an emphasis in negotiating the “zones” of contact between languages. Negotiating the zones of contact between languages could occur through such practices as working with multiple translations, experiencing immersion in another culture and language, or responding to the effects of globalization on languages and cultures around the world.

The purpose of this education for working adults, then, is not really to (on the one hand) solve global problems or (on the other hand) to change student attitudes by making them more open to diverse perspectives—though both might be by-products of our approach. Even though the “applied” model and the “ethno-relativist” model seem to be all one ever hears about in relation to “global learning,” the position taken here is that these models are unnecessarily reductive when focused on as ends in themselves. Instead, the aim of a cross-cultural/general education is to develop the capacity for reflective judgment. Reflective judgment is to be distinguished from determinant judgment. *Determinant judgment* is required to see when a particular case fits within a general category or follows a general rule. This requires both an understanding of the appropriate categories or rules and an ability to lift out the salient features of a particular case. Determining the best practices to solve a global problem is a complex form of determinant judgment. *Reflective judgment* is required when the particular case: 1) shows that the general categories or rules are inadequate; 2) calls for new general categories or rules (e.g. a work of art that breaks the rules but in effect articulates new rules); or 3) shows that categories have to be understood dynamically, in relation to one another, rather than treated as discrete, purely formal concepts. The capacity for determinant judgment is necessary for reflective

judgment. Determinant judgment is also a salient feature of systemic analysis and explanation, as well as problem-solving. Reflective judgment, on the other hand, is a salient feature of problem-posing rather than problem-solving, and is necessary when there is a paradigm-shift, whether in the arts, the sciences, or politics. Teaching people to think for themselves should mean more than helping them to identify when to use which best practice in a particular case. It should also mean they are capable of articulating both the limitations and possibilities implicit in various categories or rules, showing how different categories or rules may be brought into relation with one another, or perhaps even forming new categories or rules.

If we need to give a name to this capacity, we could do much worse than the term “enlarged mentality.” Hannah Arendt uses this term of Kant’s to denote the capacity for reflective judgment (2014). For Kant, as well as for Arendt, this involves the ability to imagine the global impact (what Kant calls “universality”) of categories and rules. This differs from the term from psychology of “perspective-taking” insofar as the point is not just to identify (using determinant judgment) different perspectives and the reasons for taking different perspectives, but to articulate what is at stake in viewing the world one way rather than another while bringing different perspectives into relation with one another. Arendt’s use of the term rather than Kant’s is cited because her formulation would include the dialectical and dialogic forms of thought that emerged after Kant’s *first step* of imagining what the world would be like if everyone looked at things a particular way. From our perspective, this reflection is neither simply national, nor global, nor a complementary integration of the two, but is a reflection on what it might mean to be a citizen in an inter-multi-post-sub-supra-trans-national world of nation-states.

We should also emphasize that cross-cultural/global learning, as the above implies, requires dealing primarily with networks rather than with systems (though systems are not excluded). Different relatively discrete global systems (linguistic, environmental, health, economic, etc.) in their inter-lacings and imbrications form networks, of different scale. The term “network” rather than “system” suggests the kind of “branching” that we associate with “fragmentary” or “rhizomatic” rather than with “unified” or “integral.” The upshot of this is that “contact” does not simply mean “conflict.” Obviously, cultures in contact do not meet on a level playing field, and conflict is often the result, but contact can also include trade, friendship, love, communication, etc. At the same time, “contact” does not mean “openness.” Receptivity to other

cultures ought to be tempered by a recognition of the lack of a level playing field. And this means in turn that the predominant ethno-relativistic frameworks for measuring global learning and/or competency are skewed. Just as reflective judgment includes within it but is not the same as determinant judgment, so “response-ability” includes within it but is not the same as what we call personal and social responsibility. The latter involves taking a position and “owning” that position by making good arguments for it. Response-ability indicates a capacity to respond when the terrain in which one would “take” a position is dynamic, fluid, or multivalent, requiring an ability to bring different positions in relation to one another as one cultivates nimbleness in responding to a changing and complex world. The emphasis on “taking a position” in “responsibility” also reflects an epistemological bias, requiring citizens and scholars to articulate the accuracy, adroitness, and aptness of a position as one’s first task rather than—as Levinas (1969), among others, would have it—underscoring one’s primary ethical obligation to respond to others, whether one knows what to do or not.

III

According to the AAC&U, there are many “high impact practices” (First Year Seminars or Experiences; Common Intellectual Experiences; Learning Communities; Writing-Intensive Courses; Collaborative Assignments and Projects; Undergraduate Research; Diversity/Global Learning; Service-Learning or Community-Based Learning; Internships; Capstone Courses and Projects) that increase retention and student engagement. These are precisely the kinds of venues that people in CLAC are using to advance the study of cultures and languages across the curriculum. Communication and collaboration between these two organizations could bring to a broader audience the recognition that the rubrics and programs offered by the AAC&U could include measures that address the need to negotiate multiple cultures and languages rather than assume that knowledge of English is sufficient. By focusing on the “limit-case” of working adult students in institution that do not support the study of language, we are aiming to show that we do not have to let the desire to be inclusive in designing rubrics and programs for general education preclude serious attention to at least some of the principles and practices of Cultures and Languages Across the Curriculum. To that end, let us take the AAC&U VALUE rubric for Global Learning as a test case (AAC&U, 2014). Is there a way to modify it according to the

principles articulated in the previous section? First and foremost, can we add “language” as an element (with the focus on languages in contact rather than language proficiency)? Can we also adjust the rubric to be less psychological in orientation and more philosophical, with an emphasis less on problem-solving and more on problem-posing in relation not so much to integrative systems as to rhizomatic networks? The following table relies heavily on the AAC&U Global Learning VALUE rubric, but adds certain measures and changes the emphasis in others.

Let us start with how we might adapt the “perspective taking” portion of the AAC&U Global Learning rubric:

Comparison #1

AAC&U Global Learning	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Perspective Taking	Evaluates and applies diverse perspectives to complex subjects within natural and human systems in the face of multiple and even conflicting positions (i.e. cultural, disciplinary, and ethical).	Synthesizes other perspectives (such as cultural, disciplinary, and ethical) when investigating subjects within natural and human systems.	Identifies and explains multiple perspectives (such as cultural, disciplinary, and ethical) when exploring subjects within natural and human systems.	Identifies multiple perspectives while maintaining a value preference for own positioning (such as cultural, disciplinary, and ethical)

Adaptation: Cross-Cultural/ Global Learning	Capstone— Reflective Judgement	Milestone— Critique	Milestone— Multiplicity	Benchmark— Determinant Judgement
Enlarged Mentality	In reflective judgement that brings together multiple perspectives, articulate why it might matter to others how one engages in cross-cultural/global interpretation or explanation.	Articulates the limitations and possibilities of various perspectives for cross-cultural or global interpretation or explanation.	Articulates multiple perspectives (such as cultural, disciplinary, and ethical) as they look from within each perspective of the human and natural worlds.	Identifies multiple perspectives while maintaining a value preference for own positioning (such as cultural, disciplinary, and ethical)

Insofar as the “benchmark” describes a kind of determinant judgment, it remains the same in our adaptation. The differences emerge in the sections that lead to a more reflective judgment. For example, in the first milestone there are two main differences. The chief difference in the adaptation is that the tendency to value “own positioning” is left behind for an ability to articulate how things look from within diverse perspectives. In the AAC&U rubric that move is perhaps implicit in the later acts of “synthesis” and “evaluation,” but it is never made explicit. In addition, the adaptation deletes the added element of “explanation.” An “articulation” of multiple perspectives might include explanations, but lifting out explanation (focusing thereby on “how things work”) as a key term in this category forecloses on the possibility of focusing on the question of “what things mean” (or “interpretation” rather than explanation). Rather than privileging a positivistic approach to “systems” in which determinant judgment is used to identify and explain the existence of multiple perspectives in addressing subjects in the natural and human sciences, the adaptation could also include “worlds” of meaning constituted in the humanities. It is probably worth underscoring here that this adaptation does not seek to preclude an explanatory emphasis, if warranted, but only to make room for a possible emphasis on interpretation.

The second milestone emphasizes synthesizing “other perspectives” (presumably with one’s “own”) when engaging in the natural and human sciences. There are a couple of points to raise here. One is that it continues with the assumption made, in the benchmark, that one always begins from one’s own case. In that scenario, it then becomes a matter of finding ways to synthesize “other” perspectives to one’s own perspective, rather than of changing one’s perspective, or of discovering what one’s own perspective is only after recognizing what is at stake in differing perspectives. These last two options suggest that before “synthesis” there needs to be “critique,” a process of articulating both the limitations and the possibilities of differing perspectives at work in either acts of interpretation or explanation.

Finally, the capstone outcome of the AAC&U rubric emphasizes evaluation and application—two distinct operations. Again, while emphasizing the determinant judgment involved in both normative (evaluative) discourse and in fitting particular “applications” to broad principles is of course legitimate, it precludes the possibility of reflective judgment. Hence, the capstone of our adaptation takes up the “synthesis” of the second milestone and recasts it as “reflective judgment that brings together multiple perspectives.” Here the idea is not so much to connect other perspectives to one’s own as to develop an “enlarged mentality” capable of taking into account differing perspectives, doing justice to each, and articulating what is at stake in weaving them together one way rather than another. This reflective judgment may well include within it “evaluation” and “application,” but its purpose is not (just) to solve already identified global problems but (also) to pose questions about what is at stake in addressing problems, issues, or questions according to one paradigm or model rather than another.

We can continue this process of adaptation by taking up the portion of the rubric that addresses “cultural diversity.” Here, the key practices for understanding “culture” are “describe,” “explain,” “analyze,” and “apply.” Our adaptation, by contrast, emphasizes the following practices: “describe,” “connect,” “discern,” and “negotiate.” The attempt, again, is to include the possibility of the practices of determinant judgment within the framework of focusing on the development of reflective judgment.

Comparison #2

AAC&U Global Learning	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Cultural Diversity	Adapts and applies a deep understanding of multiple worldviews, experiences, and power structures while initiating meaningful interaction with other cultures to address significant global problems.	Analyzes substantial connections between the worldviews, power structures, and experiences of multiple cultures historically or in contemporary contexts, incorporating respectful interactions with other cultures.	Explains and connects two or more cultures historically or in contemporary contexts with some acknowledgement of power structures, demonstrating respectful interaction with varied cultures and worldviews.	Describes the experiences of others historically or in contemporary contexts primarily through one cultural perspective, demonstrating some openness to varied cultures and worldviews.
Adaptation: Cross-Cultural/ Global Learning	Capstone— Reflective Judgement	Milestone— Critique	Milestone— Multiplicity	Benchmark— Determinant Judgement
Negotiating Contact Zones	Negotiates contact zones and situates them in relation to a larger inter-multi-post-sub-supra-trans-national world of nation-states.	Discerns both similarities and differences between two or more cultures (including worldviews, power structures, and experiences), and begins to articulate what might be at stake in those different differences and similarities.	Connects two or more cultures historically or in contemporary contexts, demonstrating respectful interaction with varied cultures and worldviews.	Describes the experiences of others historically or in contemporary contexts primarily through one cultural perspective, demonstrating some openness to varied cultures and worldviews.

Just as in the case of the portion of the rubric dealing with “perspective taking,” we keep the benchmark as appropriate to determinant forms of judgment. And, just as in the former case, the first milestone—by adding the operation of explanation to the outcome—obscures the

important difference between the benchmark and the first milestone. Rather than focusing on the difference between description and explanation, we would focus on the difference between viewing multiple perspectives through the framework of “one” cultural perspective and viewing the interaction of multiple cultures. (And viewing the interaction of multiple cultures would lead to a questioning of the assumption that one can have “one” cultural perspective, insofar as cultures are ensembles of other cultures, which are themselves ensembles, and so on).

“Analysis” as a term tends to presuppose that there are discrete elements, each with its own positive role in explaining the cultural phenomenon in question. A comparatist perspective emphasizes instead that there are always both differences and similarities, and that the roles played by different elements are ambiguous. “Discernment” includes within it the possibility of analysis of discrete elements, but it also may include a judgment about the relative emphasis to give to differences and similarities—a judgment that may be normative (as in determinant judgment) but also one that may engage in a critique of a normative judgment while in search of a new way to articulate the interconnectedness of various cultural elements, thereby employing reflective judgment. As Pratt (1991) indicates in her definition of the “contact zone,” the interaction of cultures does not take place on a level playing field, so the “power-structures” mentioned in the rubric are clearly relevant, but the emphasis should be on the contact zone, not on the reduction of that contact zone to a reified power-structure.

Finally, though our position is to be wary of a rubric that assumes that everything must result in an application (resulting in an implicit demand for new disciplines in “applied literature,” “applied history,” “applied arts,” “applied religion,” etc.), we would not want to exclude the kind of engagement that results in an application. Though a better term might be found, “negotiate” seems to include the possibility of a positive application (determinant judgment) as well as the possibility of addressing incommensurable demands (reflective judgment). And the context in which this negotiation takes place is the ever-shifting one of an inter-multi-post-sub-supra-trans-national world of nation-states rather than of a comprehensive or comprehensible “global” context (e.g. rather than in a global neoliberal context in which global elites determine what counts as a “problem” and seek to address those problems in global neoliberal terms).

Perhaps part of the reason there is an emphasis on applications is that there is an assumption that part of the overarching aim of higher education is the development of personal and social responsibility. While Stanley Fish’s (2012) rejoinder to this—*Save the World On Your Own Time*—perhaps goes too far in not recognizing the significance of citizenship in the project of higher education, there is a point to wondering if the purpose of universities is to be a non-profit organization with a portfolio of interventions or whether the purpose of higher education is to increase knowledge of the world. Is there a way, though, of addressing the need of citizens to be able to engage in deliberation about values without reducing that capacity to a kind of missionary impulse? Perhaps this is one way:

Comparison #3

AAC&U Global Learning	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Personal and Social Responsibility	Takes informed and responsible action to address ethical, social, and environmental challenges in global systems and evaluates the local and broader consequences of individual and collective interventions.	Analyzes the ethical, social, and environmental consequences of global systems and identifies a range of actions informed by one’s sense of personal and civic responsibility	Explains the ethical, social, and environmental consequences of local and national decisions on global systems.	Identifies basic ethical dimensions of some local or national decisions that have global impact.

Adaptation: Cross-Cultural/ Global Learning	Capstone— Reflective Judgement	Milestone— Critique	Milestone— Multiplicity	Benchmark— Determinant Judgement
Responsibility	Responds to the ways in which our interconnected practices in cross-cultural/global settings tell us something about the ways we imagine ourselves with others.	Engages multiple probable consequences of particular actions or interventions in cross-cultural/global networks of the human and natural worlds by situating those actions in relation to the limitations and possibilities of the ways we imagine ourselves with others.	Inquires into the values (e.g. aesthetic, cultural, economic, ethical, political, professional, religious, scientific, social, etc.) involved in the ways we imagine ourselves with others across cultures and around the world.	Identifies different ways we have of imagining ourselves with others in cross-cultural/global networks of the human and natural worlds.

In our adaptation, the focus is not so much on particular actions we might or might not take as a result of which general arguments as on what those actions might or might not tell us about the ways we imagine ourselves with others. That is, we do not assume a separation of thought and action—here is the thought, and here is the action that follows from that thought, as an application and measure of that thought—but see actions as implying certain thoughts and thinking as involving action. If our purpose is to develop the capacity to deliberate on values in a world where practices embody certain thoughts and thinking enacts certain practices, then we could do worse than focus on the ways our engagement in practices and thought tell us something about what we value or do not value in our relationships with others.

The portion of the AAC&U rubric on understanding global systems addresses Fish’s concern that universities should be focused on developing knowledge. While one may begin with identifying “basic roles” of global and local institutions, practices, and ideas in the human and natural world, one should then move to a more complex examination of the contexts of the global and local aspects of our knowledge of the human and natural worlds. Similarly, while one may begin with proposing elementary solutions to global problems after an analysis of global systems that affect those problems, one should then move to a more complex solution where one

uses the layers of knowledge one has gained. This architecture (from basic or elementary to complex or layered) assumes a particular order to knowledge and arguably ignores the importance of paradigms of relationality or interconnectedness in a “global society” while relying on a building block pedagogy. How might we focus instead on vital relationships, the importance of situating the results of our examinations, engaging in critique, and articulating how best to act considering what one has learned?

Comparison #4

AAC&U Global Learning	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Understanding Global Systems	Uses deep knowledge* of the historic and contemporary role and differential effects of human organizations and actions on global systems to develop and advocate for informed, appropriate action to solve complex problems in the human and natural worlds.	Analyzes major elements of global systems, including their historic and contemporary interconnections and the differential effects of human organizations and actions, to pose elementary solutions to complex problems in the human and natural worlds.	Examines the historical and contemporary roles, interconnections, and differential effects of human organizations and actions on global systems within the human and the natural worlds.	Identifies the basic role of some global and local institutions, ideas, and processes in the human and natural worlds.

(c) 2018, Regents of the University of Minnesota. Do not repost. Instead, please share link: <https://z.umn.edu/2016CLACProceedings>
 Sonesson, D., & Zilmer, C. (Eds.). (2018). *Developing Responsible Global Citizenship Through Cultures and Languages Across the Curriculum (CLAC): Selected Papers from the 2016 CLAC Conference*. Minneapolis: University of Minnesota, Center for Advanced Research on Language Acquisition.

Adaptation: Cross-Cultural/ Global Learning	Capstone— Reflective Judgement	Milestone— Critique	Milestone— Multiplicity	Benchmark— Determinant Judgement
Engaging Cross-Cultural/ Global Networks	Articulates how best to act in light of what one has learned concerning the historic and contemporary role and differential effects of human organizations and actions on cross-cultural/global networks.	Engages an issue, problem, dilemma, etc. in a cross-cultural/global network by posing questions as to what might count as an informed, appropriate action to address the cross-cultural/global issue, problem, dilemma, etc. in the human and natural worlds.	Examines a cross-cultural/global issue, problem, or dilemma by situating it in relation to historical and contemporary roles, interconnections, and differential effects of human organizations and actions on networks within the human and natural worlds.	Identifies the vital role of some global and local institutions, ideas, and processes in the human and natural worlds.

**Given that many of the programs for working-adult students use what are sometimes called “accelerated programs” (at Penfield our terms are typically 8 weeks long, meeting for 285 minutes each week), is “deep knowledge” (even if one knew how to measure that) a realistic outcome?*

Finally, our adaptation does not include the measure of attitudes in the more or less ethno-relativistic measure of “Global Self-Awareness;” nor does it include the idea that application in real world or contemporary settings is the end-all and be-all of the rubric with the concluding section of “Applying Knowledge to Contemporary Global Contexts.” Does dividing the world into those who are open to the influence of other cultures and those who are not help us negotiate a world where different relationships and conceptions of nationality are being developed and woven together in multiple ways? And is gaining knowledge only important if it can be applied in the here and now, as if we do not find ourselves stretched between past and future, each of which is always being renegotiated and reconsidered while we undergo the here and now? So, instead of those two categories, we have included an attempt to address what is most obviously missing from this rubric: an attention to languages.

Comparison #5

AAC&U Global Learning	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Language	NA	NA	NA	NA
Adaptation: Cross-Cultural/ Global Learning	Capstone— Reflective Judgement	Milestone	Milestone	Benchmark— Determinant Judgement
Languages in Contact Zones	Reflects on what it means for the ways we imagine ourselves with others that languages are not discrete, but are best understood in their relations with one another.	Articulates how understanding the historical and contemporary importance of the interaction of languages (and cultures) shapes our judgments about globalization and its consequences	Explains how elements of other languages and cultures are adopted and adapted, particularly in relation to the processes of acculturation and transculturation.	Identifies traces of other languages in one’s “own” language in etymology.
Negotiating the Translation Zone	Reflects on what the capacity of a text in translation to take on a life of its own— apart from the original but still dependent on it— might tell us about “global networks” and “global interdependency.”	Articulates what the similarities and differences in translation might tell us about both the “original” text and the modes translation being used.	Examines similarities and differences in translations, and begins to ask how those similarities and differences might shape the ways we engage the text in English.	Identifies the ways translations are either “the same” or “different,” but does not articulate how translations share both similarities and differences.

In the construction of the AAC&U rubric it may be that language-learning was not included because programs in engineering or business typically do not include language-learning in their courses. The difficulty here, of course, is that without an emphasis on languages, the idea that knowledge of English is sufficient in global learning becomes, as they say, “normalized.” But it is not only “professional” programs that have elided languages from their curriculum; working adult programs typically do not have resources devoted to language learning in general education, either. What, then, is the minimum we might expect someone engaged in global learning to grapple with? The answer here, in our now familiar format of moving from determinant to reflective judgment, is the ideas of “Languages in Contact” and “Negotiating the

Translation Zone.” How these practices would be incorporated across the curriculum is a tricky question, beyond the scope of this paper. Perhaps it would take yet another reform of general education, or at the very least the inclusion of a course devoted to these outcomes in a general education curriculum or emphasis.

This set of adaptations probably raises more questions than it answers. The language of outcomes is more specific than the general guidelines arrived at in section II of this essay, and there are no doubt other specific outcomes, and better, that could have been offered here. There is also the question of whether this table goes far enough in introducing measures concerning an ability to negotiate different languages and cultures to the AAC&U framework, especially since most members of the CLAC consortium are institutions that belong to the first two (more traditional) types of institutions mentioned rather than the third (working adult, with no visible means of support for languages) on which we have focused. Finally, there is the question of whether calls to address “global citizenship” will always hinge on the question of whether global citizenship adds to or supplants the project of developing national citizens in and through general education. For us, that way of framing the question is limiting, and we would rather ask whether we can institute a general education that engages what we have here called the inter-multi-post-sub-supra-trans-national world of nation-states.

References

- American Association of Colleges and Universities (AAC&U). (2014). Global learning VALUE rubric. Retrieved from <https://www.aacu.org/node/13064>.
- Arendt, H. (2014). *Lectures on Kant's political philosophy*. Chicago, IL: University of Chicago Press.
- CLAC Consortium. (2010, September 25). CLAC Consortium by-laws. Retrieved from <https://clacconsortium.files.wordpress.com/2010/02/updated-by-laws.pdf>
- Fish, S. (2012). *Save the world on your own time*. Oxford, England: Oxford University Press.
- Freire, P. (2000). *Pedagogy of the oppressed*, (30th Anniversary ed.). New York, NY: Bloomsbury Academic Press.
- Friedman, T. (2005). *The world is flat: A brief history of the twenty-first century*. New York, NY: Farrar, Strauss, and Giroux.
- Huntington, S. (1997). *The clash of civilizations and the remaking of world order*. New Delhi, India: Penguin Books.
- Huntington, S. (2004, Spring). Dead souls: The denationalization of the American elite. *The National Interest*. Retrieved from http://wphna.org/wpcontent/uploads/2013/12/0403_The_National_Interest._Samuel_Huntington_Davos_Man.pdf.
- Kuh, G. (2008). Excerpt from *High-impact educational practices: What they are, who has access to them, and why they matter*. AAC&U. Retrieved from <https://www.aacu.org/leap/hips>.
- Levinas, E. (1969). *Totality and infinity: An essay on exteriority*. Pittsburgh, PA: Duquesne University Press.
- Mufwene, S. (2008). *Language evolution: Contact, competition and change*. London, England: Bloomsbury Academic.
- Pratt, M. (1991). Arts of the contact zone. *Profession*, 3340. Retrieved from <http://www.jstor.org/stable/25595469>.
- Readings, B. (1996). *The university in ruins*. Cambridge, MA: Harvard University Press.

Authors in this Volume

Jennifer Cooley is an Associate Professor of Spanish at the University of Northern Iowa. She is the author/director of *Assisting Immigrant Survivors of Workplace Sexual Violence: A Guide for Advocates, Organizers and Leaders to Advance Immigrant Women's Gender Equality Rights in the Workplace* (ASISTA/U.S. Department of Justice, 2016) and several bilingual interactive performance pieces that explore immigrants' rights issues. She has also published a book, *Courtiers, Courtesans, Picaros and Prostitutes* (University Press of the South, 2002) and articles on language, representational practices and power.

Tim Craker is an Associate Professor of Comparative Literature and Philosophy in Penfield College of Mercer University.

Elise DuBord is an Assistant Professor of Spanish Linguistics at the University of Northern Iowa. She is the author of *Language, Immigration and Labor: Negotiating Work in the United States-Mexico Borderlands* (Palgrave, 2014) and has published in the *Heritage Language Journal*, *Spanish in Context*, *Multilingualism at Work*, and *A Political History of Spanish*. Her research interests include intercultural communication, language policy, Spanish in the United States, and community-based learning.

Bernd Estabrook teaches German Language and Culture at Illinois College. He received his B.A. degree from Whitman College in German and Dramatic Art, and his M.A. and Ph.D. from the University of California, Berkeley in German Language and Literature. His research interests include the humanities and technology, and the political, cultural and historical interpretations of 1989 in Europe. Dr. Estabrook is also the Director of the Illinois College Language Laboratory.

Caroline Ledebor teaches composition and linguistics, and advises TESOL majors in the Department of Languages and Literatures at the University of Northern Iowa. Originally from the Netherlands, she holds an M.F.A. in Nonfiction Writing and an M.A. in Applied Linguistics from

the University of Iowa, and has taught ESL and writing in a variety of settings. Her interests include nonfiction narrative, and its role in education.

Katharine Krebs is visiting scholar in the Graduate School of Education at Binghamton University; she previously served as Vice Provost for International Affairs at the University. With a B.A. in Latin American Studies from the University of New Mexico and M.A. and Ph.D degrees in Spanish from Tulane University, Krebs has established international partnerships around the world. Prior experience includes refugee resettlement work and teaching ESL, Spanish language and Latin American literature.

William Pavlovich is the Program Coordinator for the Global Studies Minor, an interdisciplinary degree for study abroad and international students at Binghamton University. He is a doctoral candidate in Anthropology, with research focusing on the social and political impacts of humanitarian interventions, border changes, and forced migration.

Deborah S. Reisinger is Director of the Cultures and Languages Across the Curriculum initiative at Duke University, where she is an Assistant Professor of the Practice in Romance Studies and an affiliate faculty member in the Duke Global Health Institute. Reisinger's work examines the impact of language and culture on identity, inclusion, and community; her recent work focuses on Central African refugee resettlement.

Kathleen Stein-Smith is a foreign language educator and advocate. She is Chair of the American Association of Teachers of French (AATF) Commission on Advocacy and serves as French language facilitator for "Many Languages, One World" (MLOW), organized by the UN Academic Impact and ELS Education Services. She is a member of the American Translators Association (ATA) Education & Pedagogy Committee, the CSCTFL Advisory Council, and the NECTFL Advisory Council. She is the author of a TEDx talk on the U.S. foreign language deficit, three books, numerous articles, presentations, and a blog, *Language Matters*.

Kaite Yang, is an Assistant Professor of Psychology at Stockton University. She teaches Adolescent Psychology, Experimental Psychology, and Industrial and Organizational Psychology. Her research interests include examining the relationships between social hypersensitivity, gender, and interpretation of ambiguous information, correlates of perceptions of independence in “emerging adulthood,” and the effects of thought speed on mood, cognition, and creativity. She earned a Ph.D. in Social Psychology from Princeton University.



CARLA | Center for Advanced
Research on Language
Acquisition

UNIVERSITY OF MINNESOTA

This CARLA working paper is available from the CARLA Website.

www.carla.umn.edu/resources/working-papers/