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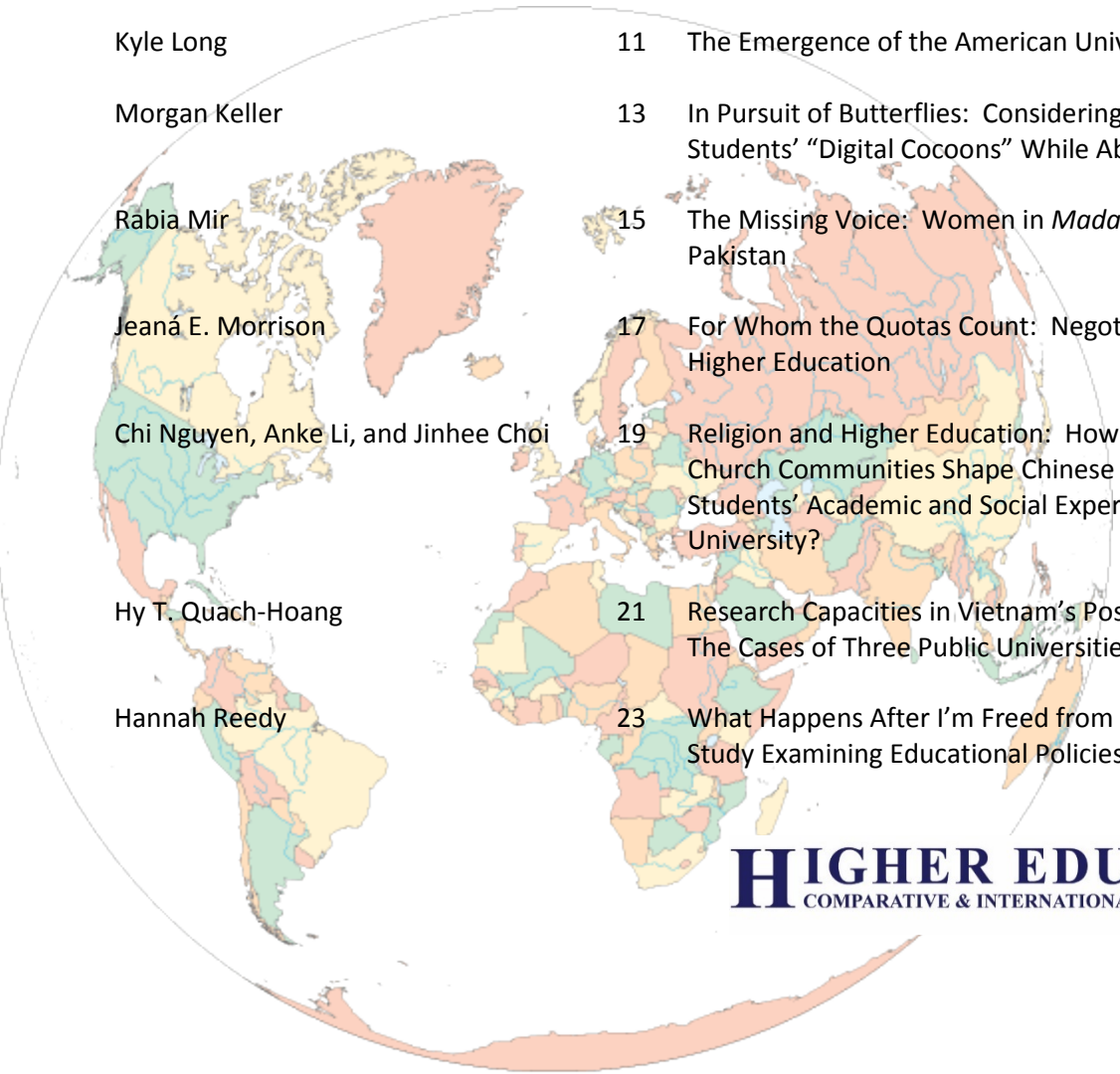

HIGHER EDUCATION SIG
COMPARATIVE & INTERNATIONAL EDUCATION SOCIETY

COMPARATIVE & INTERNATIONAL HIGHER EDUCATION

Philosophy for *Comparative and Int'l Higher Education*

This is the official newsletter of the Comparative and International Education Society's (CIES) Higher Education Special Interest Group (HESIG), which was created in 2008. HESIG serves as a networking hub for promoting scholarship opportunities, critical dialogue, and linking professionals and academics to the international aspects of higher education. Accordingly, HESIG will serve as a professional forum supporting development, analysis, and dissemination of theory-, policy-, and practice-related issues that influence higher education.

Submission and Review

The Editorial Board invites contributions, normally of around 1,500 words or less, dealing with the complementary fields of comparative, international, and development education and that relate to one of the focus areas listed in the Newsletter Philosophy section above. Electronic submissions should be sent to submissions@higheredsig.org. Manuscripts are evaluated by the editorial board—with full confidentiality on both sides—and then accepted, returned for further revisions, or rejected. For more information, please see the website at:

http://higheredsig.org/publications/cihe/

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Introduction to Winter 2016 Comparative and International Higher Education

Since 2013, *Comparative and International Higher Education* has been producing a special issue for our Winter edition. The editorial team is made up of members of the Comparative and International Education Society's (CIES) Higher Education Special Interest Group (HESIG). The new team that took office in summer 2016 reflected on the mission of the Special Interest Group as we were considering possible special topics for our Winter edition. The mission of the HESIG is:

> *HESIG serves as a networking hub for promoting scholarship opportunities, critical dialogue, and linking professionals and academics to the international aspects of higher education. Accordingly, HESIG will serve as a professional forum supporting development, analysis, and dissemination of theory-, policy-, and practice-related issues that influence higher education.*

What better way to promote scholarship opportunities and critical dialogue than to engage with our newest scholars, our graduate students? Graduate students often see theory, policy, and practice related issues in a fresh new light. The CIES purpose includes "*to contribute to an understanding of education through encouragement and promotion of comparative education and related areas of inquiry and activity"* (2014, 10). The sense of encouragement and promotion is at the heart of this graduate student edition.

The call received a tremendous response. As such, we plan to have a graduate student edition every winter. Please spread the word and encourage your graduate students and peers to consider sharing their research through this venue!

CIES HESIG Co-Chair,
Meggan Madden

References:

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Dear Readers -

I would like to welcome you to the Winter 2017 special issue of *Comparative and International Higher Education* (CIHE). This issue includes a select group of graduate students whose research showcases topics of interest for the field of comparative and international higher education. These students are currently studying in a MA, Ed.D., or Ph.D. program at Columbia University, Drexel University, George Washington University, Harvard, Middlebury Institute of International Studies, New York University, Pennsylvania State University, Syracuse University, University of British Columbia, University of California at Santa Cruz, and University of Hong Kong. The selected students for this issue highlight a range of emergent issues for the field and illustrate how their research is contributing to enhancing and advancing discussions of comparative and international higher education. Four themes are found within the Winter 2016 special issue: non-traditional higher education student populations; student mobility programs; systemic factors that support internationalization; and access for new populations in higher education.

The first theme has a focus on research on non-traditional student populations. This is found in student-athletes who want to study abroad, host communities who impact student visitors, Arab refugees who study in higher education, women who study in Pakistan madaris, Black Brazilian students who study in higher educational institutions, and former human trafficking victims who study in universities in Sweden and Romania.

The second theme has a focus on student mobility programs. Research highlights study abroad as a specific form of student learning, as a means to build intercultural competency skills, and as an undefined impact on host communities. The research also examines the effects of social media on isolating students while abroad and influencing their learning trajectories, and how American Christian Church activities influence Chinese and Korean international student and social experiential learning while they are attending an American university.

The third theme has a focus on systemic factors that support internationalization. This is found in high education structures that are administrative as well as based on the personal convictions of those who work at universities in the United States and in the United Kingdom. Other research examines the systemic factors that support the emergence of the American University abroad, policies that support former human trafficking victims, and research capacities of faculty in Vietnam's post-colonial higher education universities in Ho Chi Minh City.

The fourth theme has a focus on access for new populations in Higher Education. Research details access for Arab refugees who live in Jordan, Pakistan women who want to attend higher education madaris in Pakistan, and the consequences of quotas for Black Brazilians in higher education.

The following students are profiled: Arayael Brander's focus is on creating short-term study abroad programs for student-athletes to help them build intercultural competency skills. Julie Ficarra's focus is on the impact that study abroad has on host communities, which in turn, impacts learning for both the study abroad students and the host communities. Jonathan Friedman's focus is on durable structures of institutional inequality in internationalization efforts of cross-organizational and cross-national comparison. Lauren Kardos' focus is on Access for Arab refugee populations in Jordanian higher education. Kyle Long's focus is on the emergence of the American University abroad. Morgan Keller's focus is on the "digital cocoons" that students build with their social media and that impact their study abroad learning. Rabia Mir's focus is on the role of women in madaris in Pakistan. Jeaná Morrison's focus is on negotiating Blackness in Brazilian higher education. Chi Nguyen, Anke Li and Jinhee Choi focus on how participation in Christian church activities shape Chinese and Korean international students' academic and social experiences in an American university. Hy Quach-Hoang's focus is on the research capacities of faculty in Vietnam's post-colonial higher education universities in Ho Chi Minh City. Hannah Reedy's focus is on educational higher education policies to support students who were former human trafficking victims.

The editorial staff of CIHE is pleased to help support the CIES Higher Education SIG in advancing CIHE as a professional forum that supports development, analysis, and dissemination of theory-, policy-, and practice-related issues that influence higher education.

Editor in Chief,
Rosalind Latiner Raby

Gaining Intercultural Competency Skills Through Short Term Study Abroad Programs for Collegiate Student-Athletes

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The focus of this research is on creating short-term study abroad programs for US student-athletes to help them build intercultural competency skills. Student-athletes are a part of the population of college students who do not get the opportunity to study abroad like most of their peers do due to their commitment to their sport at the collegiate level (Terradotta 2016). Study abroad is one of the most popular global education experiences to gain intercultural competency skills. The research that is currently being proposed is a qualitative study on two Division I sports teams at The George Washington University and how their experiences abroad moved them along the intercultural competency scale, according to Darla Deardorff's model.

Darla Deardorff created an intercultural competency framework and model to help international education professionals develop strong programs for students to enroll in overseas. Her framework, created in 2009, states that "intercultural competence is about our relationships with one another and our survival of humankind, since we all work together to address the global challenges that confront us in this century" (Deardorff 2009, p. 2). In her model she describes the following attributes to help support this effort in gaining cultural skills: attitudes, knowledge, skills, internal outcomes like flexibility and empathy, and external outcomes like effective communication skills (Deardorff 2009). Anthony Ogden (2008) mentions that "The education abroad field will need to discover what motivates students to want to step outside of their comfort zones in spite of perceptions of risk. What makes education abroad a truly transformative experience for these students will be found in their ability and willingness to engage the unknown and for international educators to remain as equally open and receptive to new learning pedagogies" (p. 50). Ogden understands the importance of the field and study abroad, but wants to challenge students and the scholars who emphasize the importance of this educational experience, to really treat study abroad as a learning experience and push oneself outside of the comfort zones. In this article he mentions that majority of students who choose to study abroad, do so in an English speaking country like the United Kingdom or Australia, so are students really stretching outside of their comfort zone? One might question if a student who studies abroad in China becomes more interculturally competent than a student who studies in London for a semester. The student who studies abroad in China is clearly in a more diverse and different culture compared to the United States versus the student studying in London, where the culture is somewhat comparable to the United States.

More opportunities are becoming available for collegiate student-athletes to go abroad, but where my research is unique is the measuring of cultural competency skills being gained from these trips through very specific curriculum framed around Deardorff's model, created through meaningful short-term immersive study abroad programs, would contribute greatly to the comparative and international and higher education world.

This new trend within higher education and the athletics realm is gaining interest very quickly. Universities like Duke, Stanford, New York University, and other higher education institutions are beginning to make plans for their student-athletes to go abroad to fully internationalize the institution and give access to every student at the university to an opportunity to go abroad.

The main take-away of this research would be to show that by providing short term study abroad opportunities, collegiate student-athletes can take advantage of these kinds of programs, without affecting their status as a collegiate athlete, and be able to gain intercultural competency skills. The teams featured in the study would only be two examples that can be used to explain further the importance of the research, with hopes of further research on more teams and more destinations with specific programming designed specifically per team, per university, as the next step in this research. By briefly analyzing each university, their strategic plan, and where internationalization and study abroad opportunities fall into the over-arching institutional plan, one hope would be to create and implement customized plans and guides for athletic

departments across the nation to further student athlete intercultural competency skills.

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Producing the Global Classroom: Exploring the Impacts of Study Abroad on Host Communities

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In an age of neoliberal reforms across educational contexts, internationalization efforts within higher education represent the hope for what education *could be* – the promulgation of mutual understanding and cross-cultural exchange amongst peoples of the world. Indeed, colleges and universities across the United States continue to place great emphasis on internationalization as a strategic way forward, often captured in institutional strategic internationalization plans, missions, and visions. Yet, the ubiquity of policy catch phrases such as "mutual understanding", "mutual exchange", "global citizenship", and the "global classroom" renders them largely ambiguous. Further, the good intentions embedded in this rhetoric can obfuscate the ways in which internationalization efforts, specifically study abroad programs, have evolved alongside a trajectory of broader university-wide corporatization which reinforces market-based, enterprise-driven, student-consumer orientations (Zemach-Bersin 2007, 2008).

While things like "'mutual understanding" and "mutual exchange" are assumed outcomes of the study abroad experience, much of the evaluative research on US study abroad programs is one-sided, focused, almost exclusively, on the US participant (Twombly, Salisbury, Tumanut, and Klute 2012). Claims of mutuality are made casually with very little (or in most cases no) data to capture the experiences of those who are largely responsible for producing the "global classroom" abroad, including: host families, local instructors, and local on-site study abroad staff. Even for US students who study with their US teacher in relative isolation and who therefore may not engage with the aforementioned host community members, by nature of simply being abroad they too are interacting with local business owners, neighbors, and the city that hosts them. While current research points to how the global classroom is *consumed* by U.S. students, that is, what and how they are learning abroad (Miller-Perrin and Thompson 2014; Vande Berg, Paige and Lou 2012) very little is known about how the global classroom is *produced* and how the study abroad encounter impacts various members of the host community. In order for study abroad and other internationalization efforts to bring the goals of mutuality set out in policy rhetoric to fruition, research must extend beyond US student participants to include those who produce the global classroom.

My project will trace the evolution of study abroad along the broader trajectory of neoliberal and corporate reforms in higher education in the United States (Giroux 2002) and explore the incongruence of internationalization policy rhetoric centered on "mutual understanding" with current one-sided, US student-centered approaches to study abroad research and evaluation. Empirically, the project will begin to fill the gap in host community perspectives on the study abroad encounter through in-depth interviews with and observations of host community members in two of the top ten most popular study abroad destinations for US students: San Jose, Costa Rica and Florence, Italy (IIE Open Doors 2014). Host community member will be defined broadly to include what I refer to as "intentional hosts", those who purposely engage with US students such as host families, local instructors who teach US students, non-US students who learn along-side US students, local organizations that host US student interns and volunteers, and local on-site study abroad staff; as well as what I refer to as "unintentional hosts", those who engage with US students only by nature of US student presence in the city, such as local business owners, neighbors, and members of civil society.

Flipping the script on typically US student-centered study abroad evaluation research by focusing exclusively on host community members' perceptions of the study abroad encounter will help to create a more accurate representation of the current nature of mutuality in two study abroad destinations. Doing so will increase our understanding of how the global classroom is produced and how diverse encounters with US students impact various host community members. Taking a more inclusive approach to study abroad research will hopefully encourage international education policy makers to strive for more complex ways thinking about global relations of power in the development, implementation, and assessment of study abroad programs.

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How does Organizational Differentiation Shape Internationalization? Lessons from a Cross-organizational and Cross-national Comparison

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Internationalization has garnered much interest in the study of higher education over the past two decades. From worldwide growth in international student mobility to the expansive arena of transnational education, cross-border activities of various kinds have been greeted as a new frontier for university operations. Yet while numerous studies have looked at different facets of the changes wrought by globalization, there have been few systematic comparisons of how universities have participated in, facilitated, or encouraged internationalization variably. Despite widespread recognition that universities have different histories and missions and that they have likely reacted to globalization in variable ways, many questions remain unanswered concerning what internationalization looks like in different organizational contexts. In particular, my research examines how internationalization has been prioritized variably, attached to different university reform efforts, taken on different meanings, or led to differing educational opportunities for students.

This gap in scholarship is addressed in this study, which draws on theories from organizational and cultural sociology to compare internationalization among eight universities in the US and the UK. In both of these countries, mass higher education is widely perceived as a hierarchical field, with high- and low-status universities differentiated from one another. These universities serve different kinds of students, offer different kinds of degrees, and funnel students into different tiers of the labor market (Boliver 2011; Mullen 2010; Wakeling and Savage 2015). How then have these hierarchical dynamics led to varying enactments of internationalization as an organizational reform? To answer this question, this study looks at case universities drawn from the bookends of these two higher education systems, with two Russell Group members and two post-92 institutions selected from the UK, and two R1 universities and two regional institutions selected from the US. The empirical cache of data includes 75 semi-structured interviews with varied university personnel from these sites and a wide range of other case study materials. Together the data illustrates how these universities have varied in engaging internalization activities such as promoting study abroad, recruiting international students, incentivizing curricular change, organizing central international offices, or branding themselves as 'global.' Analysis of the qualitative data complements these findings, by focusing on cultural variation in how university personnel talk and think about internationalization relative to one another. This illuminates numerous differences both cross-nationally and cross-organizationally in the discourses and practices associated with internationalization.

One of the main findings from the study is how strongly the enactment of internationalization has varied between the eight case universities. Comporting with existing theory concerning the role of organizational status and identity in processes of change (Pearce 2011; Phillips and Zuckerman 2001; Whetten and Godfrey 1998), there are strong patterns cross-nationally in the ways that internationalization has been defined, prioritized, and enacted. Two universities in the study with a short-term history of elite status have been bold enactors of change in multiple arenas, promoting internationalization in numerous forms and defining themselves as global universities internally and externally. In contrast, two universities in the study with a more robust legacy of historic prestige have been comparatively reluctant to engage in internationalization, participating in this wave of change

more selectively. Although these more prestigious universities have come to be seen as worldwide leaders in the emerging global field of higher education (Marginson 2008), discourses of global citizenship, and opportunities for educational travel, have been more prevalent at the two universities which have arguably been challenging them to better establish their relative standing. Meanwhile, the four low-status universities in this study have many passionate advocates for internationalization to benefit their students, but face numerous constraints in promoting these programs, not least of which is the view that these activities are of secondary importance to their universities by some of their colleagues. Overall, these findings highlight a contest for prestige taking place around internationalization among the elite universities in the study, and the constrained emulation of these activities among their lower-status counterparts. Findings also highlight how status remains central to the higher education enterprise, in ways previously theorized by Randall Collins (1979) as well as Pierre Bourdieu (Bourdieu and Passeron 1977).

This study promises to be of interest to scholars looking to examine internationalization comparatively, as well as a wide range of international education practitioners. It will highlight the importance of building an understanding of global trends in higher education through comparative analysis of organizational cases, rather than through general observations of change worldwide. It will also offer new analytic tools for examining internationalization as a process of organizational change, and suggest ways that the mainstreaming of global citizenship is tied up with contests for organizational status, as well as the reproduction of social inequality. In raising questions about the hierarchical structuring of internationalization, the study will contribute novel interpretation of this wave of change, and push scholars in the field to consider it in a new light.

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Access to Tertiary Education Among Palestinian, Iraqi, and Syrian Refugees in Jordan

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Four million Syrians have fled their country, nearly nine million are internally displaced within Syria, and nearly three million Syrian children have been out of school since the Arab Spring movements started in 2011 (UNHCR 2013; UNHCR 2016). For Jordan, one of the first receiving countries of Syrian refugees, waves of inbound refugees are not a new phenomenon. From 1948 onward, displaced Palestinians took up residence in Jordan, and U.S. military actions in Iraq led many Iraqis to flee to Jordan over the past three decades. Under intense population pressures, these three groups of refugees must coexist with one another and with Jordanian citizens. Taking the Palestinian case as a prime example, refugees from neighboring countries are often in Jordan for a long stay. When residing in Jordan, how much access do Arabic-speaking Palestinian, Iraqi, and Syrian refugees have for enrollment in Jordanian tertiary education in order to improve professional opportunities and quality of life?

A body of literature exists on individual refugee populations in Jordan and each group's access to all levels of education (Abu Amer 2016; Abu Lughod 1973; Dhingra 2016; Human Rights Watch 2016; and Libal and Harding 2011). However, a comparative analysis of access to higher education among these different populations has not been conducted. While a number of smaller refugee populations exist in Jordan, such as Circassians and Chechens, this comparison focuses on largest Arabic-speaking refugee populations. Arabic-speaking refugees do not face linguistic difficulty integrating into Arabic language dominated Jordanian higher education, so this exploration exposes Jordanian policies that factor into restricted access. While the country has tried to incorporate refugees into educational systems, there are more refugees than there are spaces for integration in Jordan, and Jordanian identity politics encourage exclusionary policies to push for short-term refugee stays in the country (Culbertson and Constant 2015; Yahya 2015).

Access to tertiary education in this context is defined as the ability for populations to enroll. There are many factors which tie into the ability to enroll in higher education, including but not limited to geographical proximity to educational opportunities, the cost of tertiary education and funding available to those unable to afford enrollment, and discrimination based on language, sex, or race/ethnicity (Altbach, Reisberg, and Rumbley 2010). The methodology of this comparative study includes 1) a thorough review of existing educational access literature on each refugee population, 2) a textual analysis of Jordanian university websites regarding access and student services for refugees, and 3) an examination of Jordanian education policy in the way of international students and refugees.

Access to education is a lens to view the achievements of internationalization initiatives and quality of education systems worldwide. Exclusion from educational opportunities ties into larger societal social inequalities, and especially when governmental policies restrict access for certain groups of people, this goes against the United Nations' Declaration of Human Rights (Altbach et al. 2010). As outlined by the Brookings Institution about Syrian refugees, lack of educational access may affect the human capital development of an entire generation of displaced people (Steer, Ghanem, and Jalbout 2014). It is necessary to comparatively assess Jordanian higher education policies relating to access of the country's Arabic-speaking refugee populations. Problem-solving to increase access as a result of this comparison can help to reduce the long-term human capital educational deficit of refugees. Although research is ongoing, an

early analysis suggests that only descendants of Jordan's earliest arriving Palestinian refugees with Jordanian citizenship have greater tertiary educational access. Palestinians who had Jordanian citizenship revoked after Jordan's 1988 ceding control of the West Bank, Iraqis, and Syrians are often not able to enroll due to difficult-to-obtain work and residency paperwork and the requirement to pay higher international tuition and student fees (ARDD-Legal Aid, 2015; Human Rights Watch 2016; and Libal and Harding, 2011). By exposing common policy issues that affect tertiary education access, hopefully enrollment roadblocks for Arabic-speaking refugee populations in Jordan can be addressed.

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The Emergence of the American University Abroad

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For better or worse, US higher education's relevance and potential as a model for other nations is well known and reflected in the spread of its distinctive institutional forms (Altbach 1998). Still, the rapid growth of self-labeled American universities abroad is unexpected and even unsettling. My preliminary research suggests that there are at least 71 higher education institutions in 52 countries that self-identify as "American" by including that term in their names. Two-thirds have been established in the past quarter century, although they have roots extending into the middle of the nineteenth. Viewed against the historic purposes of the university for nation building (Schofer and Meyer 2005) as well as the well-chronicled shift toward the "global" in national higher education systems (Ramirez 2006; Wildavsky 2010), this emergent bi-national model represents a unique perspective through which to study the evolving purposes of universities in the twenty-first century.

The field of comparative and international higher education has addressed the recent global spread of related phenomena such as private higher education institutions and branch campuses (Buckner 2014; Lane 2011), but many studies simply take for granted the multiplicity of independent self-labeled American universities abroad. American studies and international relations scholars have attended to these institutions more often (Bertelsen 2012/2014; Kleypas and McDougall 2011; Lundy and Lundy 2016; Noori 2014; and Noori and Anderson 2013). While it attests to the significance of these institutions among diverse audiences, the literature available in these domains does not sufficiently explain their proliferation.

My dissertation utilizes the theoretical and methodological tools of comparative and international education to explore the growth of American universities abroad over the past quarter century in three parts. First, I examine their global diffusion by tracking founding dates and conducting event-history analyses in order to see which national-level factors affect their establishment. Second, through the use of semi-structured interviews and document analysis, I investigate the motives of founders and see how they and other insiders (trustees, senior administrators, faculty, etc.) mobilize support for them. Finally, I inspect how key outsiders (accreditors, prospective donors, ministry officials, etc.) interpret how insiders have framed their initiatives. Through the use of leaked and declassified government records, I focus on the responses of US diplomats to the establishment of independent self-labeled American universities in their country jurisdictions.

Drawing on key concepts from neo-institutional theory, I hypothesize that in the latter part of the twentieth century a global organizational field emerged that helped to perpetuate the 'myth' that the legitimacy of the elite American University of Beirut stemmed from its "'American-ness," thereby rendering "American" a brand and model for emulation. Spurred on by the end of the Cold War, universities, US diplomatic services, philanthropic foundations, accreditors and other linked organizations propagated this myth through scripts—partnerships, reports, speeches, etc. that illustrated the virtues of American universities abroad and began to define standards for belonging. Further, support—material or coordinating—from the US government strengthens the credibility of a startup American university abroad, enabling it to persist beyond the idea phase and survive infancy.

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In Pursuit of Butterflies: Considering Methods for Breaking Open our Students' "Digital Cocoons" While Abroad

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In their essay entitled "Digital Cocoons and the Raw Abroad," which was published in *Inside Higher Ed*, George Greenia and Jacob H. Rooksby (2016) call for a "digital detox" amongst U.S. millennials who study abroad. They aver, "Touch and taste, leisure and loneliness, fatigue and friendship—each is lived in the flesh, not in pixels" (p. 2). At the same time, they pose a provocative question which is as much a paradox as it is a dilemma for study abroad participants: *Can a digital native ever go native?* In other words, is it possible for "digital natives"— the young kids who have grown up in this post-millennial age of digital technology— to disconnect from their devices and absorb an analog experience abroad as their pre-millennial parents, grandparents, and ancestors once did?

Like Greenia and Rooksby (2016), thinking back to my own experience studying abroad in Siena, Italy in the spring of 2002, I remember making occasional visits to Internet cafes, purchasing international phone cards to call home, and writing a lot of postcards and letters. I regularly journaled, wrote poetry in English and Italian, and immersed myself in the works of literary giants like Pirandello and Calvino. Each night I sat down to a minimum of a two-hour lively dinner with my host mother and roommates. Those were the waning days of what Greenia and Rooksby (2016) call the "raw abroad" before smartphones and Facebook arrived and we all got wrapped up in our own electronic chrysalises.

These days liberating students from their digital cocoons so they can spread their wings and grow through actively engaging with a foreign culture is a daunting task for international educators. Not only is our society beleaguered by the internet in the form of social media and a gazillion new apps, but often the addiction only worsens when students go abroad and take solace in their smartphones and laptops to weather homesickness and culture shock. There is also the "party abroad" culture of students for which the well-meaning liberator is contrarily perceived as a cruel oppressor, vindictively photo-bombing their entire awesome experience.

While international educators certainly cannot reverse this evolution, we can find and introduce engaging, yet non-electronic, means for students to spend less time in those cocoons with the hope of accelerating their metamorphosis. Brooke Roberts and Natalie Garrett (2016) created what they call in their conference presentation, "a reflective learning practice students will actually want to do." As part of the reflective process, *The Study Abroad Journal* incorporates goal setting and tracking in four areas: academic engagement, cultural exploration, career development, and "wild card." Having completed the journal, students return home with a mature understanding of the various ways their sojourn has impacted them and how they can market that experience toward a future career. Importantly, the very act of old-fashioned journaling with pen and paper, an increasingly primitive notion in this era of blogging and posting on social media sites, forces students to come to terms with their experience abroad without the ubiquitous means of virtual escape at their fingertips. They are challenged to look around and then inward to derive meaning from their inscrutable surroundings rather than take blithe refuge in their Facebook News Feed.

A similar method is to develop program curricula which encourage creativity, self-expression, and reflection without the use of electronic media. Thinking back to my architecture course in Siena, it seemed like almost every weekend we were thrust into a frenetic, marathon march from one basilica to the next. It was as if our goal was to go one by one checking off all the churches on our exhaustive list like rampaging tourists.

As a result, the vast majority of those remarkable structures and their histories were rendered quotidian, thereby blurring into instant anonymity before us. If for each trip, however, we had chosen just one basilica and spent the day exploring it inside and out and then trying to capture it thoughtfully in writing or a sketch, those vestiges of antiquity might have achieved their due prominence in my own memory. Later in life, I might have been able to revisit an original free verse poem or landscape painting and discover new meaning from my contemplation of that erstwhile scene. Instead, where I once perfunctorily snapped photos on my crude Kodak camera, many of today's sojourners are just as blithely passing through Tuscany's duomos, only now armed with smartphones to collect Pokémon Go medals along the way.

One final approach to helping students break out of their digital cocoons and enjoy a more meaningful study abroad experience is to tap into valuable human resources. Michael Vande Berg and Michael Paige (2012) argue that cultural mentors in the form of educators can be instrumental in guiding students through activities which enable meaningful reflection and benefit their personal growth. Similarly, Thor Sawin and Peter Seilheimer (2016) advocate for the use of language allies—native speakers and guides to local culture who are not language teachers—and language coaches—experienced learners who are not necessarily speakers of the host country language. Through building these resources into education abroad programs and continually assessing their efficacy, we international educators can help students "go native" by supporting them to enjoy the truly transformative overseas experiences which have to happen offline.

As someone who is particularly interested in the International Student and Scholar Services side of the international education field, I also wonder if some of these approaches could be effective in helping international students break free from their digital cocoons. Although many of them study here in the US for greater lengths of time than our study abroad students and have different goals and ambitions, they, too, may need a special journal of their own and a supportive university network in order to eventually become butterflies.

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The Missing Voice: Women in *Madaris* (Religious Seminaries) of Pakistan

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Madrasa is an Arabic word that literally translates to place of study. *Madaris* (plural of madrasa) exist across the world and encompass a spectrum from Sunday school-type programs for children to institutes of Islamic higher learning (undergraduate and post graduate). My research focuses on female students' experiences within madaris of higher education in Pakistan.

Since 2001, Western mass media and policy documents have often used the word madrasa in Pakistan as a synonym for training camps for terrorists (The 9/11 Commission). Scholars are divided into two camps with some supporting claims of madaris' links with militancy (Singer 2001) while others refute such claims (Cockcroft, Andersson, Milne, Khalid, Ansari, Khan, and Chaudhry 2009). More recently, there is an increasing body of literature examining the complexities that exist within madaris and the role they play in the Pakistani society (Bano 2012). Madaris are gender segregated, and the current literature has predominantly focused on the experiences of children or male students within that space (Hefner and Zaman 2007; Moosa 2015).

Not every woman who attends a madrasa of higher education comes from a conservative Islamic background, nor have they necessarily attended childhood schooling in madaris. In my research, I will focus on women who received K-12 or K-16 education under a secular curriculum in Pakistan and then chose to pursue higher education within a madrasa. I aim to understand why they chose to switch from secular to religious education, how their madrasa experience informs their perspective about their role in Pakistani society, and how their perceived role may have shifted.

I will conduct in depth interviews with female students and alumni in Karachi, across the two largest madaris for women. I will also interview students who are engaged in madrasa curriculum through a Pakistan based, women-only online institute called Zaynab Academy.

I bring together three different fields of theory to understand concepts of knowledge and choice. I draw on decolonial feminist theory and Islamic philosophers to understand models of education and agency within Islamic tradition. First, Saba Mahmood (2005) provides a critique of Western feminist theory. In her study of the women's mosque movement in Cairo, Mahmood has argued that concepts of agency and human subject are parochialized and therefore the ability to affect change and enact agency are culturally specific and unfixed. Second, Walter Mignolo (2000) critiques the modernity agenda propagated by Western education models and provides us with a decolonial understanding of what education and knowledge means in different traditions and cultures. Third, Al-Ghazali and Ibn-Rushd (who are quoted in Masoodi 2007; Moosa 2005; and Wohlman & Burrell 2009) have debated about the sources of knowledge within an Islamic context in terms of revelation, reason and sense perception, and the pedagogical structures most apt for promoting knowledge for self-realisation. These three distinct theoretical perspectives come together in my research to frame explorations of the purposes of higher education for the madaris' female students and the implications their madrasa education has for their life after schooling.

Female madaris students complicate the common narrative of religious Muslim women passively subjected to an ideology. My research aims to explore the complexities within a student community often viewed as a homogenous group of Muslim men aspiring to Salafi trends. This research will also examine broader questions of which aspects of knowledge are important for students when choosing their academic path. Learnings from my research will have implications for educators and policy makers not just in the Pakistani context but within any community aiming to harmonise both secular and religious aspirations for education (Hadad, Senzai and Smith 2009).

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For Whom the Quotas Count: Negotiating Blackness in Brazilian Higher Education

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The purpose of this study is to gain a deeper understanding of how Black quota students in Brazilian universities negotiate and manage race under an affirmative action policy. The federal policy sanctions the use of reserved spaces for underrepresented students based on race, ethnicity, class, ability, type of primary or secondary school attended, as well as for students who lost a parent in the line of civil duty. The use of quotas to implement affirmative action in federally funded universities was legislated in 2002 and declared constitutional in 2012. The race-based quota system has allowed more Black students to attend quality universities, however, at what expense?

Occurrences such as Black students being steered toward less rigorous majors (Francis and Tannuri-Pianto 2013), having to deal with subtle yet offensive comments or actions called microaggressions from professors and peers (da Silva 2012), and the negative effects of self-identifying as Black (Schwartzman 2009) are some examples of the unintended consequences of the quota policy. Scant attention to outcomes such as these suggests a need for other methods of analyzing policy that move away from traditional practices. Furthermore, race continues to be a complex issue in Brazil where more than half of its citizens identify as multi-racial. As a result, this complicates understandings of race in general and who should benefit from quotas in particular.

Using a critical ethnographic design, this study examines how self-identified Black university students negotiate race and other identities under a policy mandated to cultivate opportunity on one hand, within institutional environments that restrict opportunity on the other. I interviewed students who represent seven federal, state, public and private universities in Brazil, conducted observations of university quota implementation, and used critical discourse analysis of official policy documents to reveal how Black students proactively manage their identities and policy understandings despite institutional challenges.

In conversation with new realities in higher education, this research unpacks postsecondary institutions as simultaneous sites of advancement and hindrance while questioning their relationship with students generally and underrepresented students specifically. Although Brazil provides the setting for this study, it serves as one case in the larger global context of addressing the multifaceted relationship between universities, minority students, and policies that at times miss the mark when confronting issues of equity (Moses 2010). Centering underrepresented student experiences elucidates what promotes and deters their academic success. Additionally, while traditional education policy research relies on the expertise of policy analysts, this study shifts and widens the field to consider student perspectives as equally integral to the policy process.

In the context of globalization and a greater reliance on neo-liberalist ideals by decision makers, access and equity in higher education becomes more vital and even more complex (Altbach 2010; Naidoo 2011). As such, a critique of the terms in which access and equity are expanded is equally valuable. Examining Brazil's navigation of the use of affirmative action and racial identity through the perspective of underrepresented students illuminates an under-theorized space from which to evaluate these terms.

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Religion and Higher Education: How Does Participation in Christian Church Communities Shape Chinese and South Korean International Students' Academic and Social Experiences in an American University?

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Objective

Scholars have long argued for the role of religious institutions and communities in helping new immigrants adapt to sociocultural changes (Cao 2005; Dolan 1977; Palinkas 1988; Yang 1999). Yet, the influence of religion on the lived experience of international students, who are not immigrants, has not received enough attention. It is unclear if and how being part of a religious institution or community may help international students adjust to sociocultural and academic changes. Given the significant academic and financial contribution of international students to American higher education, it is important to understand the relationship between religion and higher education, and its impacts on international students' lives in the United States (Chapdelaine and Alexitch 2004). This knowledge will likely help American colleges and universities better serve and retain their current international students, as well as attract new ones.

This study examines the experiences of Chinese and South Korean international students in Christian church communities in a relatively small, metropolitan college town in Northeastern US. We focus on Chinese and South Korean students because they are among the top three international student nationalities in the US (IIE 2015). Although there are many similarities in the cultures of these two countries, China and South Korea have different sociopolitical systems, prompting their students' complex and nuanced experiences with religions (Kuo 2014). Our research question is: How does participation in Christian church communities shape Chinese and South Korean international students' academic and social experiences?

Theoretical frameworks

This study was informed by the social capital theory (Coleman 1988) and the informal learning theory (Leadbeater 2000). Social capital is defined as the aggregate value of social network relations among people. Social capital is the product of investment strategies; in order to establish, develop, and reproduce social capital, people need to invest time, effort, and resources in social relationships. Participating in religious communities has been considered a common way to generate social capital. From the informal learning perspective, the religious community can be considered a strong informal educational outlet for foreign students to learn the tacit knowledge of a new culture.

Method

This study is based on an ethnographic research. Our data came from participant- and non-participant observations in two Christian churches and interviews with students, pastors, and student leaders who serve in these churches. We focused our observations on a Chinese ethnic church for undergraduate students and a campus church that serves a large amount of Korean American and Korean international students. Both churches were selected as study sites based on their popularity within the Chinese and Korean Christian student community in this college town. During our interviews, we asked international students to share their church experiences and how these experiences have shaped their lives in the US. Pastors and student leaders were asked about their serving roles and the

participation of international students in their churches. At the time of writing, we have interviewed two Chinese students, two Korean students, two student leaders, and the pastor of the campus church.

Preliminary findings

Preliminary findings suggested that Christian churches provided an overall welcoming and caring environment for international students. Participating in religious communities, Chinese and South Korean students engaged with other international students, American students, and local residents in Christian holidays, local events, and family gatherings. Throughout this process, they learned more about the American culture and language as well as broadened their social networks. We also found major differences between Chinese and South Korean students' experiences in the two churches. Chinese students had more closed and exclusive experiences than South Korean students. While the Chinese church promoted a tight, family-like community, the campus church encouraged students to be open and actively participate in multi-ethnic activities. These findings reflect the similarities and differences of Chinese and South Korean students' prior religious experiences, cultural perspectives, and relations with their families.

Significance

The contribution of this study to comparative and international higher education is twofold. First, the study contributes to the scholarly understanding of the relationship between religion and higher education and its impacts on international students' academic and social experiences. Second, this study calls for more attention from educational stakeholders to enhance the lived experiences of international students through religious, community-based, and other informal learning outlets.

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Research Capacities in Vietnam's Post-Colonial Higher Education – The Cases of Three Public Universities in Ho Chi Minh City

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Despite several efforts to overcome the disadvantages of the academic environment in Vietnam's post-colonial higher education system, the academic staff still lack adequate competencies to conduct high quality research (Dao, Pham, and Nguyen 2012; Nguyen 2013; Nguyen 2011). This study seeks explanations for this issue and solutions to develop university lecturers' research capacity in the context of Vietnam's academic environment. The research highlights the constraints that influence researcher capacity at three levels – individual, institutional and national. To fulfil the research aims, this study addresses and tackles three questions: What should be the forces driving the mechanism of research capacity-building at national, institutional and individual levels? How do they interact with each other across levels? And what do university lecturers do to cumulate or moderate these factors to improve their own academic competence?

The theory of cumulative (dis)advantages offers a lens to investigate the mechanism of enhancing and building research capacities across three levels (Merton 1968; Merton 1988; Oleksiyenko and Sá 2010). Four countervailing forces (i.e. innovative norms, commitment to meritocracy, organizational instrumentality, and interests in global science) have been identified and examined as factors constituting to enhance the development of academic capacities (Liljia 2012; Mahbuba and Rousseau 2011; Merton 1988; Zuckerman 1977). To test if these forces really enhance the faculty academic strengths, this study conducts detailed analysis of the countervailing processes across the three levels within the interpretivist paradigm. Data was collected at three flagship public mono-disciplinary universities. A mono-disciplinary university teaches only subjects in a defined field. The three universities teach in three distinct fields (i.e. social, natural and medical sciences) in Ho Chi Minh City. My research includes direct observation, semi-structured interviews, and documentation.

The first finding is the "toxic" academic environment embracing the tensions between the "standard Western" academic practices and the indigenous norms. The strong influence of the "tainted and unwritten" norms, namely "save face," pursuit of social status and fame, and individual or group interests, as components of the "toxic" academic environment, clashed hard with the "standard Western" academic practices (Yang 2014). This tension leads to the three prominent attitudes among the academic staff – the "fear of change", "favour of standard and clean research practices", and "ignorance". The second finding is the synergies and asymmetries within and across the three levels, which seems to be contradictory to the literature review. While there are the synergies of commitment, interests and norms, striking asymmetries of organizational instrumentality exists, reflecting the "sloppy" translations of policies and practices among three levels. Overcoming these trajectories, lecturers are very active to cumulate advantages for developing their research capacities at individual level, which is considered as the final finding of this study – the cumulative countervailing forces. These would act as vital factors to enforce a better understanding and thorough translation of policies and coherent practices across the three levels, and a significant breakthrough in the chain of disadvantages in Vietnam's post-colonial academic environment.

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What Happens After I'm Freed From Modern-Day Slavery? A Case Study Examining Educational Policies and Human Trafficking

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From 2010-2013, 30,146 people were registered victims of human trafficking across 28 member European Union (EU) states (BBC 2016). Of those 30,000 plus victims, there are estimated to be more than 1,000 children trafficked for sexual exploitation. Called "the slave trade of our time", many governments are now producing policies to help register victims and integrate them back into society (BBC 2016). Even though there are governmental policies, what happens to the college-aged victims who have lived most of their recent lives as victims of human trafficking? How do they integrate into the most elite part of society—higher education? The lack of research on this topic and the intrigue to the answers of those questions has sparked my ongoing research.

Currently I am conducting research in order to answer the following research question: What policies are in place supra-nationally (the EU), nationally, and institutionally to help victims of human trafficking integrate into the higher education system in their respective countries? My research questions represent an area of higher international education that is largely unstudied. The data proves there are numerous victims of human trafficking, but seldom do higher education institutions have resources available to help the registered victims.

In order to answer the research questions, I developed a unique methodology. First, I completed a literature review that examined the European Union's policy on human trafficking. That gave me a basis of what the EU is currently doing to prevent and to provide resources to the survivors of human trafficking. I am focusing my research on two universities in Sweden and two universities in Romania as case studies. I chose to study Sweden and Romania due to their membership in the EU, and the ability to compare their policies to each other. My research does not guarantee there are victims of human trafficking studying at universities within those countries. It simply evaluates resources available for students if they were victims. Using a point system, I will evaluate the specific universities' policies geared towards helping victims of human trafficking. I am largely focusing on professor research, academic programs, and campus resources available aimed at helping victims of human trafficking.

My hypothesis is that even though human trafficking is a huge human rights issue, universities and the education system are doing little to help the victims return to a "normal" life. The article will end with a discussion of the results and concluding thoughts. International and comparative education scholars research a variety of topics, many of which include studying underrepresented groups within higher education. This research examines yet another underrepresented group and draws attention to the issue of human trafficking. I believe this study is one of potentially many that can further expand the research within international and comparative higher education. International and comparative higher education is filled with innovation, unique research questions, and real-world implications; this research presents all three and has potential to influence the field.

References

British Broadcasting Company (BBC). 2016. *Trafficking Harms 30,000 in EU - Most in Sex Trade.* Accessed: 27 October 2016. Available online at: http://www.bbc.com/news/world-europe-29660126