

Global Learning for All: The Fourth in a Series of Working Papers on
Internationalizing Higher Education in the United States

**At Home
in the World:**
**Bridging the Gap Between
Internationalization and
Multicultural Education**

by Christa L. Olson,
Rhodri Evans,
and Robert F. Shoenberg

Funded by the Ford Foundation

ACE AMERICAN COUNCIL ON EDUCATION
The Unifying Voice for Higher Education

Global Learning for All: The Fourth in a Series of Working Papers on
Internationalizing Higher Education in the United States

At Home *in the* World:

Bridging the Gap Between Internationalization and Multicultural Education

by Christa L. Olson,
Rhodri Evans,
and Robert F. Shoenberg

Funded by the Ford Foundation

ACE AMERICAN COUNCIL ON EDUCATION
The Unifying Voice for Higher Education

© June 2007



American Council on Education

ACE and the American Council on Education are registered marks of the American Council on Education.

American Council on Education
One Dupont Circle NW
Washington, DC 20036

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

Additional copies of this publication are available for purchase at www.acenet.edu/bookstore for \$20.00 per copy, plus shipping and handling. Copies also may be purchased by contacting:

ACE Fulfillment Service
Department 191
Washington, DC 20055-0191
Phone: (301) 632-6757
Fax: (301) 843-0159
www.acenet.edu

When ordering, please specify Item #311578.

Table of Contents

- Foreword iii
- Executive Summary v
- Introduction vii
 - Our Choice of Language viii
 - Our Point of View x
- Part One: Why Engage in This Work?** 1
 - To Better Understand the Changing World Order 1
 - To Equip a More Diverse Group of Students with International Skills
and Knowledge 3
 - To Improve Instruction and Advance Student Learning 5
 - To Address Difficult Social Issues in the Institutional Context 5
- Part Two: Common Ground** 7
 - Shared Values, Shared Challenges 7
 - Shared Nature of the Work 8
 - Shared Learning Outcomes 9
- Part Three: Degrees of Separation** 17
 - Diverging Histories 17
 - Diverging Structures—Academic Units/Student Services 19
 - Diverging Objectives or Motivations of Faculty and Students 20
 - Potential Flashpoints 21

Part Four: Bridging the Gap	27
Beginning a Conversation	27
Engaging in Difficult Conversations	30
Sustaining the Conversation	31
Curricular Frameworks.	32
Part Five: Conclusion—What’s Next? Continuing the Dialogue	33
Appendices	
Appendix A: Roundtable Attendees	35
Appendix B: Roundtable Agenda	37
References	41

Foreword

In 2003, with financial support from the Ford Foundation, ACE launched a national project to promote global learning at eight institutions that serve high numbers of minority, adult, and part-time students.¹ During the course of the Global Learning for All project, it became apparent that campuses are host to multiple perspectives on what the terms *internationalization* and *multicultural education* mean. At some institutions, differences in philosophy among faculty and staff about how internationalization and multicultural education should be defined and advanced resulted in tensions that stymied efforts to promote either initiative. While some saw the possibilities for synergy and mutual reinforcement of internationalization and multicultural education, others perceived that these two important educational concerns differed on a conceptual level and, on a practical level, that they competed for attention and resources. The complex relationship between internationalization and multicultural education, and how institutions attempt to institutionalize both these concepts, have implications across all institutions.

As part of a follow-up grant to evaluate the impact of the Global Learning for All project at the participating institutions, the Ford Foundation provided funding for ACE to explore further the common ground between internationalization and multicultural education. To accomplish this goal, ACE convened a two-day roundtable in July 2006 that brought together leading theorists and campus practitioners of internationalization and multicultural education (that is, faculty, chief diversity officers, and chief international educators who are responsible for advancing multicultural education and internationalization), as well as presidents and chief academic officers.² (For a complete list of the ACE roundtable participants, see Appendix A.)

The agenda for the roundtable was shaped in part by an anonymous electronic survey disseminated prior to the meeting through various ACE networks. The survey sought input from campus practitioners of internationalization and multicultural education on areas of potential synergy, examples of successful cooperation, and perceived tensions and potential barriers to greater collaboration between internationalization and multicultural education.

1 California State University, Stanislaus; Cleveland State University (OH); College of Notre Dame of Maryland; Kennesaw State University (GA); Montgomery College (MD); Portland State University (OR); San Diego Community College District (CA); and St. Louis Community College at Forest Park (MO).

2 The views expressed in this essay do not necessarily reflect those of the roundtable participants.

The purpose of the meeting was to explore the conceptual frameworks underlying internationalization and multicultural education and the relationship between these two frameworks. The roundtable sought to identify the convergent and divergent goals of internationalization and multicultural education, issues that institutional leaders should consider

when exploring the overlap of these two concepts, and possible strategies for success. (For the full agenda of the ACE roundtable, see Appendix B.)

This essay builds on the roundtable meeting and draws upon ACE's prior research and project experiences, particularly in the area of institutional transformational change.

Executive Summary

This publication, the fourth in the Global Learning for All series, is intended for institutional leaders, chief international education administrators, and chief diversity officers, as well as faculty and staff across the institution who are engaged in educating about difference. It seeks to help institutions launch conversations about the overlap between internationalization and multicultural education. After presenting diverse rationales for engaging in this important work, this essay outlines the common ground these areas share, the ways in which these areas diverge, and potential strategies for advancing conversations that bridge the gap.

Available research does not provide a consensus on what is meant by these concepts, beyond a general recognition that, in the U.S. context at least, *multicultural education* focuses largely on domestic diversity, while *internationalization* focuses on knowledge of cultures outside the United States, on relationships between nation-states, and on global trends and systems. Furthermore, although there is general acceptance that interna-

tionalization and multicultural education share some common goals and characteristics, such as enhancing cross-cultural communication, there is disagreement over how closely they can and should be integrated and, if so, how.

This essay contends that visible leadership and collaborative strategies that transcend the historical divide between internationalization and multicultural education are needed to ensure that students can live ethical, meaningful, and productive lives in an increasingly diverse and complex world. While recognizing the differing views on this issue, this essay is built on the premise that multicultural education and internationalization can complement and enhance each other. It is not intended as an exhaustive account of internationalization or multicultural education and the theories, conceptual frameworks, and paradigms that each embrace. Nor does this essay seek to provide definitive answers on matters of curriculum design or delivery. Instead, it aims to be suggestive, highlighting possible questions for discussion and areas for further investigation.

Part one of this essay elaborates on why institutional leaders need to engage their institutions in this important work, including the changing world order as well as changing national and student demographics. Part two outlines the common ground that these areas share, including values, interdisciplinarity, pedagogy, and several learning outcomes. These areas also share challenges in how they are defined and because of their marginal status in many higher education institutions and in society at large. Finally, they share a transformational character, which further

underscores the need for strong institutional leadership if a campus is to succeed in achieving institutional change and student learning. Part three discusses how the diverging histories, structures, motivations, and limited knowledge of each area help explain why so many thoughtful people in U.S. institutions are not already engaged in a dialogue across these areas. Potential flashpoints that may develop during initial conversations are described at the end of this section. Finally, part four suggests ways to advance a conversation to bridge the gap between these areas.

Introduction

Virtually everyone talking about the outcomes of education insists on the centrality of learning to live and work in a diverse American and world society. Whether the discussion focuses on essential job skills, the capacities of citizenship, or the moral imperatives of the 21st century, all agree on the importance of understanding differences and, indeed, the difference that differences can make. In a world in which newspapers report every day on clashes arising from conflicts of culturally based perceptions, the need for empathic understanding of others' worldviews and life experiences is essential. Feeling comfortable and being capable of interacting with people who are culturally different is basic to being at home in the world, whether that world is defined by the workplace, the community, or the entire globe.

Contemporary manifestations of this conviction in the higher education community, while sincerely conceived, are often unclearly rationalized. Higher education institutions and the public generally tend to think of issues of race, culture, and gender as they manifest themselves in American society differently from the way they see those same issues as they arise elsewhere. We do not see the ethnic strife in, say, the Sudan as having much in common with racial and cultural struggles within our own country. To be sure, the

ways in which those conflicts play out are quite different, but the underlying issues of human rights, social justice, prejudice, privilege, and power are at play in both situations.

Higher education structures and curricula reveal this same bifurcation of thinking about matters that share many points of commonality. In recent years, the vast majority of colleges and universities have introduced curricular programs and general education requirements that focus on the study of ethnic and cultural contrasts either within the United States or among groups around the globe. These studies are overseen by different groups of instructors, satisfied by different sets of courses, supplemented by different co-curricular functions, supported by different administrative structures, and generally treated as though neither their goals nor their underlying themes have anything in common. Though this divergence is readily explained by the different origins of these areas of study and the disparate motivations of both students and instructors in pursuing such study, their continuing separation from each other is a mistake. For the sake of better instruction and for the institutions' own strategies and initiatives, the domestic and the global need to be in conversation with each other.

Our Choice of Language

While it may seem grammatically more logical to use the terms *international education* and *multicultural education* or *internationalization* and *multiculturalism* together, we have chosen not to do so in this essay. Our choice of language—*multicultural education* and *internationalization*—while not parallel in formation, reflects a parallel intentionality.

ACE is deliberate in using the term *internationalization* rather than *globalization*, *global education*, or *international education* in our practice-oriented publications for institutions.

Globalization—while descriptive of the contemporary flow of ideas, goods, and world issues—has become a loaded term; for many, globalization is associated with the hegemony of the capitalist system and the domination of rich nations over poor.³ *Global education*, quite prevalent in K–12 teacher education writings, is often used interchangeably with international education or offered as a way of moving beyond both multicultural and international education.⁴ While an appealing alternative and one that has been thoughtfully advanced by several scholars,⁵ global education is associated primarily with K–12 education.⁶

International education, historically the term preferred by higher education practitioners, is all too often defined by only one of many dimensions of international educational practice. That is, when some people say *international education*, they are referring exclusively to education abroad, the recruitment of international students, the delivery of area studies programs, or the delivery of modern language instruction. This nomenclature is associated with a fragmented, and all too often marginalized, activity-driven approach. In contrast, internationalization emphasizes a process approach, that is, how institutions can more effectively produce global learning through an ongoing, systemic, and intentional process. In our work, ACE thus features Knight's definition of *internationalization*, as "the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of post-secondary education."⁷

A debate about nomenclature is also present between *multiculturalism* and *multicultural education*. For these paired terms, however, multiculturalism has been critiqued as being the more loaded term. Some use it simply to refer to the advancement of diversity and pluralism within

3 "Some theorists equate globalization with the homogenizing export of Western, or even American, economic and political institutions, science and technology, and the norms, practices, and values that come with them." See Cornwell, G. H. & Stoddard, E. W. (1999). *Globalizing knowledge: Connecting international and intercultural studies*. Washington, DC: Association of American Colleges and Universities, p. 10.

4 See Merryfield, M. M. (1996). *Making connections between multicultural and global education*. Washington, DC: American Association of Colleges for Teacher Education.

5 See Cortés, C. E. (1998). Global education and multicultural education: Toward a 21st century intersection. In L. Swartz, L. Warner, & D. L. Grossman (eds.), *Intersections: A professional development project in multicultural education and global education, Asian and American studies*. Boston: The Children's Museum, pp. 114–133.

6 Within higher education, global education more commonly finds expression as global studies programs; such programs are frequently developed in addition to, and occasionally in conjunction with or in place of, area studies programs. Some specialists charge that global studies programs are not sufficiently attentive to deep cultural knowledge and regional histories, while others contend that global studies programs are essential for developing the systemic knowledge needed to address global issues. For more on this debate, see diverse articles in O'Meara, P., Mehlinger, H. D., & Ma Newman, R. (eds.) (2001). *Changing perspectives on international education*. Bloomington, IN: Indiana University Press. See also articles in Lambert, R. D. (1994). *Educational exchange and global competence*. New York: Council on International Educational Exchange.

7 Knight, J. (2003, fall). Updating the definition of internationalisation. In *International higher education* 33, p. 2.

society, or within U.S. higher education institutions. Others note, however, that over time, *multiculturalism* has been associated with sometimes contentious or ideological theoretical constructions. *Multiculturalism*, for some, has come to be associated with cultural homogeneity and the assimilation of minority cultures into a dominant culture, rather than the acceptance of cultural difference and real equality in the exchange between cultures.⁸

In contrast, *multicultural education* has been advanced by many scholars as a comprehensive and constructive nomenclature. Banks, editor of the definitive volume, *Handbook of Research on Multicultural*

Education, provides a comprehensive history of multicultural education and a definition that highlights the multidimensional, process-oriented, transformational nature of the effort.⁹ Although his definition is primarily rooted in the context of K–12 teacher education, its broader application to higher education is clear. (See *Banks' Dimensions of Multicultural Education*.) In this essay, we feature Banks' definition of multicultural education as the most appropriate parallel to internationalization. As defined by Banks and Knight and applied by higher education practitioners, multicultural education and internationalization both point to a process of institutional transformation.

Banks' Dimensions of Multicultural Education

Banks employs the following dimensions to conceptualize multicultural education:

- Content Integration, which “deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline.”
- Knowledge Construction Process, which “relates to the extent to which teachers help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it.”
- An Equity Pedagogy, “which exists when teachers modify their teaching in ways that facilitate the academic achievement of students from diverse racial, cultural, and social-class groups. This includes using a variety of teaching styles that are consistent with the wide range of learning styles within various cultural and ethnic groups.”
- Prejudice Reduction, which “focuses on the characteristics of students' racial attitudes and how they can be modified through teaching methods and materials.”
- An Empowering School Culture and Social Structure. “Grouping and labeling practices, sports participation, disproportionality in achievement, and the interaction of the staff and students across ethnic and racial lines are among the components of the school culture that must be examined to create a school culture that empowers students from diverse racial, ethnic, and cultural groups.”

Source: Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks & C. A. McGee Banks (eds.), *Handbook of research on multicultural education* (2nd Edition). San Francisco: Jossey-Bass, p. 5.

8 Jiang, X. (2005). Interculturalisation for New Zealand: Universities in a global context. In *Policy futures in education* 3(2), p. 230.

9 See Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks & C. A. McGee Banks (eds.), *Handbook of research on multicultural education* (2nd Edition). San Francisco: Jossey-Bass, pp. 3–29.

Our Point of View

Through ACE's work with institutions on internationalization, access, and diversity in our Center for International Initiatives and Center for Advancement of Racial and Ethnic Equity, we have developed an appreciation for the fruitful common ground between internationalization and multicultural education. However, we also are cognizant of the important distinctions between internationalization and multicultural education and the sensitivities of colleagues working on these change agendas. As Cortés points out, many educators resist cooperation between internationalization and multicultural education for fear that this cooperation "might lead to the amorphous conflation of the two fields, the dominance of one field over the other, or the undermining of one or both of the fields."¹⁰

The authors recognize these concerns and contend that internationalization and multicultural education are not the same and that one should not be subsumed into the other. Yet, this essay argues that the two areas have much they can substan-

tively contribute to each other. Indeed, neither area is complete without consideration of what the other brings to bear in terms of understanding and living effectively with difference.

Through diverse forums and projects over the past few years, ACE has attempted to engage institutional leaders and practitioners in discussion of the overlap between these areas. We have witnessed some reserve to speaking openly in public and, in some cases, denial that certain issues need to be discussed. Yet, after formal meetings, animated sidebar discussions often ensued. These reactions suggest that leaders perceive a considerable risk to engaging in open discussion. This essay argues that the risks to institutional leaders and to higher education institutions of *not* engaging in this dialogue are greater than those of launching and persisting with this conversation at their institutions. Furthermore, making real and effective connections between these two areas—due to their transformational potential—requires strong leadership, vision, and institutional commitment.

¹⁰ Cortés (1998), p. 116.

Part One:

Why Engage in This Work?

Beyond the generally accepted need for students to more fully understand difference and the difference that differences can make, there are social, economic, academic, and institutional rationales for engaging in this dialogue and working within the overlap between internationalization and multicultural education. (See *Rationale for Working in the Overlap*.)

To Better Understand the Changing World Order

Many 21st century problems no longer know national boundaries, if, indeed, they ever did. To address these problems, students will require knowledge, skills, and attitudes that transcend conventional intellectual paradigms that accentuate one lens (e.g., nation-state or ethnic identity) over another.

The 20th century nation-state, for example, is but one factor among several shaping our rapidly changing world order. Cornwell and Stoddard illustrate the limitations of the nation-state paradigm for understanding our current cultural and social realities:

A fuller and richer recognition of the multiplicity of personal identities has rendered it difficult to frame the study of human culture and societies within

Rationale for Working in the Overlap

One of the tasks undertaken by the ACE roundtable participants was to develop a rationale statement that might help engage faculty and staff in a dialogue about the overlap between internationalization and multicultural education. The following statement was one of the products:

Working at the intersection of internationalization and multicultural education provides creative opportunities for faculty, staff, and administrators to:

- Help students understand multiculturalism and social justice in a global context.
- Develop intercultural skills.
- Broaden attitudes to appreciate the complexity of the world.
- Examine values, attitudes, and responsibilities for local/global citizenship.
- Disrupt silence and make visible hidden issues not explicit in networks of relationships.
- See how power and privilege are shifting in the local/global context.
- Experience conflicts and develop skills to work together.
- Prepare students to cooperate and compete in a multicultural and global workplace.

a simple paradigm of clearly bounded nation-states... [Thus] it becomes difficult to separate the United States, or any other state, from complex embeddedness in historical and contemporary movement of people, capital, ideas, cultural forms, and even elements of the natural environment.¹¹

11 Cornwell & Stoddard, p. 9.

Globalization, technology, global warming, and migration patterns are other factors that need to be considered in order for someone to have a full understanding of contemporary issues. For example, those who teach courses in environmental science and ecology have long recognized in their teaching that the problems they study know no manmade boundaries. Acid rain is created everywhere and falls everywhere. So it is with racial prejudices. A discussion of global warming, in addition, is incomplete without citing the effect of U.S. policies and actions upon others outside the United States, as well as the consequences for different groups of people within the United States. Local or domestic matters, which may appear to be distinct from these larger global matters, are intimately interwoven with them.

Just as the geopolitical boundaries between the international and the domestic are increasingly arbitrary and artificial, so too are identity boundaries becoming increasingly blurry. For example, where do immigrant students of color, many of whom retain ties with their home countries and whose identities cross national boundaries, fit within the nation-state framework? Do they fall under the label of international or domestic diversity? Similarly, as Bennett and Bennett highlight, “Within the context of the U.S. campus, foreign students of color suddenly find themselves viewed as ‘minority students’ or ‘students of color,’ and they are thrust into diversity issues they probably did not anticipate and cannot readily understand.”¹² Such

students may resist or resent efforts to categorize them with others of the same racial or ethnic background with whom they do not readily identify. Educators who do not consider the changing realities for these students may inadvertently offend them or disrupt their learning and socialization processes.

The insistence on separating the lenses that internationalization and multicultural education offer can result in restrictive and sometimes counterproductive analysis, which in turn can spill over and result in counterproductive teaching and student programming. The United States is not exceptional in being multicultural, for example, and issues pertaining to power, privilege, and discrimination are global phenomena. Accordingly, scholars such as Cortés and Cornwell and Stoddard advocate for a “comparative” approach to internationalization and multicultural education. In the former’s words:

*Multicultural education becomes enriched when it consciously incorporates global perspectives into the examination of American multiculturalism, as well as comparing multiculturalism in the United States with multiculturalism in other societies. Similarly, global education reveals more when it consciously includes the consideration of racial, ethnic, religious, linguistic, and other kinds of diversity as critical elements of the global experience.*¹³

12 Bennett, J. M. & Bennett, M. J. (1994). Multiculturalism and international education: Domestic and international differences. In G. Althen (ed.), *Learning across cultures*. Washington, DC: National Association of International Educators, p. 152.

13 Cortés (1998), p. 116.

To fully grasp the current global realities and appropriately prepare future generations, educators will need to use the multiple lenses at their disposal—those that dissect global trends to understand their regional or local implications, as well as those that magnify local practices to see their regional or global implications. Combining the different lenses of internationalization and multicultural education can provide stronger analytical frameworks and experiential learning opportunities for students to understand complex phenomena. Such work applied to teaching and student programming offers students—future policy makers—a better analytical framework from which to propose appropriate solutions to pressing global and local issues.

To Equip a More Diverse Group of Students with International Skills and Knowledge

As the demand from government, business, and education sectors for personnel who have international skills and expertise increases, it will be critical to ensure that more of our students are equipped to engage in international work.¹⁴ In particular, if the United States wishes to remain a highly educated, information-based society,

it has to place a high priority on ensuring that people of racial and ethnic diversity attend college, are successful in obtaining higher education, and are prepared to enter the global arena.

While the demographic trends for minority enrollments in higher education institutions are encouraging (see *Minority Enrollment in Higher Education* on page 4), society will need to draw increasingly upon these students of color in order to meet the growing demand for a globally competent workforce in a wider arena of cultures and languages. Chichester and Akomolafe have highlighted how a historical underrepresentation of people of color in international education correlates closely with their current underrepresentation in the nation's foreign policy circles.¹⁵ Society cannot afford, the authors further advance, this deprivation of varied perspectives.

However, it is not sufficient to offer programs and assume that people of color and other underrepresented populations will take advantage of them. Rather, educators need to be proactive in attracting students of diverse backgrounds and helping them succeed in internationally oriented fields. But, the question is how? The dimensions of multicultural education, as defined by Banks, were developed

14 In terms of demand, daily reports highlight the current necessity for government personnel who are appropriately equipped to meet our federal workforce, national security, and economic competitiveness needs. On January 25, 2007, for example, the Subcommittee on Oversight of Government Management, the Federal Workforce, and the District of Columbia of the U.S. Senate Committee on Homeland Security and Governmental Affairs held a hearing titled, "Lost in translation: A review of the federal government's efforts to develop a foreign language strategy." It was noted that both the security and economic vitality of the United States are now tied in large part to improvement of our foreign language education. Fewer than 10 percent of Americans are able to speak both their native language and another language fluently, compared with more than 52 percent of Europeans. (For testimonies, see <http://hsgac.senate.gov/index.cfm?Fuseaction=Hearings.Detail&HearingID=416>.)

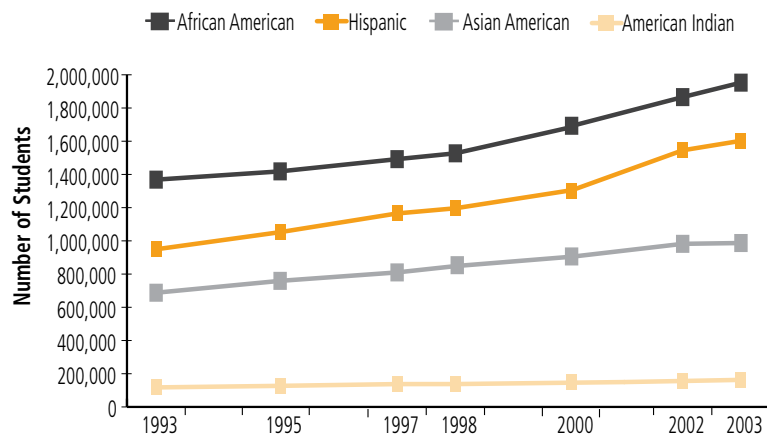
15 Chichester, M. & Akomolafe, O. (2003). *Minorities and underrepresented groups in international affairs and the foreign policy establishment*. Paper presented at the Conference on Global Challenges and U.S. Higher Education: National Needs and Policy Implications, held at Duke University, Durham, NC, January 23–25, 2003. (For the full presentation see www.jhfc.duke.edu/ducis/globalchallenges/.) For another perspective on this issue, see Hope, R. O. & Scott, S. T. (1998). Strengthening the capacity of underrepresented minorities to pursue international service careers. In J. N. Hawkins, C. M. Haro, M. A. Kazanjian, G. W. Merckx, & D. Wiley (eds.), *International education in the new global era: Proceedings of a national policy conference on the Higher Education Act, Title VI, and Fulbright-Hays Programs*. Los Angeles: International Studies and Overseas Programs, University of California, Los Angeles, pp. 197–205.

Minority Enrollment in Higher Education

Today's higher education system includes a wide variety of learners with diverse needs and perspectives. In particular, there has been notable growth in enrollments among students of color over the past decade.

Source: Cook, B. J. & Córdoba, D. I. (2006). *Minorities in higher education: Twenty-second annual status report*. Washington, DC: American Council on Education, p. 7.

Minority Enrollment in Higher Education,
by Race/Ethnicity: Selected Years, 1993 to 2003



Note: Data may not match previous reports because, in previous reports, *Race/Ethnicity Unknown* persons were imputed across standard racial/ethnic groups.

Source: U.S. Department of Education, National Center for Education Statistics. Integrated Postsecondary Education Data System (IPEDS), Fall Enrollment Survey, 1993–2003 (analysis by author).

with these goals in mind. (See Banks' *Dimensions of Multicultural Education*, page ix.) They feature the inclusion of examples, intellectual constructs, learning styles, and attitudes that can enhance students' engagement and success in higher education. If the lessons learned through several decades of multicultural education (through intergroup, ethnic, women's, and diaspora studies) could be intentionally applied to international fields of study, it follows that more students from underrepresented populations would be drawn to and succeed in these fields. In turn, these students would graduate with the knowledge, skills, and attitudes that would enable them to enter in higher numbers and more effectively engage in international work.

Even for those students who may not aspire to an international career, being able to interact with people who are from a different culture has become a basic requirement for success. Society has evolved in such a way that individuals are likely to come across people who are different from them in every aspect of their lives—in the workplace, communities, neighborhoods, and even their families. This being the case, all students—regardless of their anticipated career objectives—will need to acquire the knowledge, skills, and attitudes to be at home with these differences.

To Improve Instruction and Advance Student Learning

Addressing the commonalities between multicultural education and internationalization strengthens instruction and student learning by enabling students to undertake more complex thinking and analysis.

Cortés cites nine themes that the two areas share: individuals and groups, similarities and differences, movement of people, transnational linkages, multiple perspectives, perceptions and images, generalizations and stereotypes, relationships and communications, and comparative multicultural systems.¹⁶ Teaching with these themes in mind requires that instructors adopt as important course goals some broader purposes than acquiring the immediate facts or even the social/political/cultural implications of the subject matter being discussed. Such teaching requires a higher level of abstraction from the material than is usually the case in undergraduate courses and leads students to more complex analysis. It helps students progress beyond the particular subject matter of the course to understand how these ideas may be applied to other subjects and contexts.

In the usual U.S. history course, for example, events are viewed as they appear from the American vantage point and seldom in the context of world events. But to see the African-American experience in the context of the African diaspora (and diasporas in general) can lead students to understand the way in which movements of people affect world events. Similarly, multicultural courses tend to look only at issues of race, gender, and so forth, as they are manifested within the United

States. Those who teach in the international area can remind teachers of the Chinese-American experience of comparable situations for ethnic Chinese in other parts of the world.

Conversely, scholars in the multicultural area can bring to the internationalists a vivid awareness of some of the issues that drive their interests: social justice, equity, and a non-elitist point of view. Internationalists tend to treat cultures and politics as monolithic, whereas multiculturalists introduce a sense of the varieties of experience relevant to a given entity. In other words, the two kinds of studies complete each other conceptually and methodologically and contribute to improved instruction and student learning.

To Address Difficult Social Issues in the Institutional Context

In the process of reaching for those deeper themes that unite multicultural education and internationalization, colleges and universities can address many of the social problems that may vex the institutions themselves. Questions of equity, social justice, and human rights press with increasing intensity on all phases of college and university life. From issues of differential access and achievement in college to decisions about university investments or the purchase of goods for the college store, institutional actions are bound up in the need to understand ethnic and cultural group relationships in both this country and other parts of the world. Ethnic, cultural, and gender sensitivities, and their domestic and international manifestations, raise questions that go to such basic academic values as free

16 Cortés (1998), pp. 124–131. See also Cornwell, G. H. & Stoddard E. W. (1999). *Globalizing knowledge: Connecting international and intercultural studies*. As the title suggests, Cornwell and Stoddard approach the matter of cross-fertilization from the international perspective.

speech, freedom of association, and free movement of scholars and students. It is not only students who must absorb the lessons of difference, but also the entire institution.

Achieving commonality of purpose between those engaged in multicultural education and internationalization may seem to require a significant effort to achieve a limited goal. However, these two areas of the curriculum and of student life have significance far beyond the immediate institutional context. A more

complete understanding of the social, cultural, and political diversity of the world in which today's students will inevitably play a role is critical to their success. What students learn through the ideas and social interactions that are examined through internationalization and multicultural education will have a profound effect on their development as individuals and citizens. If college graduates cannot be at home in the world, that world will not be a hospitable home.

Part Two:

Common Ground

Internationalization and multicultural education share a number of features. Both are relatively new preoccupations of the academy and their evolution reflects political and social developments. Both share the overarching value of promoting understanding and the capacity to interact with people who are culturally different, but both are often on the margins of the academy. Both are interdisciplinary in approach, drawing on the concepts, paradigms, and theories of diverse academic fields (particularly with regard to intercultural understanding and communication), and both use group and experiential learning techniques as pedagogical tools. Finally, both internationalization and multicultural education aspire to help students achieve complex, high-order learning outcomes—many of which they share. This section describes the areas of convergence between internationalization and multicultural education.

Shared Values, Shared Challenges

Above all, internationalization and multicultural education seek to promote similar values, notably the appreciation of difference. As Cortés comments:

Both fields seek to help students comprehend the significance of human diversity, while at the same

time addressing underlying commonalities, be they global or national. Both seek to increase awareness of how various phenomena (forces, trends, or institutions)—defined globally or nationally—have differentially affected diverse groupings of people. Both seek to improve interpersonal and intergroup understanding and communications, while reducing bigotry and stereotyping.¹⁷

In addition, many international and multicultural educators possess a strong desire to transform institutional structures and society as a whole.

Internationalization and multicultural education also face many of the same challenges. Neither area enjoys a consensus on the meanings of its many labels, nor on how to achieve its goals and objectives. All too frequently, internationalization and multicultural education are narrowly defined and not well understood by the broader academic community. The former is seen by many to comprise international students and study abroad, and the latter is typically viewed solely through the prism of race and ethnicity.

Often, the two exist on the margins of academic life, viewed by many faculty and students as not being integral to the

17 Cortés (1998), p. 117.

student learning experience, but rather as an add-on to the curriculum, something that can be covered in a separate, often lower-division course. Similarly, in organizational terms, internationalization and multicultural education are rarely seen as core concerns running through all academic and administrative units, but are often viewed instead as the responsibility of one or two specific offices on campus (for example, the chief diversity or international officer).

Shared Nature of the Work

While they have different histories, both multicultural education and internationalization have evolved as interdisciplinary or multidisciplinary areas. Scholars in both areas apply disciplinary constructs from one field to another, draw upon diverse fields to formulate theoretical constructs, or strive to make more transparent the role that culture, language, power, and so forth play within existing disciplines.

In addition to crossing disciplinary borders, both multicultural education and internationalization require their proponents to traverse functional or administrative boundaries to interact with people in other units across the institution. Practitioners work with administrators in academic affairs (for curricular and faculty affairs issues), student affairs (for admission, counseling, and co-curricular issues), advancement and business affairs (for fund-raising and financial issues).

Both internationalization and multicultural education, when pursued to their full transformational potential, involve every aspect of institutional life.

Educators in both multicultural education and internationalization are attuned to the developmental and transformative processes that can take place—both at the level of the individual and the organization as a whole—as an institution, its faculty, and its students learn about culture, language, power, and privilege. Educators seek to describe, define, and project these individual and institutional processes in order to better advance cultural knowledge, expose reactions to difference, and forge intercultural skills. Two examples of development models that focus upon the individual include the Developmental Model of Intercultural Sensitivity offered by Milton Bennett, and Stages in the Multicultural Process offered by Jaime S. Wurzel.¹⁸ Both Bennett and Wurzel point to intercultural communication as a tool for negotiating the global/domestic intercultural divide.

Both internationalization and multicultural education feature experiential learning as a critical pedagogy, largely due to the importance they place on student development. This experiential learning may be a component of a course (in-class group work or training exercises) or attached to a course as an out-of-class project. Experiential learning is also frequently offered through the co-curriculum or off-

18 See Bennett, M. J. (1993). Towards ethnorelativism: A development model of intercultural sensitivity. In R. Michael Paige (ed.), *Education for the intercultural experience*. Yarmouth, ME: Intercultural Press, Inc., pp. 21–71. See also Wurzel, J. S. (ed.) (1988). *Toward multiculturalism: A reader in multicultural education*. Yarmouth, ME: Intercultural Press, Inc. .

campus experiences that include immersion in other countries (e.g., study abroad, service learning, and internships) or in a distinct community just down the street. The local experiential learning opportunities may involve students working with community agencies and organizations; these experiences typically provide practice in conducting the difficult dialogues that may arise from social and political frictions between races, ethnic groups, and genders.

Shared Learning Outcomes

In an era in which demonstrating student learning is of paramount concern, the question of what outcomes internationalization and multicultural education share offers potential for exploring the common ground between the two. As Suskie explains, learning outcomes “are the knowledge, skills, attitudes, and habit of mind that students take with them from a learning experience.”¹⁹ Thus, global learning outcomes are the desired attitudes and behaviors students should learn and the things they should do as effective citizens and workers in a global environment. (See **Definition of Global Learning**.)

Definition of Global Learning

As ACE’s work with institutions has broadened from a focus on what institutions do to what students learn, we felt it important to emphasize learning in our language. We use the term *global learning* as shorthand for three related kinds of learning: global (denoting the systems and phenomena that transcend national borders), international (focusing on the nations and their relationships), and intercultural (focusing on knowledge and skills to understand and navigate cultural differences). Thus, we define global learning as the knowledge, skills, and attitudes that students acquire through a variety of experiences that enable them to understand world cultures and events; analyze global systems; appreciate cultural differences; and apply this knowledge and appreciation to their lives as citizens and workers.

Source: Olson, C. L., Green, M. F., & Hill, B. A. (2006). *A handbook for advancing comprehensive internationalization: What institutions can do and what students should learn*. Washington, DC: American Council on Education, p. v.

As noted above, neither internationalization nor multicultural education scholars and practitioners have reached consensus on desired student learning outcomes. Each educator will likely define these outcomes in his or her own terms and emphasize certain ones over others. In addition, lists borrowed from outside sources, while useful for discussion, are not readily accepted; each institution will need to identify and apply those outcomes that make the most sense for its own mission and student population.

19 Suskie, L. (2004). *Assessing student learning: A common sense guide*. Bolton, MA: Anker Publishing Company, p. 75.

Recent ACE projects focused on global learning outcomes have demonstrated that there are different ways to organize them. However, some recurring categories and themes exist, which can help institutions compare outcomes and offer them a point of departure for dialogue. The

list of nine outcomes developed through the ACE/FIPSE project *Lessons Learned in Assessing International Learning*, for example, are organized by the framing categories knowledge, attitudes, and skills. (See ***Lessons Learned in Assessing International Learning***.)

Lessons Learned in Assessing International Learning

These international learning outcomes were developed for the *Lessons Learned in Assessing International Learning* project, a multi-institutional ACE project, sponsored by FIPSE.

A globally competent student graduating from our institution:

Knowledge

- Understands his/her culture within a global and comparative context (that is, the student recognizes that his/her culture is one of many diverse cultures and that alternate perceptions and behaviors may be based in cultural differences).
- Demonstrates knowledge of global issues, processes, trends, and systems (that is, economic and political interdependency among nations, environmental-cultural interaction, global governance bodies, and nongovernmental organizations).
- Demonstrates knowledge of other cultures (including beliefs, values, perspectives, practices, and products).

Skills

- Uses knowledge, diverse cultural frames of reference, and alternate perspectives to think critically and solve problems.
- Communicates and connects with people in other language communities in a range of settings for a variety of purposes, developing skills in each of the four modalities: speaking (productive), listening (receptive), reading (receptive), and writing (productive).
- Uses foreign language skills and/or knowledge of other cultures to extend his/her access to information, experiences, and understanding.

Attitudes

- Appreciates the language, art, religion, philosophy, and material culture of different cultures.
- Accepts cultural differences and tolerates cultural ambiguity.
- Demonstrates an ongoing willingness to seek out international or intercultural opportunities.

Source: Olson, C. L., Green, M. F., & Hill, B. A. (2005). *Building a strategic framework for comprehensive internationalization*. Washington, DC: American Council on Education, p. 11.

The Global Learning for All project offers another example of how institutions may develop distinct outcomes, which, upon closer review, reveal similar overarching themes. In the case of the Global Learning for All project, the themes that

emerged were global knowledge, intercultural sensitivity, and intercultural communication skills. (See ***A Summary of Learning Outcomes from the Global Learning for All Project***.²⁰)

A Summary of Learning Outcomes from the Global Learning for All Project

Global Knowledge

- Knowledge of the world through diverse disciplinary lenses (i.e., history, literature, economics, religion, and geography).
- Knowledge of the interconnectedness of world systems, issues (i.e., sustainability, social justice), and global forces.
- Knowledge of culture and how culture affects personal, national, and international relations.

Perspective Consciousness and Intercultural Sensitivity

- Recognition that one's view of the world is not universally shared and that others may have profoundly different perspectives.
- Ability to perceive any given event from more than one cultural viewpoint.

Global Intercultural Communications Skills

- Appreciation of and/or competence in a second language.
- Ability to interact successfully with people of other cultures.
- Ability to gather information from multiple sources, using multiple mechanisms, including technology.

Multicultural educators also have identified shared principles for advancing student learning. One such effort is reflected in the publication *Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*.²¹ While this effort was focused upon citizenship education, the principles that emerged can be compared to the global and international learning outcomes developed through the ACE projects. Interesting overlaps in outcomes begin to emerge and

offer fertile ground for conversation—for example, the concepts of interdependence and interconnections are noticeably present in all three sidebar lists. (See Lessons Learned in Assessing International Learning, A Summary of Learning Outcomes from the Global Learning for All Project, and ***Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*** on the next page.)

20 For a fuller list of learning outcomes generated by the Global Learning for All participants and other institutions, see appendices G, H, and I in Olson, C. L., Green, M. F., & Hill, B. A. (2006). *A handbook for advancing comprehensive internationalization: What institutions can do and what students should learn*. Washington, DC: American Council on Education, pp. 96–104.

21 Banks, J. A. et al. (2005). *Democracy and diversity: Principles and concepts for educating citizens in a global age*. Seattle, WA: Center for Multicultural Education, University of Washington, Seattle.

Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age

This publication documents the work of a consensus panel whose goal was “to develop a set of principles, concepts, and guidelines that school practitioners can use to build or renew citizenship education programs that balance diversity and unity and prepare students to become effective citizens in a global context.” The panel developed the following principles and concepts:

Principles

- Students should learn about the complex relationships between unity and diversity in their local communities, the nation, and the world.
- Students should learn about the ways in which people in their community, nation, and region are increasingly interdependent with other people around the world and are connected to the economic, political, cultural, environmental, and technological changes taking place across the planet.
- The teaching of human rights should underpin citizenship education courses and programs in multicultural nation-states.
- Students should be taught knowledge about democracy and democratic institutions and provided opportunities to practice democracy.

Concepts

Democracy; diversity; globalization; sustainable development; empire, imperialism, power; prejudice, discrimination, racism; migration; identity/diversity; multiple perspectives; patriotism and cosmopolitanism.

Source: Banks, J. A. et al. (2005). *Democracy and diversity: Principles and concepts for educating citizens in a global age*. Seattle, WA: Center for Multicultural Education, University of Washington, Seattle, p. 5.

To build on the similarities of categories and themes that emerged from ACE’s projects and review of the literature, ACE asked participants in the July 2006 roundtable to generate a list of outcomes that these two areas share. The authors organized this list under the headings of knowledge, attitudes, and skills. (See ***Common Learning Outcomes***.)

Knowledge

Many of the knowledge outcomes generated by the ACE roundtable participants focus on how students can see systems, make meanings, and understand connections between cultures and identity concepts. Some of these outcomes may already be present in general education and interdisciplinary curriculum and

Common Learning Outcomes

Participants at the July 2006 ACE roundtable proposed that internationalization and multicultural education shared the following learning outcomes, and that students should be able to:

Knowledge/Content Oriented

- Understand the interconnectedness and interdependence of global systems.
- Understand the historical, cultural, economic, and political forces that shape society and explain their own situation in this context.
- Develop a nuanced/complex understanding of culture as a concept and the deep/complex/dynamic nature of culture.
- Understand various/different cultures and how culture is created.
- Understand the relationship of power and language, and how language interacts with culture.
- Understand the connections between power, knowledge, privilege, gender, and class (locally and globally).
- Understand conflict and power relationships.
- Understand how language frames thinking and perspective; “the language you speak creates the box in which you think.”
- Recognize how stereotypes develop and where they come from.

Attitudinal/Mode of Being

- Develop a sense of perspective and social responsibility.
- Overcome provincial/parochial thinking.
- Reduce their own prejudice.
- Appreciate difference; value and acknowledge other cultures as legitimate.
- Improve cultural self-awareness and understanding of one’s self in the global context (one’s own place and connections).
- Demonstrate greater appreciation of or an interest in learning about different cultures.
- Develop empathy and perspective consciousness.
- Demonstrate open-mindedness and an understanding of complexity.

Skills

- Think, work, and move across boundaries—in diverse environments with a range of people.
- Develop and use skills in conflict resolution.
- Develop and use intercultural communication skills.
- Demonstrate language proficiency.
- Take informed responsibility for actions in a globally connected world.
- Link theory and practice through their own experience both as citizens and in professions.
- Internalize and apply cultural understandings and knowledge.
- Seek out multiple perspectives—inside perspectives as well as outside ones.

programming; or they may lend themselves to infusion into such programs. Depending upon the curriculum and programming in place, institutions may need to create new interdisciplinary programs or undertake significant revisions of their existing disciplinary curricula. They also may require new intellectual paradigms as a basis for the curricular work they undertake. (See **Supportive Intellectual Paradigms.**)

Attitudes

This second cluster features students' self-concepts and their predisposition toward people and cultures different from themselves. The intent, generally speaking, is to expand their sensibilities, or intercultural sensitivity, with the goal of making students more comfortable in their encounters with people who think and live differently. This expanded sensibility is valuable as a workplace tool in both a domestic and international environment; it enhances personal relationships and eases group decision-making processes. These outcomes are likely to already appear in some form in general education curriculum requirements, interdisciplinary programs (area or ethnic studies), and selected disciplines.

Skills

The final cluster emphasizes the concrete application of knowledge and new attitudinal understanding. These outcomes range from the most broadly stated—for example, students should be able to think, work, and operate across boundaries—to more specific skill types—such as use of language, conflict resolution, and intercultural communication skills. Because international and multicultural studies both deal with the encounter of one group by another, they raise questions of how groups with different worldviews can communicate with each other and resolve conflicts. The ability to cross boundaries, both literal and figurative, and the strategies for successful “border crossings” are part of the necessary tools of an educated person.

The shared outcomes developed by ACE roundtable participants are not a definitive list; rather, they are a point of departure for institutional leaders, scholars, and practitioners to engage in a discussion at their institutions. These discussions may reveal that faculty and staff are already addressing many of these outcomes in different ways; however, articulating them helps foster an understanding of the common ground between internationalization and multicultural education.

Generating a list of shared outcomes raises such important questions as: Who has the legitimacy to state these outcomes on behalf of the higher education community? Why these outcomes rather than others? Are they all truly shared? For what academic context are these outcomes intended? Are they intended for all students within these contexts? Is it realistic to think that even a subset of students might achieve them? Can this list be narrowed down to a more manageable one? How can an institution know whether it offers appropriate and sufficient learning opportunities for students to achieve such outcomes? If it does not, does the institution have in its faculty the requisite knowledge, skills, and attitudes to be able to create such learning opportunities?

Supportive Intellectual Paradigms

Transnational Studies, which consider the interconnectivity of peoples around the globe beyond the context of nation-state boundaries, offer one way to make connections between local and global concerns. Cortés notes that every U.S. citizen (with the arguable exception of Native Americans) is a “hyphenated” American, with heritages that stretch beyond today’s national borders, and that immigrants and descendants of immigrants often retain connections (whether familial or cultural) with a root culture.²²

Intercultural Communication emphasizes the subjective side of culture—its assumptions, values, and patterns of thinking and behaving—and can serve as a bridge between internationalization and multicultural education. For Bennett and Bennett, when intercultural communication is applied to domestic diversity, it produces an emphasis on understanding the process of ethnic identification and intergroup relations. When applied to internationalization, by stressing subjective culture-learning, international cross-cultural contact translates into enhanced sensitivity to interethnic relations.²³

22 Cortés, C. E. (2002). *The making and remaking of a multiculturalist*. New York: Teachers College Press, p. 23. For further discussion on transnationalism, see Garreau, J. (1981). *The nine nations of North America*. Boston: Houghton Mifflin. See also Kotkin, J. (1992). *Tribes: How race, religion and identity determine success in the new global economy*. New York: Random House.

23 Bennett & Bennett, pp. 154–159.

Part Three:

Degrees of Separation

Although internationalization and multicultural education share broad values, interdisciplinarity, pedagogical practices, and several learning outcomes, their practitioners tend to march to different drummers. Their histories, their academic and administrative structures, and the motivations of both faculty members and students who participate in their programs are not parallel. These differences help explain the barriers to collaboration and why tensions sometimes arise between those working on internationalization and practitioners of multicultural education.

Diverging Histories *Multicultural Education*

Although it is a relatively new, interdisciplinary area in itself, one can trace the history of multicultural education through the emergence of the black, ethnic, and multiethnic studies movements of the early 20th century, the intergroup education movement in the mid-20th century, and the civil rights movement of the 1960s and '70s. Through its explorations of race, ethnicity, class, gender, and exceptionality, multicultural education draws on

the concepts, theories, and paradigms of ethnic and women's studies, history, and the social and behavioral sciences.

In the opening chapter of the *Handbook on Research on Multicultural Education*, Banks succinctly summarizes four overlapping phases in the evolution of multicultural education since its emergence in the 1960s.²⁴ The first phase, the ethnic studies approach, emphasized ethnic pride, empowerment, and social change. Ethnic studies strove to give historically marginalized groups in society a voice in the curriculum and it significantly influenced multicultural education. Multiethnic education, the second phase, moved beyond a strictly curricular focus and sought to bring about educational equality through systemic and structural reforms. In the third phase, multicultural education came to encompass much more than race and ethnic studies, as other groups (women, gays and lesbians, the disabled) sought to have their voices, experiences, and cultures reflected in higher education. The fourth and current phase involves a comparative approach, examining the connections and interrelationships among race, ethnicity, gender, and class.²⁵

24 Banks, pp. 3–29.

25 Banks, pp. 12–13.

It is clear that multicultural education has followed from and paralleled political and social movements. Requirements that students have some academic experience with the circumstances and cultures of people of color in the United States or with the status and perceptions of women in American society arose as correctives to a curriculum dominated by male and Western society materials and perspectives. Those new requirements represented an attempt to expand the canon of studies and recognize the significance of large groups of people whose voices had long been neglected. However, multicultural education entails more than just curriculum reform. It is both an educational and social reform movement that seeks to establish equity and equality, the elimination of social oppression, and the acceptance and valuing of human diversity.²⁶

International Education/ Internationalization

While multicultural education developed from the need for colleges and universities to address the growing presence and significance of racial, ethnic, and other types of cultural diversity within the United States, internationalization sprang from the need for institutions to address the growing interrelatedness of peoples around the world.²⁷ Although the study of “things international” has long been a part of higher education, internationalization and the international education movement stem

from the post–World War II/Cold War era, with the emergence of fields such as area studies and international relations.

This movement, which primarily focused on Western/European perspectives, was “motivated by apparently contrary desires to promote international peace and understanding on the one hand, and to bolster U.S. strategic interests on the other.”²⁸ Under the impetus of diverse political, economic, social, cultural, and academic rationales, there now exists a rich tapestry of fields and disciplines—including history, geography, foreign language studies, area studies, international relations, and comparative studies—to support internationalization on campus.

In recent years, many courses have increasingly embraced non-Western/European perspectives and cultures. In part, this shift in focus reflects a new urgency about America’s need for globally aware citizens. World political events and the global economy have exposed the national flaw of parochialism. These developments have given new emphasis and impetus to the importance of knowledge about the larger world. Another recent curricular development to emerge, marking a shift away from the traditional focus on in-depth learning about a specific region or country, has been the application of disciplinary-based perspectives to global issues (such as health and the environment).²⁹

26 Lei, J. L. & Grant, C. A. (2001). *Multicultural education in the United States: A case of paradoxical equality*. In C. A. Grant & J. L. Lei (eds.), *Global constructions of multicultural education*. Mahwah, NJ: Lawrence Erlbaum Associates, p. 222.

27 Cortés (1998), p. 115.

28 Cornwell & Stoddard, p. 2.

29 Green, M. F. & Olson, C. (2003). *Internationalizing the campus: A user’s guide*. Washington, DC: American Council on Education, p. 3.

However, as with multicultural education, internationalization involves more than merely engaging in curriculum creation and reform. It also involves developing linkages, partnerships, and collaborative research arrangements with institutions in other countries, fostering connections among faculty, student exchange, the recruitment of international students and scholars, and international development activities. As stated earlier, internationalization is ultimately about integrating international, global, or intercultural content into all aspects of the teaching, research, and services functions of an institution; it is a transformational change initiative.

Diverging Structures—Academic Units/Student Services

As would be expected with a system as complex as U.S. higher education, there is great variation in terms of the administrative structures in place to support internationalization and multicultural education. Frequently, however, the structures in place at many institutions—which reflect the divergent histories of multicultural education and internationalization, as well as institutional culture—hinder the advancement of both areas, as well as collaboration between them.

As previously indicated, internationalization and multicultural education are rarely treated as core institutional concerns. Instead, they are commonly viewed as the responsibility of one or two specific individuals or offices. Where offices devoted

to internationalization and multicultural education do exist, their focus is normally on non-academic and co-curricular matters (such as student affairs or, in the case of internationalization, on facilitating international exchange opportunities). Frequently, there is a disconnect between the non-academic/co-curricular and the academic/curricular aspects of internationalization and multicultural education. Thus, non-academic/co-curricular programs and activities—sometimes housed administratively in academic affairs, but more frequently in student affairs—often operate in isolation from related international and multicultural education academic/curricular programs.

Those institutions without a designated office responsible for international or multicultural education may lack a readily identifiable unit around which the champions of these initiatives can naturally coalesce. Instead, leadership of these initiatives is often fragmented and resides in individual (and potentially competing) programs or departments. This can be the case especially with internationalization, where faculty are more likely to be dispersed across a much wider range of programs and units (such as area studies programs or foreign language programs) than is the case for multicultural education. Accordingly, establishing a discussion to get internationalization and multicultural education pulling in the same direction may require a very large table indeed.

Diverging Objectives or Motivations of Faculty and Students

It is not surprising that, given their divergent histories and their different niches within the academic world, the motivations of faculty working in these areas have frequently differed. Speaking generally, internationalization has appealed to those “with a commitment to global vision, intercultural understanding, and ‘making the world a better place.’”³⁰ In contrast, many multicultural educators are driven by a desire to reshape society, right historical wrongs, and give a voice to the underprivileged. The men and women affiliated with multicultural education programs have often operated effectively within the scholarly standards of the academy, producing much important and groundbreaking work. However, even if their work is not primarily motivated by social and political concerns, it is often widely interpreted as being so.

According to Cornwell and Stoddard, most multicultural educators are people of color (or else are drawn from the margins of academe), whereas internationalization “has until very recently been the study of ‘others’ by white Americans operating within mainstream academia.”³¹ Inevitably, the contrasting backgrounds and cultural experiences of international and multicultural educators, with their different paradigms and frames of reference (both non-academic and academic), have shaped their thinking.

As with faculty, the motivations of students have typically differed. Multicultural education has long been associated with social and political movements and bound up with identity issues. Like their instructors, many students embraced the equity and social justice issues these courses raised and, through these courses and programs, sought self-identification and validation in both an institutional and larger societal context in which they felt marginalized. While the motivations for students enrolled in international education courses and programs are often more diffuse, they typically include a desire to gain exposure to another culture or expand their cultural horizons, acquire proficiency in another language, or enhance their career prospects.³²

These differences in motivation are reflected in the profiles of students engaged in international and multicultural education. Students enrolling in courses or programs that fall under the umbrella of multicultural education are disproportionately drawn from those groups on which the courses or programs focus. In contrast, internationalization, particularly when viewed through the prism of enrollments in education abroad programs, has long been (and continues to be perceived as) the domain of affluent, white students.

30 Bennett & Bennett, p. 149.

31 Cornwell & Stoddard, p. 19.

32 Hayward, F. M. & Siaya, L. M. (2001). *Public experience, attitudes, and knowledge: A report on two national surveys about international education*. Washington, DC: American Council on Education, p. 23.

Potential Flashpoints

When considering the common ground between internationalization and multicultural education, one should not ignore the reality that tensions between the two areas do exist.³³ These tensions can stem from disagreements about the theoretical and philosophical viewpoints that underpin internationalization and multicultural education, as well as about more practical matters, such as resource allocation. ACE's project experiences, research, and discussions at the ACE roundtable highlighted the following areas as potential flashpoints between internationalization and multicultural education.

Administrative Concerns

In an era of tightening budgets and limited resources, there will inevitably be competition and friction over student enrollments, course approvals, and the provision of resources for administrative and academic units (such as advisory offices and centers) that support internationalization or multicultural education initiatives. The fact that funding for internationalization and multicultural education often comes from different sources (whether from the academic or student services stream) adds a further level of complexity.

The institutional motivations for supporting internationalization are often viewed with suspicion. For example, while the recruitment of international

students is frequently motivated by the search for prestige or resources, these are rarely the rationales cited in public. In such instances, it is understandable how this dissonance could rankle faculty, students, and administrators. Furthermore, the provision of financial aid to international students can be a politically sensitive issue, especially if this aid is perceived to benefit international students at the expense of underrepresented domestic students.

The manner in which institutions categorize and classify international and minority students also can lead to resentment when, for example, colleges include international students in their statistics on minorities or diversity. Similarly, institutions may conflate the recruitment of international students and faculty with the achievement of domestic diversity goals (and vice versa).³⁴

Turf issues also can exacerbate tensions between international and multicultural educators. As previously indicated, given the divergent histories of internationalization and multicultural education, the organizational structures in place to support them—whether academic (such as a department) or co-curricular (such as a student services office)—frequently operate in isolation from one another. Furthermore, on many campuses it is rare that both internationalization and multicultural education receive equal levels of visible administrative and/or financial

33 Of course, these tensions are not restricted to the internationalization/multicultural education dynamic; they also exist within the two areas. Thus, Banks contrasts the cultural deprivationists' focus on social class and poverty with the difference theorists' focus on ethnic and cultural differences (Banks, p. 19). Similarly, within internationalization, those who seek to address global phenomena in a thematic, comparative, cross-national way sometimes find themselves in competition—both conceptually and financially—with area studies specialists (Cortés, 2002, p. 23).

34 Cornwell & Stoddard, p. 27.

support. Where questions of individual or collective power, prestige, and influence are concerned, any move to restructure academic or administrative units (for example, by merging departments) is likely to cause rancor.

Another dimension to consider is the perceived discrepancy in status of internationalization and multicultural education within the academy, which may further explain tension between the two. Citing Noronha, Bennett and Bennett suggest that:

International education . . . has achieved a degree of credibility in academe that shapes the institutional agenda. Coming from disciplines traditionally integral to the liberal arts, international educators connected to language, humanities, and social science areas that are well-funded, have a 'safe' political perspective, and have multiple entry points into campus dialogue.³⁵

In contrast, in Cornwell and Stoddard's view, the impetus for pursuing multicultural education has often come from those who perceive themselves to be on the margins of the academy.³⁶ Understandably, at institutions in which international and/or multicultural educators have struggled to establish themselves, there can be an unwillingness to share the limelight with others and a fear that cooperation between international and multicultural educators might lead to the hijacking of one agenda by the other.

Academic Debates

Disputes over curriculum reform or administrative restructuring can be scholarly as well as political in nature. This is a complex and value-laden area; conflicts between internationalization and multicultural education are often due not simply to competition for resources and institutional attention, but also to philosophical and scholarly disagreements as to the respective merits, purposes, and place in the curriculum of internationalization and multicultural education, as well as the social and cultural notions embedded in each concept.

"Multiculturalists tend to perceive internationalists as elitist and interested in esoteric agendas; they are perceived in turn as professional victims, exclusionary, and theoretically soft."

Noronha, J. (1992, winter). International and multicultural education: Unrelated adversaries or successful partners? In M. Adams (ed.), *New directions for teaching and learning* 52. San Francisco: Jossey-Bass, p. 56.

Scholarly criticisms of internationalization include its elitist nature, its separateness from other aspects of the educational process, and its lack of focus on pressing domestic issues.³⁷ Some multicultural educators accuse international educators of oversimplification, of being "essentialists" who fail to appreciate cultural

35 Bennett & Bennett, p. 5.

36 Cornwell & Stoddard, p. 6.

37 Green & Olson, p. 1.

nuances and racist and ethnocentric assumptions. Others accuse international programs, especially education abroad, of being frivolous and a glorified form of tourism.

In the case of multicultural education, critics have asserted that it promotes victimhood, is limited in scope, and encourages provincialism and the fragmentation of U.S. society and scholarship. Some view multicultural education, with its frequent emphasis on white privilege, power, and institutionalized oppression, as being overly negative and aggressive. Many conservatives attack it for its radical nature—seeing it as a divisive assault on U.S. or Western culture, superficial, and lacking in intellectual rigor.³⁸ In contrast, some observers on the left consider multicultural education not radical enough. It is viewed as a form of assimilation in disguise and a diversion from the real goal of societal and structural change.³⁹

One of the most significant scholarly tensions between internationalization and multicultural education is the insistence by many multicultural educators on the need to locate their concerns—whether about integrating different cultures, voices, and experiences in the curriculum, or examining historical and contemporary racism,

discrimination, and inequality—within a domestic context.⁴⁰ These divisions may be most evident regarding the issue of social justice.

Social Justice

For many multicultural educators, there is a strong social justice component to their work; they seek to redress the inequities in American society by challenging the values and position of power of the dominant culture (i.e., white, male, and middle class) through systemic structural reforms. In the higher education context, this includes the provision of equal access, representation, and outcome for all students and faculty, and ensuring that multiple perspectives are reflected in the curriculum and on campus.⁴¹ The degree to which a more radical, transformative social and political change agenda is pursued varies, of course, from campus to campus.

In contrast, internationalization is often perceived as lacking this social justice driver.⁴² Many multicultural educators accuse international educators of ignoring pressing social problems at home and avoiding difficult questions, especially those related to race and ethnicity.⁴³ In focusing on the global, internationalization

38 Sleeter, C. E. (1995). An analysis of the critiques of multicultural education. In J. A. Banks & C. A. McGee Banks (eds.), *Handbook of research on multicultural education*. New York: Macmillan, pp. 83–85.

39 See Newfield, C. & Gordon, A. F. (1996). *Multiculturalism's unfinished business*. In A. F. Gordon & C. Newfield (eds.), *Mapping multiculturalism*. Minneapolis, MN: University of Minnesota Press, pp. 86–87. Cited in Lei & Grant, p. 223. See also Shohat, E. & Stam, R. (2003). *Multiculturalism, postcoloniality and transnational media*. New Brunswick, NJ: Rutgers University Press, p. 6. Cited in Jiang, pp. 223–224.

40 Cornwell & Stoddard, p. 8.

41 Lei & Grant, p. 205.

42 While this may be true for many international courses, some do take privilege, equity, and social justice issues into consideration; and, of course, programs or courses that focus on regions, nations, or cultures outside the United States present an excellent opportunity for students to consider these issues in a comparative context.

43 Cortés (1998), p. 116.

is viewed by some as a form of “foreign escapism,” “in which the long ago and far away became the ‘safe’ substitute for the temporally and physically near at hand.”⁴⁴

Eurocentricism, Postcolonialism, and Globalization

Another potential source of tension stems from the perception that internationalization is overly Western or Eurocentric (e.g., as evidenced by the choices students make when learning foreign languages and choosing study abroad destinations). In contrast, some see multicultural education, which draws on postcolonial studies, as a conscious attempt to break free of the Eurocentric worldview, “to decolonize knowledge and identity, to decenter Europe from discourse, culture, knowledge, and values.”⁴⁵

In a similar vein, many of the current rationales for internationalization are tied in with notions of globalization, but “some theorists equate globalization with the homogenizing export of Western, or even American, economic and political institutions, science and technology, and the norms, practices, and values that come with them.”⁴⁶ Not surprisingly, given the negative connotations (the destruction of indigenous cultures, the spread of neocolonialism, the deepening of inequalities, and so forth) often associated with globalization, internationalization is viewed with suspicion by many multicultural educators.

American Exceptionalism

According to Cornwell and Stoddard, at the heart of the disconnect between internationalization and multicultural education lies the belief by some educators in the uniqueness of the American experience. The global dominance of the United States allows:

*U.S. citizens to conduct their lives relatively unchallenged by the realities of alternative perspectives. . . . The scholarship produced in and about the United States both reflects and fosters the popular attitudes of exceptionalism, of the belief that the nation was created out of a unique set of events and took on a unique destiny. Hence, scholars who study the United States often do not make comparisons or examine issues from other perspectives, because from this point of view, there are no commensurate societies or histories.*⁴⁷

This American “exceptionalism” is perhaps most clearly illustrated in the way that multicultural education’s dominant focus remains race and ethnicity. As Lei and Grant explain, this focus:

continues to exist within a black/white discourse, in which the meanings of race and racism are largely understood through the experiences of African Americans. . . . Although attention to other populations of color is increasing . . . the experiences and

44 Cortés (2002), p. 23.

45 Cornwell & Stoddard, p. 19.

46 Cornwell & Stoddard, p. 10.

47 Cornwell & Stoddard, p. 1.

*needs of these populations of color are understood through those of the black population and the relationship between blacks and whites.*⁴⁸

That multicultural education continues to be dominated by this U.S.-centric approach remains a source of frustration for those who desire to bring in non-U.S. perspectives and to consider issues such as race and ethnicity, power and privilege, equality, gender, social justice, oppression, and a host of other issues in a broader, global context.

Curriculum Reform

Just as competition exists over resource allocation, proponents of internationalization and multicultural education also can compete for space in the curriculum. There is rarely consensus on campus as to what should constitute internationalization and multicultural education and what respective weight within the curriculum should be given to each area. Efforts at curricular reform, in particular, that seek to alter the existing balance between internationalization and multicultural education can exacerbate tensions among international and multicultural educators.

In particular, general education reform—which can present a promising avenue for cooperation—has proven to be a flashpoint between internationalization and multicultural education. At some institutions, discussions of general educa-

tion reform have led to disagreements among faculty—for example, over proposals to establish internationalization and multicultural education as separate general education requirements, or to combine the two under the umbrella of a broader diversity requirement, or to incorporate the goal(s) of one as a subset of the other. Debates over general education reform have proven particularly contentious at institutions in which the general education curriculum and its attendant requirements are longstanding, or where the general education requirements are mandated by the state or in articulation agreements with other institutions (most notably between two- and four-year institutions).

Limited Knowledge of Each Other's Work

Often the scholarly disagreements and misperceptions about internationalization (for example, that it is academically lightweight) and multicultural education (for example, that it is overly politicized and negative) stem from a lack of awareness. However, given their different origins and histories, it is not surprising that in many cases faculty know little about one another's work or the changing nature of the two areas. On a practical level, practitioners from the two areas seldom sit down together to discuss common teaching and research interests. On an intellectual level, this lack of awareness often manifests itself in a lack of understanding

48 Lei & Grant, p. 230.

of the issues raised by the “other” side and a failure to see the connections between the global and the local. This intellectual isolationism reflects the traditional, disciplinary-based academic silos, with their emphasis on specialization rather than integration. Such thinking is antithetical to the interdisciplinary ethos that both internationalization and multicultural education seek to promote.

The perceptions and critiques outlined above, whether grounded in reality or not, play a significant role in determining how internationalization and multicultural education are perceived on campus and help explain many of the tensions

between the two areas. Furthermore, ACE’s experience with institutions has revealed that institutional culture and history play a key role in determining the climate of receptivity for internationalization and multicultural education on individual campuses. At institutions that maintain a commitment to either internationalization (for example, education abroad) or multicultural education (for example, where access for underrepresented groups is of paramount concern) as a defining aspect of institutional identity, promoting a collaborative agenda could be viewed as a challenge to this institutional identity.

Part Four:

Bridging the Gap

The preceding parts of this essay have suggested rationales for greater collaboration between internationalization and multicultural education and have outlined some of the tensions between the two areas. Part four now explores how institutions might engage in a conversation about the common ground between the two areas, and ways in which greater collaboration could be accomplished.

The strategies suggested here are based on discussions from the ACE roundtable, ACE's experience working with institutions individually on internationalization and multicultural education issues, and ACE's knowledge of institutional transformational change.⁴⁹ The strategies outlined below are untested in relation to advancing a conversation about the overlap between internationalization and multicultural education; however, ACE's experience with institutional change in a variety of areas suggests these strategies are applicable in this context. First and foremost, institutional culture and history should determine what is the most appropriate strategy to adopt for encouraging dialogue and fostering collaboration on campus.

Beginning a Conversation

Who Should Be Involved

The impetus for engaging in such a conversation could feasibly come from either the senior leadership or the faculty and staff. In either scenario, the support of the senior leadership (whether the president or chief academic officer) is crucial. If the initial momentum comes from the grassroots level, those seeking to push this conversation forward will eventually need to enlist the support of the senior leadership in order to legitimize the conversation. Alternatively, if the president or provost initiates this conversation, he or she will likely want to bring together as a first step—if history, politics, and personalities permit—the chief international and chief diversity officers (or equivalent key administrative players).

Regardless of who initiates the conversation, the international education and diversity officers (or their equivalents) have an important role to play. In particular, they can offer expert advice and provide administrative support. Drawing on their expertise, the institution can ask: What are the major issues for each area? What are each area's success stories? However, a conversation solely between the chief international and diversity

49 For more on institutional transformational change, see ACE's *On change series* (1998–2001). Washington, DC: American Council on Education.

administrators is not sufficient, because both often live at the margins of the institution. For this discussion to truly resonate, it will need to engage those individuals who have standing, who live at the heart of the institution—i.e., the faculty.

How to Start the Conversation

When holding a conversation about such a potentially sensitive issue as the overlap between internationalization and multicultural education, one major potential stumbling block is the philosophical divide that often exists between proponents of the two areas. Participants at the ACE roundtable stressed the importance of identifying “culture brokers” (those who are sensitive to the ideas and beliefs—i.e., the culture—held by those in the “other” camp) and “thought leaders” (those at the forefront of their fields and who have the respect of faculty) who can lend their heft and lead a constructive conversation on campus.

Some participants at the roundtable proposed that institutions could initiate proceedings by hosting a series of campus-wide summits to engage faculty, administrators, and perhaps even students about what internationalization and multicultural education mean for the institution. However, ACE’s experiences suggest institutions may wish to test the waters first. Institutions might begin by holding small-scale conversations among interested parties before branching outwards to engage other individuals and forums across the institution. One approach

could be to create and charge a special task force or committee with faculty and administrative representation (including the affected stakeholders) from across the institution to initiate conversations, explore learning outcomes, and develop a plan for widening the dialogue.

What activities might a task force undertake for enabling such conversations? One approach is to conduct an institutional inventory of current international and multicultural education activities to identify areas in which the two might collaborate.⁵⁰ Through such an inventory, stakeholders may see opportunities that would otherwise not have been visible to them. The use of electronic media—for example, an online survey of faculty attitudes toward and experiences in international and multicultural education—can elicit comments and create awareness. Another way of engaging stakeholders could be to explore how the research agendas of faculty might be relevant for deepening institutional knowledge of the common ground between internationalization and multicultural education.⁵¹ Such connections can help center this discussion within the ongoing work of disciplines and departments.

As previously indicated, the campus environment should determine what is the most effective strategy for initiating a conversation about the common ground between internationalization and multicultural education. However, the key is to create a mechanism for constructive

50 For suggested guidelines on conducting a review, see Appendix A in Green, M. F. & Olson, C. (2003). *Internationalizing the campus: A user’s guide*. Washington, DC: American Council on Education, pp. 91–94.

51 For further discussion, see Green, M. F. & Shoenberg, R. (2006). *Where faculty live: Internationalizing the disciplines*. Washington, DC: American Council on Education.

dialogue, creating sufficient interest and a positive climate so that people want to participate in and sustain a conversation. It is important not to give the impression that this conversation is a zero-sum game, with winners and losers, that will result in restructuring or efficiency drives. Instead, institutions need to communicate the win-win benefits of this work, and reassure participants that holding this conversation is intellectually enriching and could lead to real improvements in student learning.

Learning Outcomes as a Focus for Meaningful Conversation

As suggested earlier, one of the more potentially fruitful approaches for fostering collaboration between internationalization and multicultural education is through examination of their shared learning outcomes. Specifying learning outcomes provides the crucial foundation upon which an institution can determine whether the curriculum and other programs provide students with appropriate opportunities to achieve the desired learning goals. Moreover, this approach aligns with the general direction in which higher education is heading, with its increasing emphasis on measuring student learning and as evidenced by the demands of accreditation. While this approach offers much promise, it should be noted that the development and effective assessment of learning outcomes is still in the early stages at many institutions.

The experience of the ACE round-table participants in generating the list of common outcomes presented earlier in this essay may be instructive to campus groups engaged in a similar exercise (see page 13). The participants pondered whether these outcomes were meaningful across all disciplines and for all students. Some participants wondered whether, for example, proficiency in a second language was appropriate for all students. Several participants were insistent that the outcomes related to power, equity, and social justice be prominent components of the list and not be given short shrift because of how difficult they can be to address.

Engaging Students

In addition to engaging faculty and administrators, engaging students in the dialogue is also vital. Because most students seem unaware of the importance of understanding the common ground between internationalization and multicultural education, there is little pressure from students to address these issues in the curriculum and in student programming. (This contrasts greatly with the civil rights era, for example, during which student demand for the inclusion of diverse opinions, voices, and perspectives heralded significant curricular reform on many campuses.) Ways to engage students could include requiring a first-year seminar (or some equivalent interdisciplinary course) in which students examine international and multicultural

concepts and their overlap, and helping students experience this overlap through experiential learning. Alumni and community members who are living and working in this intersection also can help students realize the importance of being able to navigate a world in which the international and the multicultural overlap.

Engaging in Difficult Conversations

Discussions about internationalization and multicultural education and the ways in which the two might be mutually reinforcing tread on sensitive and often highly charged ground. In particular, engaging in such a conversation may create or exacerbate tensions among faculty and administrators, especially those who are strongly invested in a particular disciplinary approach or philosophical mindset. Nonetheless, if this is to be a worthwhile exercise, the conversation cannot skirt around thorny subjects and awkward questions, such as discussing how issues like power, privilege, equity, and social justice fit within this collaborative framework. The effort required to effectively address these flashpoints should not be underestimated, and leaders should be attuned to these concerns and prepared to work through them.

The various perceptions held about internationalization and multicultural education is one area that may need to be addressed in these discussions. One partic-

ipant at the ACE roundtable commented that the former is perceived as fun, glamorous, and optional—an “asset” model that brings prestige to an institution. In contrast, the latter is viewed as hard work, a necessary endeavor (concerned, as it is, with remedying past omissions and injustices), but lacking in glamour—a “deficit” model for institutions.

It is important to present internationalization as issue-oriented, reflective of real-world issues, and inclusive of domestic diversity concerns. It is not sufficient to emphasize the benefits of internationalization in terms of personal growth (as study abroad is often viewed). Instead, its potential for enhancing learning and contributing to effective citizenship should be highlighted. Similarly, multicultural education should be cast in a more universal light, so that programs such as ethnic studies are not perceived as being just for students of that group, but as something that can benefit all students and help them function in a diverse world.

As the preceding pages have illustrated, the two areas are fluid. The philosophies and conceptual frameworks underpinning internationalization and multicultural education are not static, and capturing and communicating their evolving natures are not easy. One participant at the ACE roundtable likened discussions about the common ground between internationalization and multicultural education to “catching lightning in a bottle.”

Although emphasizing that common ground is valuable, institutional leaders should resist the temptation to oversimplify or collapse internationalization and multicultural education into one initiative.

Sustaining the Conversation

Having initiated a conversation about the common ground between internationalization and multicultural education, how can an institution sustain it and move forward with a collaborative agenda? Persistence with these conversations is critical, though the barriers to initiating and sustaining this work are many. They include the inability to agree on common goals and on a way to move forward, competition from other institutional priorities and initiatives, and resistance to any efforts that might undercut the existing sense of identity or mission at a given institution. As is the case with other new initiatives, efforts to promote greater collaboration between internationalization and multicultural education will not work if they are perceived to be adding to the workload of faculty and staff, without commensurate rewards or gains.

Naturally, the use of incentives is one strategy in sustaining faculty interest in this work. Examples include:

- Rewarding faculty and administrators, whether financially or through some other form of recognition, for their engagement in this work.
- Providing incentives for faculty to conduct research on the intersection

between internationalization and multicultural education (including how this research might be incorporated into their teaching).

- Supporting faculty professional development opportunities, such as travel and attendance at conferences or hosting campus workshops on curriculum reform.

Other strategies could include promoting discussions about the common ground between internationalization and multicultural education as part of ongoing institutional dialogues through, for example, the nomination or appointment of advocates to key bodies with oversight of general education, curriculum reform, and other areas that affect international and multicultural education. At a bare minimum, it is advisable to establish cross-representation on institutional bodies that concern themselves with internationalization and multicultural education issues—many institutions currently have separate internationalization and multicultural or diversity committees, often with no overlap in membership. The administrative offices that support internationalization and multicultural education also should be encouraged to continue collaboration, whether through co-hosting or contributing to joint activities. Ultimately, sustaining this conversation hinges on leaders' persistence in calling for and rewarding successful collaboration.

Curricular Frameworks

An important outcome of finding the common ground between internationalization and multicultural education is its expression in the curriculum. General education, in particular, offers opportunities for building a curricular framework based upon mutually agreed-upon competencies. Some institutions have developed curricular structures that bring internationalization and multicultural education together by employing a neutral connecting or umbrella concept—such as intercultural competence, global citizenship, or world-mindedness—that explores the connections or relationship between internationalization and multicultural education.

While we have suggested adopting a learning outcomes approach, each institution should decide where this learning should appear in the curriculum and how it should occur. Developing a curricular framework will likely require reframing internationalization and multicultural education to place more emphasis on their common ground. The ultimate aim should be to develop academic programming on issues of common concern that emerge from conversations between the educators and practitioners from across the institution.

Part Five:

Conclusion—What's Next? Continuing the Dialogue

While most higher education leaders acknowledge the importance of preparing global citizens who are equipped to live in a diverse world, most institutions, and higher education as a whole, have not fully come to terms with the implications of this goal. Current strife within the United States and abroad attests to the challenges of being at home in the world and interacting comfortably and competently with people of different cultures. This essay contends that for higher education institutions to achieve this goal for their students, they must understand the intersection between multicultural education and internationalization, and commit to advancing the strategies for collaboration springing from this common ground.

Both of these educational agendas, when fully embraced, are transformational in nature—indeed, this essay contends that transformation is their most significant common denominator. Consequently, nurturing collaboration will require visible, sustained, and persistent leadership. Like all change that is broad and deep, this

process depends upon the engagement of administrators, faculty, staff, and students from across the institution. This essay has suggested strategies for such engagement, as well as a number of administrative and academic flashpoints that are likely to emerge as these strategies are put in place. Managing these flashpoints, arguably the true test of leadership, will require creativity on the part of senior leaders, chief international and chief diversity officers, as well as faculty, staff, and student leaders. Evidence of success will be present in the curriculum, the co-curriculum, and the culture of the institution, and ultimately in the student learning mastered and applied to addressing pressing world issues.

While institutional leaders can do much to address this call to action at their respective institutions, organizations such as ACE have a role to play in amplifying and sustaining the national dialogue that this essay aspires to launch. As institutions explore in more depth the common ground between internationalization and multicultural education, and put in place creative collaborative strategies to promote

this work in the intersection, ACE will play a complementary role in convening leaders around these issues and disseminating examples of good practice.

Finally, the purpose of this essay is to launch campus discussions and provide concepts for exploration. Institutional leaders may need to identify from among the rationales those that resonate the most strongly for their institutions, as well as

remain closely attuned to the inevitable flashpoints. We hope that the rationales, concepts, concerns, and strategies that this essay proposes will form the basis for productive campus discussions. We look forward to feedback from institutional leaders as they launch one of the most pertinent and important change agendas of our times.

Appendix A



AMERICAN COUNCIL ON EDUCATION

Educating for Difference: The Intersection Between Internationalization and Multicultural Education

**A Roundtable Sponsored by the
American Council on Education and
Funded by the Ford Foundation
July 26–27, 2006**

Attendees

Michael L. Berger
Vice President for Academic Affairs &
Provost
Arcadia University (PA)

Miguel A. Carranza
Professor of Sociology and Ethnic Studies
University of Nebraska–Lincoln

Mark H. Chichester
Executive Director
Socrates Society, The Aspen Institute (DC)

Eva Egron-Polak
Secretary General & Executive Director
International Association of Universities

Carl A. Grant
Professor, Curriculum and Instruction
University of Wisconsin–Madison

William B. Harvey
Vice President and Chief Officer for
Diversity and Equity
University of Virginia

Merry M. Merryfield
Professor of Social Studies and Global
Education
The Ohio State University

Yolanda T. Moses
Professor of Anthropology &
Vice Provost for Conflict Resolution
University of California, Riverside

Caryn McTighe Musil
Senior Vice President, Office of Diversity,
Equity and Global Initiatives
Association of American Colleges and
Universities (DC)

Charlie Nelms
Vice President, Institutional Development
and Student Affairs
Indiana University

Leon Richards
Acting Chancellor
Kapi'olani Community College (HI)

Eve W. Stoddard
Professor and Chair, Global Studies
St. Lawrence University (NY)

Susan Buck Sutton
Associate Dean of International Programs
Indiana University–Purdue University
Indianapolis

Jack Van De Water
Director of International Programs
Oregon State University–Cascades Campus

ACE Staff

Beth Burris
Program Associate
Center for International Initiatives

Diana Córdova
Director
Center for Advancement of Racial and
Ethnic Equity

Rhodri Evans
Program Associate
Center for International Initiatives

Madeleine F. Green
Vice President and Director
Center for International Initiatives

Barbara A. Hill
Senior Associate
Center for International Initiatives

Dao T. Luu
Project Associate
Center for International Initiatives

Christa L. Olson
Associate Director, International Initiatives
Center for International Initiatives

James C. Renick
Senior Vice President
Division of Programs & Research

Barbara Turlington
Senior Scholar
Center for International Initiatives

Consultant

Robert E. Shoenberg
President
Projects for Education (MD)

Appendix B



AMERICAN COUNCIL ON EDUCATION

Educating for Difference: The Intersection Between Internationalization and Multicultural Education

**A Roundtable Sponsored by the
American Council on Education and
Funded by the Ford Foundation**

**Kellogg Conference Room, 8th floor
One Dupont Circle NW, Washington, DC 20036
July 26–27, 2006**

Agenda

July 26: Day 1

8:30–9:00 a.m.

Breakfast

9:00 a.m.–Noon

Session 1: Clarifying the Conceptual Frameworks

The aim of the session is to clarify the convergent and divergent goals of internationalization and multicultural education.

The session will begin with a panel of presenters:

- Michael L. Berger, Vice President for Academic Affairs & Provost, Arcadia University
- Merry M. Merryfield, Professor of Social Studies and Global Education, The Ohio State University
- Charlie Nelms, Vice President, Institutional Development and Student Affairs, Indiana University
- Susan Buck Sutton, Associate Dean of International Programs, Indiana University–Purdue University Indianapolis

The panel will frame the discussion by addressing the following questions:

- How should we define internationalization and multicultural education?
- In what respect do the institutional goals of internationalization and multicultural education converge or overlap, and where are there discernable differences?
- To what extent are the desired learning outcomes of internationalization and those for multicultural education the same or complementary, and how do they differ?

Noon–1:00 p.m.

Lunch

1:00–2:45 p.m.

Session 2: Developing a Rationale to Guide Campus Practice and Engaging Campus Stakeholders (Why and Who?)

This session will begin with participants working in small groups to develop a statement explaining why it is important to ensure that students accomplish the learning outcomes outlined in Session 1.

The entire group will then review these statements and discuss who needs to be engaged in this process.

2:45–3:00 p.m.

Break

3:00–5:30 p.m.

Session 3: Developing Effective Campus Practice (What?)

Building on the preceding exercise, the group will consider what activities, policies, and initiatives need to be implemented to deliver an educational experience for all students that accomplishes the goals of both internationalization and multicultural education. Questions for consideration include:

- What are the components or characteristics of such an educational experience?
- What learning opportunities do students need?
- What areas of campus practice would be affected if institutions were to implement internationalization and multicultural education in a comprehensive fashion?
- How would institutions know if they have achieved their internationalization and multicultural education goals?

6:30 p.m.

Dinner

July 27: Day 2

8:30–9:00 a.m.

Breakfast

9:00 a.m.–12:30 p.m.

Session 4: Challenges and Strategies (How?)

Based on the discussions of Day 1, the group will consider the following questions:

- What are the challenges to achieving the goals outlined in the previous sessions?
- What strategies should institutions use to address these challenges?

12:30–1:30 p.m.

Lunch

1:30–3:00 p.m.

Session 5: Further Discussions and Framing the Essay

This session will sum up the roundtable discussions, invite comment from participants on issues for further discussion and investigation in this area, and ask for input regarding the content and focus of the framing ACE essay resulting from the roundtable.

3:00 p.m.

Adjourn

References

American Council on Education. (1998–2001). *On change* series. Washington, DC: American Council on Education.

Banks, J. A. et al. (2005) *Democracy and diversity: Principles and concepts for educating citizens in a global age*. Seattle, WA: Center for Multicultural Education, University of Washington, Seattle.

Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks & C. A. McGee Banks (eds.), *Handbook of research on multicultural education* (2nd Edition). San Francisco: Jossey-Bass, pp. 3–29.

Bennett, J. M. & Bennett, M. J. (1994). Multiculturalism and international education: Domestic and international differences. In G. Althen (ed.), *Learning across cultures*. Washington, DC: National Association of International Educators, pp. 145–165.

Bennett, M. J. (1993). Towards ethnorelativism: A development model of intercultural sensitivity. In R. Michael Paige (ed.), *Education for the intercultural experience*. Yarmouth, ME: Intercultural Press, Inc, pp. 21–71.

Chichester, M. & Akomolafe, O. (2003). *Minorities and underrepresented groups in international affairs and the foreign policy establishment*. Paper presented at the Conference on Global Challenges and U.S. Higher Education: National Needs and Policy Implications, held at Duke University, Durham, NC, January 23–25, 2003. See www.jhfc.duke.edu/ducis/globalchallenges/.

Cook, B. J. & Córdova, D. I. (2006). *Minorities in higher education: Twenty-second annual status report*. Washington, DC: American Council on Education.

Cornwell, G. H. & Stoddard E. W. (1999). *Globalizing knowledge: Connecting international and intercultural studies*. Washington, DC: Association of American Colleges and Universities.

Cortés, C. E. (1998). Global education and multicultural education: Toward a 21st century intersection. In L. Swartz, L. Warner, & D. L. Grossman (eds.), *Intersections: A professional development project in multicultural education and global education, Asian and American studies*. Boston: The Children's Museum, pp. 114–133.

- Cortés, C. E. (2002). *The making and remaking of a multiculturalist*. New York: Teachers College Press.
- Garreau, J. (1981). *The nine nations of North America*. Boston: Houghton Mifflin.
- Green, M. F. & Olson, C. (2003). *Internationalizing the campus: A user's guide*. Washington, DC: American Council on Education.
- Green, M. F. & Shoenberg, R. (2006). *Where faculty live: Internationalizing the disciplines*. Washington, DC: American Council on Education.
- Hayward, F. M. & Siaya, L. M. (2001). *Public experience, attitudes, and knowledge: A report on two national surveys about international education*. Washington, DC: American Council on Education.
- Hope, R. O. & Scott, S. T. (1998). Strengthening the capacity of underrepresented minorities to pursue international service careers. In J. N. Hawkins, C. M. Haro, M. A. Kazanjian, G. W. Merckx, & D. Wiley (eds.), *International education in the new global era: Proceedings of a national policy conference on the Higher Education Act, Title VI, and Fulbright-Hays Program*. Los Angeles: International Studies and Overseas Programs, University of California, Los Angeles, pp. 197–205.
- Jiang, X. (2005). Interculturalisation for New Zealand: Universities in a global context. In *Policy futures in education* 3(2), pp. 223–233.
- Kotkin, J. (1992). *Tribes: How race, religion and identity determine success in the new global economy*. New York: Random House.
- Knight, J. (2003, fall). Updating the definition of internationalisation. In *International Higher Education* 33, pp. 2–3.
- Lambert, R. D. (1994). *Educational exchange and global competence*, New York: Council on International Educational Exchange.
- Lei, J. L. & Grant, C. A. (2001). Multicultural education in the United States: A case of paradoxical equality. In C. A. Grant & J. L. Lei (eds.), *Global constructions of multicultural education*. Mahwah, NJ: Lawrence Erlbaum Associates, pp. 205–237.
- Lost in translation: A review of the federal government's efforts to develop a foreign language strategy*. Hearing of the Subcommittee on Oversight of Government Management, the Federal Workforce, and the District of Columbia of the U.S. Senate Committee on Homeland Security and Governmental Affairs, January 25, 2007. See <http://hsgac.senate.gov/index.cfm?Fuseaction=Hearings.Detail&HearingID=416>.

Merryfield, M. M. (1996). *Making connections between multicultural and global education*. Washington, DC: American Association of Colleges for Teacher Education.

Newfield, C. & Gordon, A. F. (1996). Multiculturalism's unfinished business. In A. F. Gordon & C. Newfield (eds.), *Mapping multiculturalism*. Minneapolis, MN: University of Minnesota Press, pp. 76–115.

Noronha, J. (1992, winter). International and multicultural education: Unrelated adversaries or successful partners? In M. Adams (ed.), *New directions for teaching and learning* 52, San Francisco: Jossey-Bass, pp. 53–59.

Olson, C. L, Green, M. F., & Hill, B. A. (2005). *Building a strategic framework for comprehensive internationalization*. Washington, DC: American Council on Education.

Olson, C. L, Green, M. F., & Hill, B. A. (2006). *A handbook for advancing comprehensive internationalization: What institutions can do and what students should learn*. Washington, DC: American Council on Education.

O'Meara, P., Mehlinger, H. D., & Ma Newman, R. (eds.) (2001). *Changing perspectives on international education*. Bloomington, IN: Indiana University Press.

Shohat, E. & Stam, R. (2003). *Multiculturalism, postcoloniality and transnational media*. New Brunswick, NJ: Rutgers University Press.

Sleeter, C. E. (1995). An analysis of the critiques of multicultural education. In J. A. Banks & C. A. McGee Banks (eds.), *Handbook of Research on Multicultural Education*. New York: Macmillan, pp. 81–94.

Suskie, L. (2004). *Assessing student learning: A common sense guide*. Bolton, MA: Anker Publishing Company.

Wurzel, J. S. (ed.) (1988). *Toward multiculturalism: A reader in multicultural education*. Yarmouth, ME: Intercultural Press, Inc.

Building a Strategic Framework for Comprehensive Internationalization



Price: **\$20.00** (Item no: 310734)
 ACE Member Price: **\$18.00**

This essay, the first in the Global Learning for All series and produced with the support of the Ford Foundation, outlines two complementary approaches to internationalization as part of an institutional strategy and illustrates how these approaches can be used together. Currently being tested on a variety of campuses, this integrated approach combines learner-centered pedagogy and assessment with an internationalization review that evaluates the institution's current internationalization efforts.

Where Faculty Live: Internationalizing the Disciplines



Price: **\$20.00** (Item no: 311187)
 ACE Member Price: **\$18.00**

This essay, the second in the Global Learning for All series, grows out of the work of a two-year project, funded by the Carnegie Corporation of New York. The project was built on two underlying premises: that internationalizing the curriculum is the most important strategy institutions can use to ensure that *all* students acquire the knowledge and skills they will need in a globalized world; and that, because the disciplines are faculty members' intellectual homes, disciplinary associations should lead the way in promoting internationalization. This essay suggests how global learning outcomes specific to the disciplines can provide useful tools for faculty.

A Handbook for Advancing Comprehensive Internationalization: What Institutions Can Do and What Students Should Learn



Price: **\$40.00** (Item no: 311362)
 ACE Member Price: **\$36.00**

Produced with the support of the Ford Foundation, this handbook, the third in the Global Learning for All series, encourages institutions to adopt a strategy for comprehensive internationalization that integrates both programmatic inputs and student learning outcomes. It includes illustrative examples and documents drawn from ACE member institutions.

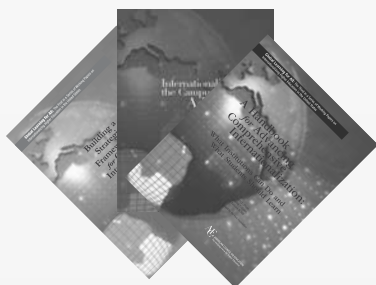
Internationalizing the Campus: A User's Guide



Price: **\$34.95** (Item no: 309559)
 ACE Member Price: **\$29.95**

This publication is a practical guide for higher education administrators and faculty engaged in internationalizing their institutions. It draws on literature in the fields of organizational change and international education, and offers resources developed through ACE's experience with diverse institutions around the country.

BUNDLE #1: Campus Tools



Price: **\$80.00** (Item no: 311549)
 ACE Member Price: **\$72.00**

- Building a Strategic Framework for Comprehensive Internationalization
- Internationalizing the Campus: A User's Guide
- A Handbook for Advancing Comprehensive Internationalization

BUNDLE #2: The Global Learning For All Series



Price: **\$70.00** (Item no: 311550)
 ACE Member Price: **\$63.00**

- Building a Strategic Framework for Comprehensive Internationalization
- Where Faculty Live: Internationalizing the Disciplines
- A Handbook for Advancing Comprehensive Internationalization

