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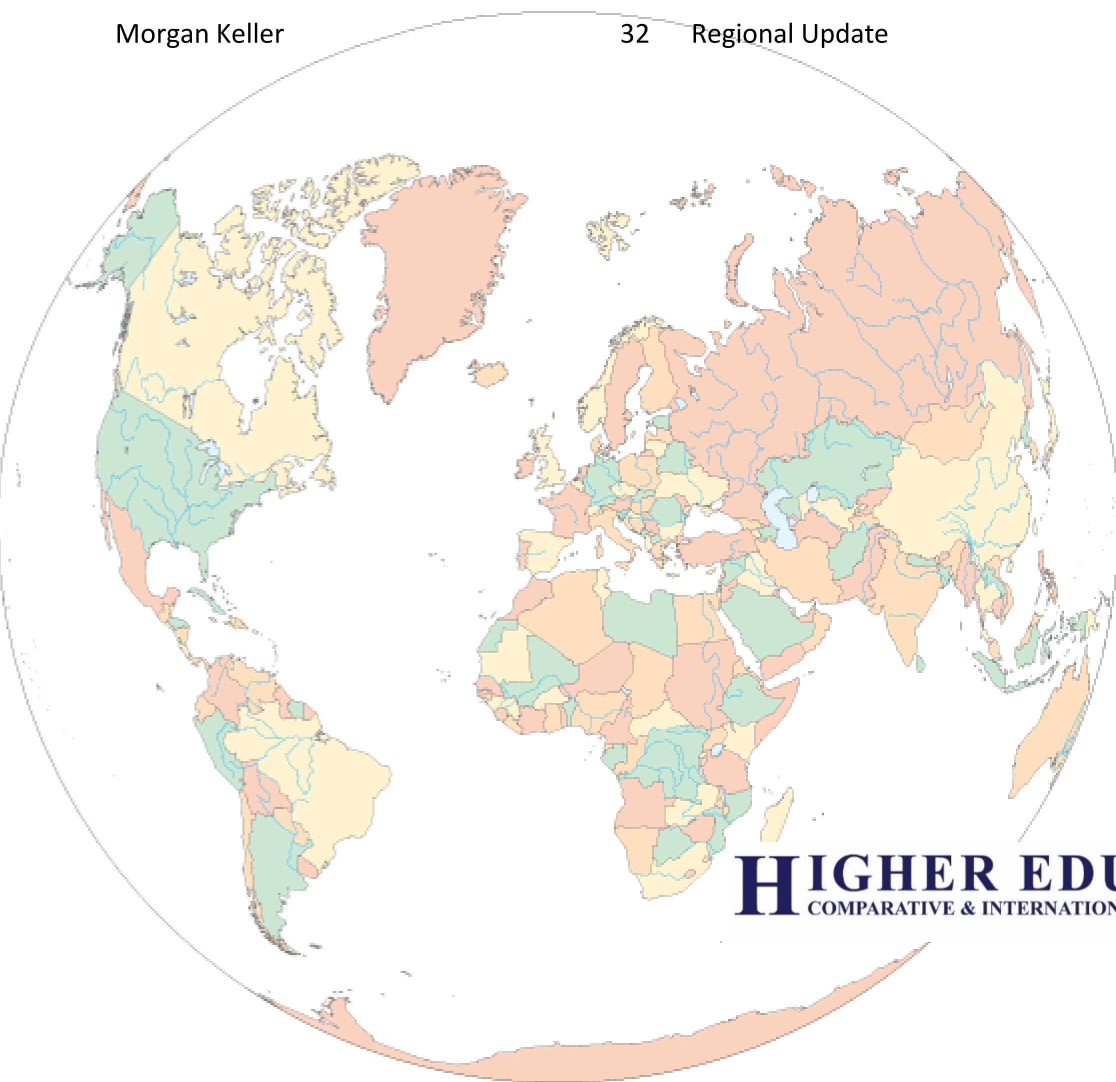

HIGHER EDUCATION SIG
COMPARATIVE & INTERNATIONAL EDUCATION SOCIETY

JOURNAL OF COMPARATIVE & INTERNATIONAL HIGHER EDUCATION

Philosophy for *Comparative and Int'l Higher Education*

This is the official journal 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 dealing with the complementary fields of comparative, international, and development education and that relate to one of the areas listed in the Philosophy section above. Contributors may:

1) Submit a research article of 1,500 - 3,000 words. All articles will undergo a blind-review peer-editing process.
2) Submit a comparative report analysis of 750 - 1,000 words that examines current policies related to higher education institutional policy.
3) Submit graduate student research in-progress of 500 - 1,000 words that shares new research that will help to set the tone for current and emerging issues in the field.

Electronic submissions are accepted on an on-going basis and should be sent to jcihe.hesig@gmail.com. Manuscripts are evaluated by the editorial board—with full confidentiality on both sides—and then accepted, returned for further revisions, or rejected.

The style and format of the *Journal of Comparative & International Higher Education* follows the Chicago Manual of Style. Only endnotes are allowed. USA spelling (e.g., center, color, organize) and punctuation are preferred (single quotations within double if needed), and requires a short paragraph of bibliographical details for all contributors.

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HIGHER EDUCATION SIG
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Introduction to Spring 2018 JCIHE

Dear Readers -

I am pleased to share the Spring 2018 issue of the *Journal of Comparative and International Higher Education (JCIHE)* journal. JCIHE is the journal of the Higher Education SIG of the Comparative and International Education Society (CIES). The mission of the journal is to identify and expand important discussions taking place or emerging within the field of comparative and international higher education. We are proud to announce the launch of the new JCIHE journal website: www.jcihe-hesig.org. Please visit the HESIG website to submit manuscripts, register as a peer reviewer, or register to do a book review.

In the Spring 2018 issue, comparative and international higher education is examined through institutional programs that are influenced by student and administrator voices. Abbasov and Drezner explore the creation and envisioned expansion of philanthropy for an Azerbaijan university. Here, the institutional program is informed by the understanding that alumni do view their educational experiences positively which supports their motivations for philanthropy. At the same time, the study shows that students would rather devote their time rather than their money to philanthropy. Hailu, Collins and Stanton describe the need for United States universities to create safe spaces for international Muslim students to enable them to feel less isolated and to allow them to openly express their religious beliefs. The safe spaces would, in turn, help transform a campus climate into one that nurtures meaningful conversations that in turn would build engagement to foster greater persistence. Beard shows how language as a currency rather than a capital is used to navigate institutional structures and facilitates the ability to negotiate "fitting in" to social structures of higher education by internationally mobile students in South Korea. These are students who lived abroad with their families for at least three years before attending a university in Korea, US, New Zealand, United Kingdom, or Hong Kong. Finally, Svenson and DeGracia describe a partnership between researchers in the National Secretariat for Science, Technology and Innovation (SENACYT) in Panama and Tulane University. The purpose of the partnership was to apply a model for adapting capacity diagnostics to create tools for (1) documenting existing higher education resources and (2) quantifying perceptions in the labor market of current assets and gaps to facilitate planning for and development of required curricular, research and personnel capacities with the intent to inform policy and practice for higher education systems, particularly in developing regions. Finally, Morgan Keller, a JCIHE Regional Editor, shares updates from the Southeast United States.

The editorial staff of JCIHE is please to help support the CIES Higher Education SIG to advance discussions on higher education in the international and comparative context. JCIHE is a professional forum that supports development, analysis, and dissemination of theory-policy, and practice-related issues that influence higher education. I thank all of those who contributed to this edition, including the peer editors. I also want to thank our managing editor, Nickie Smith, for all the hard work she has done to elevate this journal. I hope that you will consider contributing to future issues of the *Journal of Comparative and International Higher Education (JCIHE).*

Editor in Chief,
Rosalind Latiner Raby
Spring, 2018

Exploring Educational Philanthropy in Azerbaijan: Charitable Giving Behaviors among the University Alumni

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Introduction

As a post-Soviet country, Azerbaijan maintains a higher education system focused on workforce creation (Tempus Programme 2010). Due to Azerbaijan's Soviet past, higher education is a tightly state-controlled endeavor mostly dependent on public funding and characterized by a growing share of private or semi-private institutions (Guliyev 2016; Pashayeva and Isakhanli 2016). Educational philanthropy at the individual level is a rather novel concept, given Azerbaijan's Soviet past, in which social relations centered on a collectivist economy (Hunter 1997). Azerbaijan presents an interesting case for studying educational philanthropy in an environment where individual giving behaviors are juxtaposed against collectivist social identities (Hatcher 2008; Jonynienė, Armenakyan, Dikčius, Gineikienė, and Urbonavičius 2014). With the recent initiatives that support per-capita financing of HEI's, educational philanthropy could provide alternatives to public funding mechanisms (Presidential Administration 2010). In this paper, we explore how alumni regard their experiences and their potential motivations to donate to their alma mater. The site of the research is a recently-founded comprehensive university with English-language degree programs located in Baku, Azerbaijan.

Azerbaijan was part of the U.S.S.R. for 72 years until the demise of this communist experiment in 1991 (Hunter 1997). During the Soviet era, Azerbaijani higher education was completely tuition-free, along with a provision of a monthly allowance to 70 percent of university students across the U.S.S.R. (Chankseliani 2013). Following independence, the Azerbaijani higher education system underwent reforms aimed at improving access to higher education; however, not much has changed (Petrov and Temple 2004). However, according to Iveta Silova, Mark S. Johnson, and Stephen P. Heyneman (2007), one of the few remarkable developments in Azerbaijani higher education has been the adoption of international policy trends of decentralization and privatization.

One emerging trend is the adoption of philanthropy and fundraising practices as a form of additional funding. In order to investigate motivations of alumni giving in Azerbaijan, we situate this study in the literature on alumni giving – mostly based on U.S. institutions – that emphasizes the importance of institutional identity and personal characteristics of donors to comprehensively approach alumni donations (Billings 2013; Drezner 2011). While the US context for alumni giving is very different in both length of time and social welfare state context, the vast majority of literature is from the US context. This study aims to explore Azerbaijani alumni's attitudes toward philanthropic giving through the lens of the organizational identification theory (Drezner and Huehls 2014). In doing so, we elucidate the prospects for educational philanthropy in the post-Soviet post-collectivist societies.

Setting the Context: Philanthropic Giving in Azerbaijan

According to the legislation, charitable activity in Azerbaijan is defined as "the development of charity work, voluntary social insurance, and other forms of social security" (Guluzade and Bourjaily 2009, 94). Compared to the American legal framework on philanthropy that is broad in scope and detailed, charitable ventures in Azerbaijan are faced with obstacles and ambiguity. In addition to equating charitable funds to NGOs, the legislation also "fails to establish any real incentives for either sponsorship or charitable activities" (Guluzade and Bourjaily 2009, 95) such as tax benefits. Despite such problems, philanthropy in Azerbaijan has been practiced since the late nineteenth century and is tightly linked to the oil boom (Wagner 2016). Due to the oil boom, some of the oil magnates became industrial philanthropists, much like the oil, steel, and railroad titans in the U.S. These philanthropists established charitable organizations such as Muslim Charitable Society, Caspian-Black Sea Oil Industrial and Trading Society, and Baku Jewish

Charitable Society (Wagner 2016). However, there have been very few educational philanthropy initiatives in Azerbaijan. Nevertheless, philanthropic giving has been practiced inconsistently, and has not been characterized by systematic planning or careful spending as opposed to the well-established philanthropic organizations in the U.S. (Thelin and Trollinger 2014).

In addition to the industrial philanthropists, one of the most widespread forms of philanthropy in Azerbaijan, similar to almsgiving in the U.S., has been different forms of religious giving, known as Zakat and Sadaqah in Islam (Wagner 2016, 161). The Charities Aid Foundation ranks Azerbaijan as the one hundred twenty-sixth nation among 139 countries in its World Giving Index developed based on the data from the Gallup World Poll ("World Giving Index" 2017). From this data, we can infer that charitable giving is not a widely-practiced behavior among many Azerbaijanis.

Therefore, in this paper, we take on a challenging task to understand how graduates of one university in Azerbaijan view educational philanthropy and how the university grapples with the alumni engagement and philanthropic giving to develop its endowment fund. By exploring the contemporary educational philanthropy practices in Azerbaijan through a study of a group of alumni of a local university, we conceptualize giving toward education within the specific Azerbaijani context.

Research Site: ADA University (ADAU)

This paper is at a single site, a local university in Baku, Azerbaijan. We selected ADAU as the research site because it aspires to the ideals of a Western-style university with the state-of-the-art facilities and curricula, along with maintaining a robust alumni network. ADAU is a relatively young state university operating under the auspices of the Ministry Foreign Affairs of the Republic of Azerbaijan since 2006 (ADA University 2016). Formerly known as Azerbaijan Diplomatic Academy, ADAU transformed into a comprehensive master's level institution in 2014, granting degrees in international studies and public affairs, business, economics, engineering, and information technologies as well as education. Currently, the University has four schools, the School of Public and International Affairs, School of Information Technologies and Engineering, School of Business and School of Education offering a total of 12 degree programs and enrolls 2,300 students at bachelor's and master's levels (ADA University 2016). Tuition fees at ADAU are one of the highest in the country ranging between AZN 5,500 (approx. USD 3,100) and AZN 8,500 (approx. USD 4,700) (Guliyev 2016).

ADAU established its Alumni Relations Office (ARO) in 2012 (Personal Communication 2016). The University has approximately 380 graduates, as of January 2017 (ADA University 2017). Representatives of the University including the ARO specialist believe alumni engagement is crucial for ADAU in order to fundraise, increase ADA's brand, and career development for current students and alumni (Personal Communication 2016). The ADAU foundation's first endowment campaign, "Heroes Tribute" began in 2016. The campaign's premise was to raise funds for children of fallen soldiers during the armed clashes between the Armenia and Azerbaijan in April 2016. The foundation raised over AZN 1 mln. (approx. USD 560,000) within a month (ADA University Foundation 2016).

To explore the ADAU graduates' attitudes and behaviors, we have utilized the following process questions to help us better understand our research problem (Maxwell 2013):

What, if anything, motivates a group of ADAU graduates to engage in alumni giving?

How, if at all, do a group of ADAU alumni's perceptions of the university and educational philanthropy shape their giving behaviors?

Literature Review

Most of the research on philanthropic giving has been carried out in the U.S. and largely represents giving practices among wealthy White men (Drezner and Huehls 2014). Therefore, in this paper, we will attempt to find applications of these theories in the local Azerbaijani context. Regardless of the socioeconomic and racial background, a mixture of altruism and self-interest has been viewed as the major motives behind philanthropic giving and prosocial behaviors (Drezner and Huehls 2014). One of the most prominent theories combining altruistic motivations with egocentric interests is James Andreoni's (1990) "warm glow." He argues that even highly selfless gifts might have a certain personal benefit for the donor.

Another widely-cited concept in educational philanthropy is the social exchange theory. According to Noah Drezner (2009), social exchange theory helps to explicate the interdependent relationship between the alumna and her alma mater. Noah Drezner and Frances Huehls (2014) argue that "voluntary actions of individuals […] are motivated by the returns they are expected to bring" (p. 6). Kathleen Kelly (2002) suggests that social exchange theory describes two-layered donor motivation, namely desire to elevate the common good and receive some form of private good in return. In doing so, social exchange theory underscores the importance of the mutual benefit.

We also conducted a search with keywords alumni, giving back, donation, philanthropy, post-Soviet, post-communist, charitable giving to locate research literature relevant to the political and sociocultural context of our study. We did not find specific literature on philanthropic behaviors or perceptions of the graduates of higher education institutions located in the post-Soviet space. One study looks at how the alumni of international scholarship programs funded by the U.S. government in Moldova and Georgia are giving back to their communities upon their return from study abroad (Campbell 2016). A few studies explore charitable giving in Russia as a historically elite and politicized behavior (Dinello 1998; Brooks 2002; Khodorova 2006; Livshin and Weitz 2006).

Conceptual Framework

For the purposes of this study, we will utilize a concept emerging from the social identity theory, organizational identification. Developed by Mael and Ashforth (1992), organizational identification views alumni's self-definition with the university as an identity factor. According to Mael and Ashforth (1992):

(1) College can be considered a holographic organization that is, one where members share common organization-wide identity and are less likely to experience competing demands from, say, department-level or occupational identities, and

(2) since alumni constitute a particularly critical source of support for colleges, alumni identification is likely to strongly affect the welfare of their respective alma maters. (104)

In doing so, the organizational identification theory proposes a model that represents an amalgam of individual and organizational antecedents that correlate with each other to produce an organizational identity (Drezner and Huehls 2014). Individual and organizational antecedents, illustrated in Figure 1, have been regarded as predictors of the level of identification with the organization and subsequent level of support toward the institution. According to Fred Mael and Blake Ashforth (1992), organizational antecedents that preclude identification are distinctiveness, prestige, interorganizational and intraorganizational competition, whereas individual antecedents can be summarized as tenure (years spent in an organization), recentness of membership, number of comparable organizations joined, existence of a mentor, satisfaction, and sentimentality. In this specific study, we will focus on the select number of organizational and personal constructs that are associated with the support for the organization.

FIGURE 1. CORRELATES OF ORGANIZATIONAL IDENTIFICATION (ADAPTED FROM DREZNER 2009)

Data and Methods

Though most studies on philanthropic giving utilize quantitative methods, giving behaviors and perceptions of educational philanthropy are complex phenomena that require more nuanced exploration through qualitative methods (Drezner 2009). We utilize a mixed method approach through multiple methods (survey, interview, document analysis) to gain a better understanding of the phenomena and develop novel perspectives in our field (Tashakkori and Teddlie 1998). Taking this into account, mixed methods case study approach has allowed us to understand the specific context of the university situated within the larger Azerbaijani context through qualitative methods such as semi-structured interviews and document analysis.

Data and Instruments

In this mixed-methods study we have used an online questionnaire and conducted individual and focus group interviews with the graduates and representatives of the university. The 20-minute online survey containing 149 items was administered through Qualtrics and disseminated via email list serve, social media and other platforms to 320 graduates of the university as of October 2016. Most survey items require participants to rate different statements using a Likert-type scale. Prior to its launch, the survey instrument was piloted among Azerbaijani students to ensure that the questions are comprehensible and relatable to the alumni. The survey response rate is 27.19 percent with 87 individual responses overall. In addition to the online survey, one individual and one focus group in-person interviews lasting 30-40 minutes each with a total of three representatives of senior and mid-level management of the university were conducted in August 2016, using James Spradley's semi-structured interview protocol (Spradley 1979; Bogdan and Biklen 2007). The same technique was used to conduct the 30-60-minute in-depth individual and focus group interviews virtually (using Messenger and Skype) with 16 graduates of the university who took the online questionnaire prior to the interview. The in-depth interviews have been conducted as an insightful "conversation with a purpose" to probe further about alumni's perceptions of educational philanthropy and engagement with the university (Marshall and Rossman 2011, 101). Document analysis of the archival data such as the charter of the university as well as strategy documents concerning alumni engagement and development of endowment fund informed our understanding of the specific localized context.

Sample Population

The participants for the survey were sampled using the purposeful sampling (Creswell 2003). Considering this is a case study, we identified a list of current alumni via the mailing list with the help of the alumni relations office of the university. A large amount of the missing responses and low survey completion rate was most probably due to the length of the survey as most of the missing data appeared in the final sections of the questionnaire. The final survey sample (n=87) represents master- and bachelor-level graduates. The alumni interview sample (n=16) is comprised of six female and 10 male graduates of the university, all of whom were part of the same cohort. For the interviews with the management we approached one female and two male administrators (n=3), who are familiar with the work related to alumni engagement.

Variables

The variables pertaining to the constructs of the organizational identification theory were derived from the alumni survey items. Considering the individual correlates of the organizational identification theory, this study will focus on the following individual antecedent: tenure or time spent at ADAU (length of the degree, i.e. two-year master's, four- or five-year bachelor's), recentness of membership (time since graduation), satisfaction (overall satisfaction with the university), trust (rating of levels of trust in the institution), likelihood to give (rating of how likely alumni are to give money to ADAU) explain the relationship between individual correlates of organizational identification. Independent variables such as gender, cumulative GPA, monthly salary, and others are extracted from the online survey data to inform our understanding of alumni giving comprehensively.

Our sample is representative of gender with 53 percent female majority (see Table 1). The most common age of the alumni in our sample is close to 27 years old. On average, the alumni report cumulative GPA of about 3.30-3.49. The vast majority, 71 percent of graduates in our sample have received some type of scholarship to study at the University, however only 44 percent have been involved in a student organization at ADAU. Our sample reports overwhelmingly above average monthly salary. We present complete descriptive statistics of the sample in Table 1 below.

TABLE 1: DESCRIPTIVE STATISTICS OF THE SAMPLE

Variable	Definition and metrics	Mean	Min	Max	SD
Gender (n=87)	Female =1 Male = 0	0.53	0	1	-
Age (n=67)	Reported alumni age	26.84	20	39	4.46
CGPA (n=79)	Scale based on reported cumulative GPA 4.00 GPA = 9 3.80-3.99 GPA = 8 3.50-3.79 GPA = 7 3.30-3.49 GPA = 6 3.00-3.29 GPA = 5 2.50-2.99 GPA = 4 2.00-2.49 GPA = 3 1.50-1.99 GPA = 2 1.00-1.49 GPA = 1	6.09	3	9	1.35
Received scholarship during studies at ADAU (n=76)	Some type of scholarship = 1 No scholarship = 0	0.71	0	1	0.46
Involved in student organization during studies at ADAU (n=78)	Involved = 1 Not involved = 0	0.44	0	1	0.50
Monthly salary after graduation (n=69)	Likert-type scale Well above average = 5 Slightly above average = 4 As average = 3 Slightly below average = 2 Far below average = 1	3.99	1	5	1.16

Findings

We find that the graduates report high levels of overall satisfaction with their ADAU experience (M = 4.79, SD = 0.68) (see Table 2). In terms of recentness of membership, our sample reports mean value of 1.84 (SD = 1.32). Considering that the graduation years range from 2011 to 2016, the alumni in our sample are largely recent graduates. However, tenure or time spent at ADAU is relatively low (M = 0.39, SD = 0.49), meaning our sample is mostly represented by master-level alumni. Furthermore, we observe moderately high levels of trust in the institution (M = 3.61, SD = 0.87). Likelihood to give is above “Probably not” (M = 2.78, SD = 0.68). On the other hand, large majority of the alumni find donations to have an impact on university (M = 2.66, SD = 0.57). Similarly, the alumni report that it is important to donate (M = 3.44, SD = 0.47), important to volunteer (M = 3.90, SD = 1.04), other alumni should donate (M = 3.09, SD = 1.03), and other alumni should volunteer (M = 3.90, SD = 1.04). When it comes to future involvement, we observe high commitment to donate (M = 3.78, SD = 0.99) and even higher commitment to volunteer (M = 4.09, SD = 1.02) in our sample (see Table 2).

TABLE 2: DEFINITIONS AND DESCRIPTIVE STATISTICS OF VARIABLES

Variable	Definition and metrics	Mean	Min	Max	SD
Dependent Variables					
Satisfaction (n=70)	Likert-type Scale Very satisfied = 6 Satisfied = 5 Somewhat satisfied = 4 Somewhat dissatisfied = 3 Dissatisfied = 2 Very dissatisfied = 1	4.79	3	6	0.68
Recentness of membership (n=79)	Years from graduation	1.84	1	6	1.32
Tenure or time spent at ADAU (n=79)	Bachelor's = 1 Master's = 0	0.39	0	1	0.49
Trust in ADAU (n=70)	Likert-type Scale A great deal = 5 A lot = 4 A moderate amount = 3 A little = 2 None at all = 1	3.61	1	5	0.87
Likelihood to give (n=69)	Likert-type Scale Definitely yes = 4 Probably yes = 3 Probably not = 2 Definitely not = 1	2.78	1	4	0.68
Impact of donations to university (n=67)	All donations matter = 3 Only large donations matter = 2 Donations don't matter = 1	2.66	1	3	0.57
Important to donate money (n=66)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	3.44	1	6	1.15
Important to volunteer (n=65)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	3.90	1	6	1.04

Others should donate money (n=66)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	3.09	1	6	1.03
Others should volunteer (n=65)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	3.90	1	6	1.04
I will donate money (n=65)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	3.78	1	5	0.99
I will volunteer (n=65)	Likert-type Scale Strongly agree = 6 Agree = 5 Slightly agree = 4 Slightly disagree = 3 Disagree = 2 Strongly disagree = 1	4.09	2	6	1.02

Discussion

According to Mael and Ashforth's (1992) model, satisfaction can be achieved by "contributing suitably to the attainment of one's personal objectives" (p. 108), and thus, is positively correlated with organizational identity and consequently, support to the organization. Reported high satisfaction in our sample is consistently supported by alumni perspectives during interviews. When asked to describe ADAU to a person who does not have any information about the institution, most graduates used the following phrases: "Outstanding educational institution," "Home," or "Second home," "a place that promises the future," "high quality education," "university that strives to be better" (Personal Communications 2017). However, the majority of graduates mentioned the curriculum as one of the problems. One alumnus specifically notes, "We didn't have a set curriculum, and it became problematic for us. There were geography and literature classes, and they were meaningless" (Personal Communication 2017). High satisfaction can also be explained by the recentness of membership and tenure or the time spent at ADAU. Like satisfaction, we observe moderately high levels of trust in the institution that can be interpreted as sentimentality. However, considerably low likelihood to give seems to suggest that the recentness of membership and low ability to give, evidenced by slightly above average income, are at play.

Nevertheless, highly-rated individual and organizational antecedents should lead to a strong organizational identity that is correlated with support for the organization (see Figure 1). Due to the limitations of our analysis, we turn to other variables to explain how such support can be manufactured. More than 70 percent of the alumni believe in the power of donations to make an impact on the institution (see Figure 2). In line with this, when asked about two most important reasons to give, the alumni mention "to help a student" and "to support faculty research", 53 and 28 times, respectively (see Figure 3).

FIGURE 2. ADAU ALUMNI'S PERCEPTION OF THE IMPACT OF DONATIONS ON UNIVERSITY

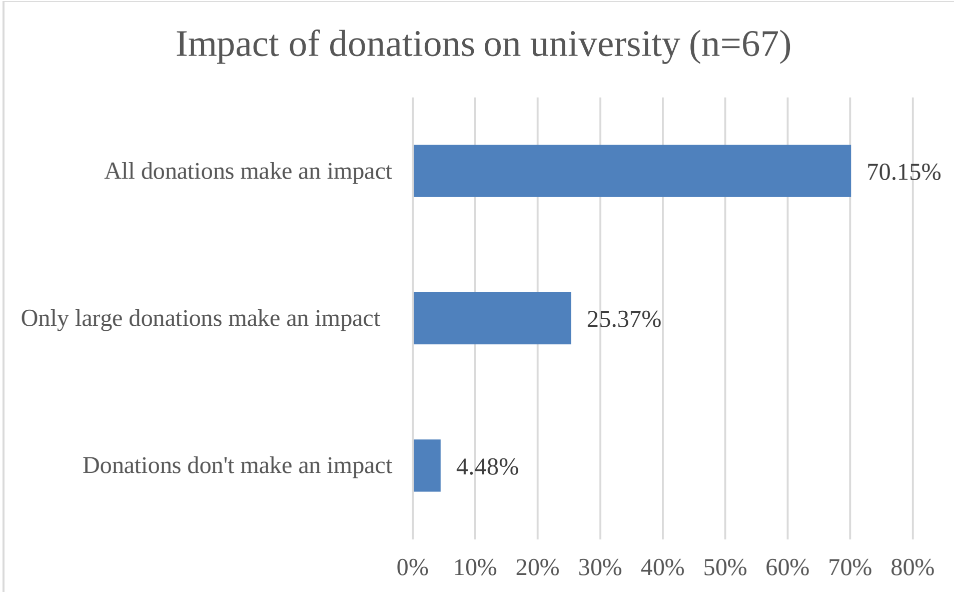
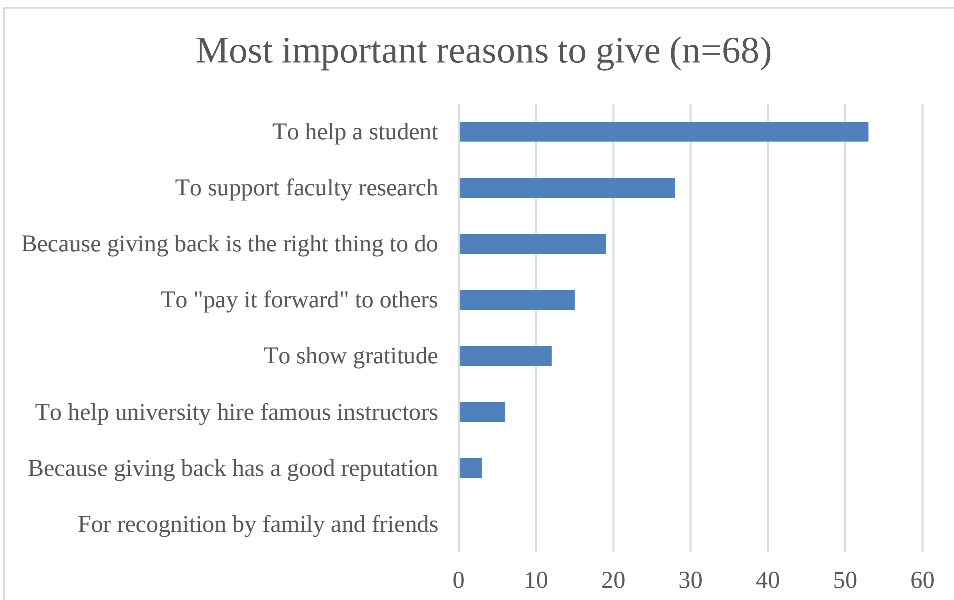


FIGURE 3. MOST CITED IMPORTANT REASONS TO GIVE BY THE ADAU ALUMNI



These two pieces of evidence suggest that the alumni have positive perceptions of philanthropy that supports educational institutions and causes. To further this argument, we compare alumni's perceptions of voluntary and monetary donations. Literature suggests that the willingness to give should be conditioned by a mutual benefit where the alumnus(a) receives some form of extrinsic or intrinsic gain from donating either time or money to the institution (Drezner and Huehls 2014, 2). Results from our survey suggest that the alumni attach more value to volunteering, that is, time donations in comparison with monetary donations (see Figure 4 and Figure 5). This claim is further substantiated by the highly ranked commitment to volunteer (M = 4.09, SD = 1.02) as opposed to relatively lower commitment to donate money (M = 3.78, SD = 0.99), when asked to reflect on future (see Table 2; see Figure 4 and Figure 5).

FIGURE 4. ADAU ALUMNI'S PERCEPTIONS OF VOLUNTEERING

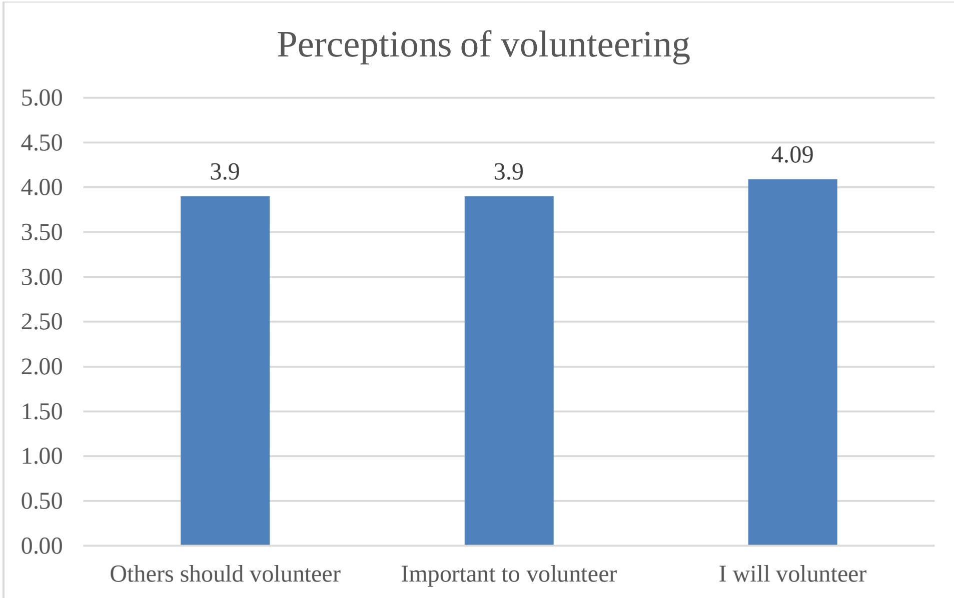
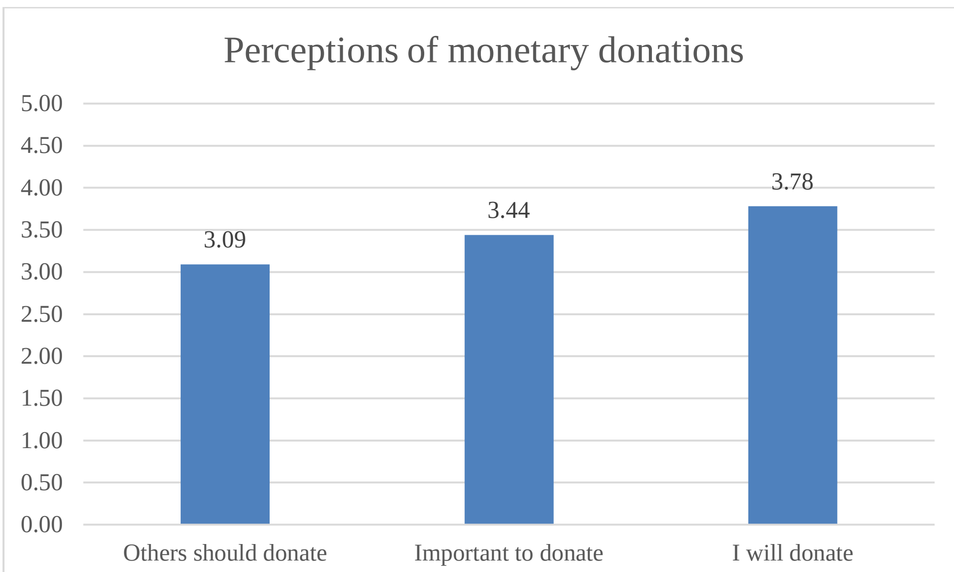


FIGURE 5. ADAU ALUMNI'S PERCEPTIONS OF MONETARY DONATIONS



In other words, while there is not strong willingness to give financially among the alumni, they express strong desire to volunteer. This stark difference between the monetary donation and volunteering constructs points to the distinction between likelihood to give and ability to give. Because our sample is largely comprised of recent alumni, it is not surprising that they would not have any disposable income to donate. However, considering the highly-ranked volunteering constructs, ADAU should continue their alumni engagement and outreach to be able to convert these reported perceptions of giving and other philanthropic behaviors into monetary donations in the future.

Further Implications and Conclusion

Better understanding of alumni motivation, engagement, and attitudes opens avenues for further research on specific constructs of satisfaction, loyalty and trust toward alma mater, responsibility to give, etc. as future areas of investigation. A major implication of the educational philanthropy research in Azerbaijan is to provide alternatives to public funding mechanisms. Moreover, it raises questions about highly-contested education policy debate of public versus private good of the role higher education in a relatively young post-collectivist society such as Azerbaijan.

We discuss the historical and sociocultural context of philanthropy in Azerbaijan and attempt to apply concepts of alumni giving, originating from the U.S., to the case of ADA University. Through this mixed methods study, we aim to inform the literature on philanthropy in emerging democracies in the post-Soviet space. Considering current policy debates around higher education financing in Azerbaijan, this research study has implications for policy makers, university administrators and education researchers.

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Inclusion and Safe-Spaces for Dialogue: Analysis of Muslim Students

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Introduction

Islam is the world's second largest religion and the third largest religion in the U.S., yet college campuses are lacking adequate support to welcome Muslim students and make them feel safe (Hart 2016; Pew Research Center 2017; Shah 2017). At the same time, international students who identify as Muslims continue to enroll in U.S. higher education in increasingly numbers. If colleges truly value diversity and inclusion, they need to proactively address issues of marginalization and discriminations, and make efforts to transform institutional culture to be more inclusive. Through this paper, we seek to examine Muslim student experience on U.S. higher education campuses, identify the main challenges that this population faces, and provide specific policy and practice recommendations. In this project, we encountered a dearth of studies detailing how campuses can actually achieve both a safe space where students feel comfortable expressing and embodying their beliefs, as well as also creating a space for critical and heated debates where differences of opinion are challenged, defended, and respected. Through our research, we seek to explore the state of Muslim student experience on U.S. higher education campuses, identify the main challenges to this population feeling like the campus culture is inclusive, provide recommendations, and identify gaps in the literature for further research. Building on current research suggesting that a supportive campus culture impacts student confidence and resilience (Babbard and Singleton 2012), and that student experiences on-campus affect academic achievement and persistence (Museus 2014), we propose the Culturally Engaging Campus Environments (CECE) Model as framework for campuses to build toward.

Islamaphobia, Hate Crimes on Campus, and College Persistence

Muslim students on college campuses have long been targets of hate crimes. In November 2015, a student scrawled graffiti in a Virginia Tech restroom that stated: "I will be here 11/11/2015 to kill all Muslims." During the same month, anti-Muslim posters were found on the American University campus and three Muslim students were murdered in Chapel Hill, North Carolina. Anti-Islamic sentiment has been magnified through the current administration of President Donald Trump, which often conflates mainstream Islam and extremism. The year 2015 also saw protests across college campuses in the U.S. focused on increasing racial equity and failure of institutions to respond sufficiently to racist incidents on campus. These protesters campaigned against university policies that protestors felt marginalized students of color. These protests resulted in the resignation of top administration at multiple institutions and conversations nationwide about the state of racial equity on campus, including the University of Missouri. However, this student-led movement often left out issues of Islamophobia and discrimination against international students. Even prior to the 2016 election, studies showed that Muslim students were highly misjudged and that Islamophobia in the U.S. significantly shaped public perceptions. Moreover, despite the hyper-visibility of Islam in public discourse and political propaganda, Muslim students on college campuses have received little attention in higher education research (Callaway 2010).

Looking at college persistence literature and graduation rates of Muslim students, there is a clear link between campus marginalization and lower levels of college persistence (Hart 2016; Shah 2017). Research shows that student experiences on-campus affect academic achievement and persistence (Museus 2014). It is also known that supportive campus culture impact student confidence and resilience (Babbard and Singleton 2012). Although conversations about campus culture are often framed through a racial lens, campus culture can be defined as "the collective, mutually shaping patterns of institutional history, mission, physical settings, norms, traditions, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in an institution of higher education" (Museus and Jayakumar 2012). These types of preconceived notions among many different cultures presents the opportunity for institutions in the U.S. and their educators to play a critical role in creating avenues for understanding multiple cross-cultural perspectives and assisting in the process of creating safe spaces for conversations. In this type of setting, students who engage in conversations around issues should be able to respectfully state their opinions and share their stories without the fear of being labeled as–in this case—an Islamophobe or a Muslim fundamentalist (Quaye and Chang 2012). In turn, Muslim students should be given the voice to correct misconceptions and be given the freedom to practice their identity as they chose to. Eventually, the goal is that this type of dialogue will also facilitate the creation of respectful student peer groups that are important for all students' socialization (Hurtado, Clayton-Pedersen, Recharde, Allen, and Milem 1968). Further, classrooms and campuses would be spaces that allow for multiple perspectives that expand beyond historical boundaries and definitions of difference (Schiller, Basch, and Blanc-Szanton 1992; Rhoads 1995; Stier 2004; West 2012).

Specific Factors to Consider in the Muslim Student Experience

Research focusing on Muslim people has grown extensively in the last decade, and higher education research continues to identify solutions to cultural misunderstandings such as Islamaphobia – a term used to describe negative perceptions of Muslims (Callaway 2010; Shah 2017). Past research suggested that Muslims feel invisible in U.S. society, however recent events in our current administration and in the media has increased their vulnerability to negative perceptions, assumptions and feelings of mistrust (Cole and Ahmadi 2010; Shah 2017). Islam is now the world's second largest religion and the third largest religion in the U.S., yet college campuses continue to grapple with Muslim culture, religion, and obstacles they face, especially in a post-9/11 environment (Cole and Ahmadi 2010; Shah 2017). The current tensions concerning immigration and the Muslim community in larger society decreases the likelihood of college campuses feeling safe and comfortable for Muslim students.

Religion

The consideration of religious beliefs as a diversity variable that impacts institutional climate has been overlooked historically, but should be a key consideration for student achievement in higher education. For students who are religious, spiritual integration is also a key to persistence (Morris, Beck, and Smith 2004). Herzig (2013) found that Muslim students in U.S. higher education institutions tend to be more religious than other minority groups on campus, and also utilize religious principles to cope with adversity. The importance of religion to Muslim students is an important factor to consider when addressing this group and one that higher education institutions are still struggling to grasp.

Intersectionality of Racial Diversity and Religion

Generally, conversations about campus culture are viewed through a racial lens. However, a more intersectional analysis of how religion intersects with race and nationality is necessary. Approximately 64 percent of Muslim Americans were born outside the U.S. as of 2010 (Cole and Ahmadi 2010). While many immigrants live in clustered communities where they may find others that share the culture from their home country, Muslims may find that difficult because they are arriving from 80 different countries (Cole and Ahmadi 2010).

Prejudice

Along with being an ethnic/national and religious minority, international Muslim students face greater problems of prejudice and obstacles toward assimilation than other marginalized groups (Seggie and Sanford 2010). Additionally, this population may be especially sensitive to isolation and exclusion because of the cultural insensitivity and unawareness of a campus (2010). Further, when Muslims are portrayed in popular American media, they are misrepresented with little content that helps debunk the myths associated with Islamophobia (McMurtie 2001).

Campus Climate

In framing our recommendations, we use the Culturally Engaging Campus Environments model. Campus culture can be defined as "the collective, mutually shaping patterns of institutional history, mission, physical settings, norms, traditions, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in an institution of higher education" (Museus and Jayakumar 2012, p. 31). There is a lack of research on how faculty and campuses can actually achieve both a safe space where students feel comfortable expressing and embodying their beliefs, while also creating a space for critical and heated debates where differences of opinion are challenged, defended, and respected. However, The CECE model suggests that more institutions foster and maintain culturally engaging campus environments, the more likely their environments will allow their diverse student populations to thrive in college.

Recommendations

Higher education leaders should look at the needs of this group of students and be able to better understand and support all students. The ability for Muslim students to comfortably represent their religious beliefs is an important factor to consider when addressing this group and one that higher education institutions are still struggling to understand. Moreover, institutions can achieve deep and pervasive transformational change by changing practices so that the religion of these students is better understood by their peers (Babbard and Singleton 2012).

In an increasingly globalized world in which students have greater options for post-secondary education, U.S. institutions must be more strategic in their treatment of historically marginalized religious groups. Accordingly, college campuses can work to create safe spaces to enable students to feel less isolated as well as for other students to openly express their beliefs. Creating safe spaces that support open dialogue can be beneficial in transforming a campus culture and nurturing meaningful conversation that both challenges and respects diverse beliefs.

Campus Practices

Utilizing the Culturally Engaging Campus Environments (CECE) Model. We recommend that campuses should consider looking at campus programs and structures from the vantage point of the CECE model. The CECE model centers on students' access to culturally engaging campus environments being positively correlated with individual sense of belonging, academic self-efficacy, motivation, expectation or intent to persist, and performance, which are related to greater likelihood that students will complete a degree program.

Below we highlight nine dimensions of CECE, with examples of initiatives that could be taken, encouraging individual institutions to consider these components and see how they may be able shift practices to map to these dimensions. We urge that leadership and individual academic united themselves engage deeply with this model to determine how it might work in each specific institutional landscape.

1. Cultural Familiarity: Campus spaces for students to connect with faculty, staff, and peers who understand their cultural backgrounds, identities, and experiences.

   - Ensure that there is Muslim faculty, staff and leadership rank identity representation.
   - Ensure compositional diversity hiring so that diverse identities are well represented on campus.
   - Create physical spaces on campus for prayer and community gatherings.

2. Culturally Relevant Knowledge: Provide opportunities for students to learn about their own cultural communities via culturally relevant curricular and co-curricular opportunities.

   - Intentionally incorporate curriculum that touches on Muslim cultural and religious content across disciplines.
   - Offer religious and culturally appropriate identity group specific programming on campus such as incorporating Muslim American experiences into celebrations of Latinx heritage.

3. Cultural Community Service: Provide opportunities for students to give back to and positively transform their home communities.

   - Create partnerships and programs that engage students with communities they identify with. For example, opportunities for service in K-12 school programs for students who identify as Muslim.

4. Meaningful Cross-Cultural Engagement: Introduce programs and practices that facilitate educationally meaningful cross-cultural interactions among students that focus on solving real social and political problems.

   - Provide opportunities for meaningful political activism or learning through courses by ensuring that instructors are preparing to facilitate tough conversations
   - Sponsor and support events that engage students in current socio-political and social justice issues unfolding in the community and nationwide.

5. Cultural Validation: Build a campus culture that validate the cultural backgrounds, knowledge, and identities of diverse students.

   - Make sure that education campaigns such as reproductive health education includes intersections of religion in addition to race, gender, sexuality, disability, etc.
   - Only put faculty in the classroom who are able to validate diverse identities through extensive knowledge of student identities and learning styles
   - Create on campus prayer space
   - Center knowledge from and about student's identities in learning spaces.

Cultural Responsiveness

1. Collectivist Cultural Orientations: Create campuses cultures that emphasize a collectivist, rather than individualistic, cultural orientation that is characterized by teamwork and pursuit of mutual success.

- Create academic unit level IE plans to engage everyone in the effort to create a more inclusive campus.

2. Humanized Educational Environments: Ensure the availability of opportunities for students to develop meaningful relationships with faculty and staff members who care about and are committed to their success.

- Ensure that all Muslim students have access to an advocate on campus through an individualized faculty and staff advisor
- Ensure all faculty are trained against bias

3. Proactive Philosophies: Incorporate philosophies that lead faculty, administrators, and staff to proactively bring important information, opportunities, and support services to students, rather than waiting for students to seek them out or hunt them down on their own.

- Bring in the campus chaplain or Imam to talk directly to students to dispel prejudice.
- Apply Universal Design of Instruction principles in student affairs to make sure that student affairs programs are accessible for religious students as well.
- Create a bias incident reporting process, where students, faculty, and staff can go with go to share concerns, and is able to create educational moments and pull in resources from across the university and community for support as needed.

4. Holistic Support: Ensure students' access to at least one faculty or staff member that they are confident will provide the information they need, offer the help they seek, or connect them with the information or support that they require regardless of the problem or issue that they face.

- Ensure that all students have access to an advocate on campus through an individualized faculty and staff advisor
- Create opportunities for deep connection between academic department heads and students in their programs

Safe Spaces and Inclusion for International Muslim Students

Maintain Spaces for Debate

After assessing the magnitude of Muslim student exclusion, many higher education policy makers and administrators might be tempted to develop a multicultural lens that ignores any problematic aspects of a worldview or of disagreements in belief systems between students. In doing so, these well-intentioned practitioners would be doing a disservice to their campuses because they would be excluding many people from a wider discourse (Turner et al. 2012). Instead of hiding behind a banner of a value-blind multiculturalism at the expense of critical debate, practitioners should instead implement safe spaces for open discourse and healthy argument where diverse perspectives are both invited and validated (Turner et al., 2012). Ayaan Hirsi Ali, a Somali-born American activist provides a unique example for what this looks like in a modern university context.

Hirsi Ali, an outspoken advocate for women's rights and a former Muslim herself, is often depicted as an Islamophobe in the media for her strong criticisms of Islam, particularly in regard to the subjugation of women supported by Islamic ideology that is adhered to in certain African and Middle Eastern countries (Gardels 2012). In April 2014, Brandeis University withdrew its invitation to Hirsi Ali to speak at the spring commencement ceremony because of student and faculty protests against her perceived Islamophobic viewpoints (Ayaan 2014). In an article titled "Here's What I Would Have Said at Brandeis," Hirsi Ali provided the Wall Street Journal with the abridged transcript of her planned speech. In this text, she cites many instances of violence sparked by Muslim ideology, including: the September 11 attack in New York City, the Boston Marathon bombings, and the recent Syrian civil war. Moreover, she emphasizes the role of Islam in perpetuating the oppression of women globally and offers the following events as examples: the increase in the practice of female genital mutilation in Saudi Arabia, the fact that 99 percent of women in Egypt reported facing sexual harassment, and the Iraqi legislation that lowered the legal age for child marriage to 9 for a girl (Ayaan 2014). In closing, Hirsi Ali called for a Muslim reformation, similar to the ones that Christianity and Judaism have experienced in the modern era, and parallels the goals of creating safe spaces. She explains that one of the best places for this type of reformation and evolution to happen is at institutions of higher learning (Ayaan 2014). She expresses the view that "We need to make our universities temples not of dogmatic orthodoxy, but of truly critical thinking, where all ideas are welcome and where civil debate is encouraged" (Ayaan 2014, p. 1) – meaning; there is no absolute truth defining current issues, and campuses and classrooms should welcome multiple perceptions that inform respectful discourse and to try and find understandings through compromise.

In the context of positive change in higher education, Hirsi Ali has unknowingly underscored the value of creating safe spaces for dialogue and debate. Although her assessment of Islam's role in oppression oversimplifies the intersection of religion and regional culture, she accurately underscores the necessity of a student to define knowledge for himself or herself (Quaye and Chang 2012). If classrooms are to become more inclusive, they must be places where the climate is trustworthy and participants can freely engage in critical dialogue about all topics--including Islam (Quaye and Chang 2012). This practice is based on the implicit understanding that each individual student's knowledge is valid, so open debates and collective learning benefits the entire community of students in a classroom (Turner et al., 2012). Thus, administrators should encourage faculty to facilitate conversations that address Islam and Muslim student experience (Zolberg and Loon 1999). During this dialogue, it is important for faculty members to reinforce the idea that the goal is to openly engage with one another regarding topics that may cause discomfort (Quaye and Chang 2012). In this type of setting, students who engage in conversations around these issues should be able to respectfully state their opinions and share their stories without the fear of being labeled as an Islamophobe or a Muslim fundamentalist (Quaye and Chang 2012). Muslim students should be given the voice to correct misconceptions and be given the freedom to practice their identity as they chose to. Eventually, the goal is that this type of dialogue will also facilitate the creation of respectful student peer groups that are important for all students' socialization (Hurtado, et. al. 1998). In addition to faculty, other members of a campus community can foster positive change in higher education by creating safe spaces for debate and discussion outside of the classroom. Organization advisers for student groups, various deans and department heads, and support staff should also engage in critical discourse about Islam, religion, and what role it plays (or fails to play) in the culture of the institution. In these contexts, lack of knowledge, differing opinions, and sensitive topics can be discussed in a regulated environment that aims to include all (Turner et al. 2012). Muslim students can counter false stereotypes and share their expressions of faith while their non-Muslim peers can learn more about the topics that are relevant to adherents of the Muslim faith (Quaye and Chang 2012). Ultimately, the same safe-space creating methodology can be applied to discourses centered around any other faith or worldview as well because it achieves inclusion by deconstructing and silence and marginalization (Quaye and Chang 2012). By creating the opportunity and space for critical debate, colleges and universities in the United States can take measures to ensure that a genuine transformation based on diversity and inclusion of all students can take place on their campuses (Hurtado et al. 1998). This approach can achieve gradual transformation in the campus culture by focusing on altering assumptions and behaviors, disrupting the influence of Islamaphobia, and fostering intentions of giving voice to all.

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Language as Currency: Perpetuating and Contesting Notions of English as Power in Globalized Korean Contexts

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It's mainly because I look Korean: [people] expect me to speak Korean and they expect me to speak it well—[even if] they speak English pretty well, they'll still want me to speak Korean; even if I try to speak to them in English, they'll talk to me in Korean.
(research participant)

This paper describes how students use language as a currency with which to navigate institutional structures and negotiate "fitting in" to social structures of higher education, paying particular attention to South Korea (hereafter Korea) and the English-speaking West. This paper emerged from a qualitative research study examining identity construction in students from internationally mobile Korean families; participants had lived abroad with their families for at least three years before university and subsequently attended universities in Korea, the United States, New Zealand, the United Kingdom, and Hong Kong.

Context: Globalization, International Mobility, and Internationalization of Higher Education in South Korea

While the macro-level interactions of nation-states and multi- or trans-national corporations are common in discussions of globalization, its essence is transmigration and interconnectedness—the movement of information, resources, and people across physical and virtual spaces. In the context of higher education, Philip Altbach and Jane Knight (2016) defined globalization as "the economic, political, and societal forces pushing 21st-century higher education toward greater international involvement" (p. 105). This definition highlights the often-confused relationship between globalization and internationalization in higher education, where internationalization encompasses the educational landscape's response to the forces of globalization (Altbach 2004).

South Korea as a Context for Globalization

South Korea provides a unique context to observe the influence of globalization's transmigration and interconnectedness as well as the internationalization efforts emerging in response. Following the Korean War (1950-1953), the state managed incremental development through the 1970s and 1980s, leading to political stability through democratic elections in 1987 and peaceful transition of power in the early 1990s; this stability facilitated astonishing economic growth and rapid technological innovation during the past three decades, and Korea emerged as a significant player in the twenty-first century global landscape. Increasing mobility mirrored this economic development as some Korean families began living abroad as expatriates for business, religious work, or study. Korea's educational landscape shifted as structural and social phenomena emerged in response to globalization. Government policies in the early 1990s "appropriate[d] globalization for nationalist goals" (Shin 2006), that is., to make Korea competitive on the world stage. This national competition on a global scale mirrors fierce competition within Korean education, where parents' primary responsibility is to provide educational opportunities for their children and children seek to honor their family by gaining entrance to a (preferably elite) university, thereby fulfilling the family's duty to bring honor to the nation—the Korean people. The marriage of educational success with family honor and national (ethnic) pride gives unique potency and meaning to education in traditional Korean culture; these deep-seated cultural values inform present-day educational structures and family decisions emerging in response to globalization.

Internationalization: Educational Structures, Social Phenomena, and English

In the Korean education ecology, structures contributing to students'—and therefore the nation's—competitive "edge" are not only tolerated but flourish; the marker of this "edge" is English. Internationalization efforts (Kim and Choi 2010, Byun and Kim 2011, Palmer and Cho 2012) affect existing structures and contribute to social phenomena, ultimately reinforcing the notion of English as power. Informal structures in Korea include shadow education or *hagwon* (Kim 2004, Kim and Lee 2010) as well as extracurricular competitions and quotas enabling some students to bypass the exam-driven university admission process. Formal structures include policy and curriculum as implemented through educational institutions, including the 2009 Presidential Decree No. 21308 increasing Korean students' access to international K-12 schools (Choi 2004) as well as English-medium instruction (EMI) at all education levels and an increasing number of EMI courses (Byun et al 2011, Jon and Kim 2011, Jang 2017), degree programs, and international colleges within Korean universities. Formal and informal structures create a context in which families make decisions, and social phenomena have emerged alongside—and in response to—these policy and institutional internationalization efforts. One such social phenomenon is early study abroad (Park and Bae 2009, Song 2011, Kang and Abelmann 2011, Shin 2014), with its accompanying transnational family structures (Kim 2010, Lee 2010, Finch and Kim 2012) and "wild geese" fathers who stay in Korea to work while children are accompanied abroad by their mother (Lee and Koo 2006). Other phenomena include internationally mobile families (Song 2012) and the growing conundrum of returnee students whose difficulties in re-entry ripple out from their personal struggles (Lo and Kim 2015) through their families, teachers and schools (Song 2016), and society as a whole.

Many of these institutional structures and social phenomena reflect the "English fever" dominant in Korean society, where English has emerged as a means of competition—a form of capital (Bourdieu 1986), whether social, cultural, linguistic (Park 2011), or symbolic (Lee, Han and McKerrow 2010)—with researchers examining language ideologies (Park and Bae 2009, Lee 2016) and the English language through the lens of social class (Park and Abelmann 2004, Vandrick 2014,), privilege, and power (Shim and Park 2008). In his critique of English-language testing as a requirement for employment and promotion, Park (2011) echoed Shim and Park's (2008) hegemonic positioning of English as a gatekeeper in Korea's elite conglomerate companies. Park and Abelmann (2004) examined how Korean mothers viewed extra-curricular English education as a mechanism for social mobility or class maintenance; more than a decade later, Lee (2016) reinforced the notion that English functions as capital in Korea, where "native-like English reflected… high socio-economic status" and served as a "capitalistic instrument" of class preservation that would "help children get high-paying jobs" (p. 35). In fact, the phenomenon of early study abroad emerged to facilitate children acquiring this native-like English, thereby gaining capital to ensure the student's—and family's—status upon their return to Korea (Lo and Kim 2015).

Higher Education: Globalization as Ethno-nationalism

Under the banner of internationalization, a notion rightly questioned by Ka Ho Mok (2007), John D. Palmer and Young Ha Cho (2011) and Vanessa R. Sperduti (2017), for its respective privileging of "Anglo-Saxon," "American," and Western knowledge paradigms), Korean higher education mirrors—and co-informs—social constructions of English as a language of power in the context of globalization. Not only is the ability to lecture and publish in English a consideration in faculty hiring and promotion, English proficiency is also a benchmark for students to gain admission to higher education through its inclusion on the entrance examination. In fact, at Yonsei University's Underwood International College, admission categories privilege international students and Korean students who have studied overseas for at least three years, with a special category for those students who received all twelve years of primary and secondary education outside Korea (Kim 2015). Given the dominance of English as a global language and the English-focused purpose of early study abroad, it is safe to assume these categories privilege applicants who already possess exceptional English skills compared to the applicant pool. These emerging admission structures in higher education align seamlessly with a February 2009 policy shift (Presidential Decree No. 21308) that effectively positions EMI international schools as "elite-class reproducing institutions" (Song 2013, p. 149) because they are accessible only to families of means. Previously, Korean passport holders were required to prove that they had lived overseas for five years in order to be eligible for admission to international schools in Korea; the policy reduced this requirement to three years and waived it entirely for some geographic areas. This shift makes international schools more accessible to Korean students—either as an alternative to early study abroad or as a relatively accessible option upon return—and permits graduates of international schools to apply for admission to Korean universities. Expanding EMI institutional structures, evolving state policies, and preferential university admission practices co-inform the notion that English is a competitive tool in the Korean landscape, perpetuating the early study abroad phenomenon and reinforcing class distinctions marked by language and access to education.

Although the privileging of English might imply the construction of an intercultural, diversified space within the university, the reality more closely reflects the state's co-construction of globalization as ethno-nationalism which in 2011, Terri Kim described this as "ethnocentric internationalization". It is this reality that informs both the curriculum and the experiences of faculty and students. Rennie Moon (2016) found that "notions of ethnic nationalism remain firmly entrenched at the level of university curricula" (p. 92). Terri Kim (2005) suggested that "principles of inclusion and exclusion" inform faculty and administration positionality, and Stephanie Kim (2016) found that marginalization and "disempowerment of Western faculty members" contributes to high turnover. Both Moon (2016) and Kim (2016) found that exceptional English ability was *socially* disadvantageous for some students at elite universities, as it stigmatized them as "academically weak… in comparison to traditional students" (Kim 2016, p. 2). (At these institutions, traditional students endure years of preparation for the grueling national entrance exam as a rite of passage to secure their admission; in contrast, many students at EMI international colleges bypass this rite of passage and gain admission based on their lived experience abroad.) These findings trouble the dominant discourse of English as a form of capital, implying that the lived experience of individuals may be more nuanced.

Methodology

A macro-level understanding of how globalization and internationalization have shaped mobility patterns and the educational landscape in Korea highlights the need for a thorough micro-level understanding of the families and individuals who live and make decisions within this context. Moreover, Kim (2016) and Moon's (2016) findings highlight the need for a more nuanced understanding of how individuals experience and navigate language politics in institutional and social spaces, and these findings contribute to the significance of this research.

The research study from which this paper emerged examined identity construction in individuals (N=13) who had lived outside Korea with their families for at least three years prior to graduating high school. Participant experiences aligned with the Third Culture Kid [TCK] construct, articulated and defined by David C. Pollock and Ruth E. Van Reken (2009) as "a person who has spent a significant part of his or her developmental years outside the parents' culture" (p. 13). Participants were identified through social networking sites and alumni networks from international schools in Korea. After conducting a series of phenomenological biographical narrative interviews (Seidman 2013) with each participant, data were analyzed using a constant comparative approach informed by grounded theory. A conceptual framework to describe identity construction emerged from data analysis, which included fracturing the data through line-by-line coding, categorization, and connection to emergent themes. This paper describes one aspect of participants' lived experience; that is, how participants used language to navigate the institutional and social structures of higher education in the context of globalization.

Language as Currency: Negotiating Institutional and Social Structures

This section introduces the analogy of language as currency which emerged from data analysis to describe how research participants gained access to institutional structures and negotiated "fitting in" to social groups in the context of higher education in Korea and the English-speaking West.

Language as Currency: An Analytical Analogy

Language functions as currency—a negotiating tool whose value is determined by context and fluctuates in response to outside influences—with which individuals access institutional structures and navigate social structures. In this analogy, I imagined language proficiency as a continuum (from "no proficiency" to "native proficiency") where the speaker's position on the continuum—the value of a speaker's language-as-currency—is assigned by the listener and informed by the context. Participants used language as an indicator of their ability to "fit in"—or to position themselves as distinct from others—mediated by ethnicity and lived experience.

First, language-as-currency allows the speaker to negotiate (provides "buying power" to do something) according to their ability or proficiency. Participants' English proficiency made possible—"purchased"—their access to EMI higher education institutional structures, both in Korea and abroad (one participant described English as the "common denominator" for students in her EMI international college within an elite Korean university). However, navigating the *social* structures within this institutional structure was more complex as participants negotiated different kinds of transactions: participation in conversations (surface-level interaction), accomplishment of some task with another individual or group (cooperative and/or productive interaction), or "fitting in"—or not—to a social group (identification-level interaction). In fact, participant narratives largely described their struggle to "fit in"—using language to position themselves as distinct from the social structures they navigated—because the value of their language-as-currency fluctuated as they moved across social and institutional spaces.

Second, like currency, language derives its value from the context: that is, it can be used only in situations where it is accepted as payment, and this requires a listener who is both able and willing to use the speaker's language. This aspect of the comparison between language and currency was particularly salient in dual language contexts, e.g., among Korean people living outside Korea. In these social spaces, listeners often privileged—preferred to accept as currency—Korean (an "unofficial" language relative to the context) over English (the official language of the institution or nation). (One participant described Korean students at her university in the UK: "[They] only hang out with each other [and] they always speak in Korean." Another described the language-as-currency valuation that emerged in social interactions with ethnically Korean students enrolled at her state university in the US: "The Koreans wouldn't speak in English, even if they could. They would speak in Korean.") A group's valuation of a single (or preferred) language-as-currency was ultimately a choice of who could "fit in"; in these social groups, language emerged as an indicator of something *shared*—ethnicity, lived experience, and ultimately, identity.

Finally, the value of a speaker's language fluctuates, informed by ethnicity and lived experience. Listeners' decisions about which language they were willing to accept were explicitly mediated by the speaker's ethnicity - that is, whether they were Korean. One participant described interactions with Koreans living outside Korea, saying, "Once they know you're Korean, they won't speak to you in English—they want to talk in Korean: they'll reply in Korean, even if you say something in English." The same participant explicitly described listener's decisions about which language to accept as mediated by her Korean ethnicity: "It's mainly *because I look Korean*: [people] expect me to speak Korean and they expect me to speak it well—[even if] they speak English pretty well, they'll still want me to speak Korean; even if I try to speak to them in English, they'll talk to me in Korean" (emphasis added). These language tensions reflected a deeper identity conflict upon her return to Korea, particularly when some listeners' co-construction of ethnicity, cultural values, and identity prescribed their expectations of her behavior without regard to her US citizenship or upbringing: "There are some people [in Korea] that don't think I should be different… they expect me to become Korean, not to be me for who I am. They tell me, 'You're Korean so you need to do this the Korean way.'"

In addition to ethnicity, the speaker's and listener's lived experience—particularly whether any of their experience is shared—also inform the value of language-as-currency. One participant described the limited value of her English and Korean language to establish relationships because her language was decontextualized – that is, she did not share lived experience with the listeners (she had lived outside Korea from infancy until enrolling in university). With Korean students at her EMI international college in Korea, "The subjects of the conversation are very Korean: some historical background or some jokes or how hard middle school is, how hard high school is—I can't relate to that." She also studied abroad in the US as an undergraduate but encountered the same devaluation of her English because she lacked shared experience with American students (she had never visited the US before spending a semester there as an undergraduate): "I was surprised—I thought that because language is not a barrier I would fit in, [but] I didn't't fit in with the American students, I didn't't fit in with the Korean-Americans… even though the country had changed and [English] was a language that I feel totally comfortable expressing myself [in], I still came across the same problem." Her lack of shared experience living in Korea or the US devalued her language-as-currency when she attempted to fit in: "I noticed differences in each of these groups—[not just] the language, [but also] the topics of conversations… [I] didn't't quite know where I fit in." Another participant's experience at a university in the UK mirrored this tension emerging from lack of shared experience. Describing her relationships with other Korean students abroad, she said, "I haven't made lots of Korean friends here… I feel awkward hanging out with [Korean] students [who don't have] an international background. I am Korean, and I am proud to be Korean, but [sometimes] I don't feel Korean—I feel left out. I have trouble trying to identify myself."

Language, Ethnicity, and Power

In general, English is valued in a globalized context; however, participant experiences suggested that the value of English was limited in Korean contexts—both within Korean institutional settings and in social spaces informed by Korean values or norms (e.g., interactions with Koreans living overseas)—*if the speaker's English fluency was higher than their Korean fluency*. This valuation was directly related to ethnicity—that is, in Korean contexts (whether structural or globalized), *Korean listeners valued the currency of Korean language over the currency of English language if the speaker was ethnically Korean, regardless of the speaker's lived experience*.

In this analysis, listeners were in a position of power to value or devalue a speaker's language-as-currency, particularly when the speaker and listener shared two languages; this power was balanced between speaker and listener when their language proficiencies were equal and when they shared ethnicity and lived experience. However, tension emerged when language, ethnicity, and shared experience were co-constructed, e.g., when a Korean listener expected an ethnically Korean person (as speaker) to share language fluency and lived experience—or cultural values—that they lacked. Although highlighting *difference*, the devaluation of the speaker's language-as-currency actually emerged as *deficiency*, contributing not only to the speaker's disempowerment but also calling into question their worthiness, family honor, belonging, and identity.

Implications and Conclusions

Internationalization of higher education in Korea warrants robust analysis and critique to evaluate its efficacy and minimize its pitfalls; yet the institutional structures and policies emerging in response to globalization *do* serve a purpose, distinct from the "globalization as nationalism" agenda or social reproduction intentions of families in the elite class, because they meet the educational needs of families who return to Korea after living abroad. Moreover, these institutional structures provide spaces within which students can forge relationships with others who share international lived experience. However, these structures—and the national conversation—are relatively dominated by early study abroad (a phenomenon fundamentally distinct from that of families living abroad for one or both parents' career purposes) and critical analyses of class, language, and power.

This paper contributes to critiques of English as a language of power by introducing the idea of language as currency rather than capital. While subtle, this distinction facilitates analysis of the ways English is structurally valued at the macro level and simultaneously devalued at the micro level of individual lived experience. Moreover, the language-as-currency analogy is sufficiently flexible as to analyze power dynamics in dual language environments, describe valuation of different types of language (e.g., devaluation of decontextualized language from a lack of lived experience), and analyze power dynamics of how language is used in social contexts.

Language emerged from this analysis as an indicator of lived experience (e.g., participants used English ability to distinguish types of lived experience abroad and distinguish themselves from early study abroad students) and as a mechanism of inclusion or exclusion; it also functioned as a currency with which participants navigated institutional structures and negotiated "fitting in." The value of their language-as-currency was assigned by the listener and fluctuated according to the context, particularly ethnicity. In dual language spaces where English was the "official" language, such as a Korean community abroad or an EMI structure in Korea, participants' Korean ethnicity devalued their English with ethnically Korean listeners. Thus, educators and practitioners in internationalized institutional spaces must be sensitive to the power dynamics of language, particularly where a language other than English may be valued as a marker of shared experience or cultural heritage but may also be used as a mechanism of social exclusion on the basis of ethnicity. Ultimately, globalization and internationalization not only influence nations but also society and institutions, shaping family decisions and fundamentally informing individual lived experience, language, and identity.

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Higher Education Capacity Diagnostics for Guiding Policy and Practice: A Case Study from Panama

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Introduction

Over the past twenty years, many sectors have used capacity diagnostics for mapping and analyzing the skills needed for national development at individual, organizational and institutional levels. These diagnostics, also sometimes referred to as "needs assessments" or "gap analyses," are systematic investigations carried out prior to or during an ongoing program, project or productive activity as a means to gaining insight on discrepancies between current and desired conditions with a view to improving performance, designing new processes, and/or correcting deficiencies. The level of development pursued through these analyses may be individual (directed at strengthening people's particular skills and competencies), organizational (directed at management for improved efficiency and effectiveness), or institutional (directed at the legal and political systems governing actions nationally, regionally and globally)—or any combination of the three levels (Learning Network on Capacity Development 2017).

Originally linked with private sector competence (Porter 1985; Hamel and Heene 1994), international organizations such as the Organization for Economic Cooperation and Development (OECD), World Bank and United Nations (UN) have embraced the capacity concept as well and produced their own tools to assess and develop national capacities. These diagnostics have been utilized across a range of fields and institutions in various technical and functional areas. They also establish benchmarks and baseline references for follow up monitoring and evaluation (OECD 2006, UNDP 2008, World Bank 2009). Ironically, though, little of this experience has been applied to higher education.

This article presents a model for adapting capacity diagnostics to assess higher education for (1) documentation of existing resources in specific institutions or disciplines, and (2) quantification of labor market perceptions of current assets and gaps, with a view to facilitating planning for and development of required curricular, research and personnel capacities. The model is illustrated with a case study from the Republic of Panama where the National Secretariat for Science, Technology and Innovation (SENACYT) conducted a study with Tulane University to assess the country's higher education and research in the social sciences. Findings from the SENACYT-Tulane project suggest significant discrepancies between the present academic offer and the skills and knowledge required by the productive sector; they also highlight institutional and policy adjustments that would strengthen the university system overall and preparation in the social sciences at different levels.

This article further explores the potential for this higher education diagnostic to serve as a tool for academia supply-labor market demand gap analysis elsewhere, which has far-reaching implications for countries and states in terms of competitiveness at national and global levels—particularly for developing regions. As higher education becomes increasingly important for emerging economies' progress and competitiveness, the possibilities for applying this model worldwide are considerable.

Capacity: Definition and Diagnostics

As a first step toward national or local capacity development in any area, organizations increasingly employ capacity assessment diagnostics. While there are many definitions of "capacity," it broadly refers to the ability of individuals, organizations, governments and societies to manage their productive activity and set and achieve specific objectives over time. Capacity development (or capacity building), as a result, refers to the process by which the requisite skills and abilities for meeting these objectives are created or strengthened (OECD 2006, UNDP 2008, World Bank 2009). Capacity assessments are diagnostic tools that map existing skills in a country, sector or area alongside needs for skills required by public and private sectors. The assessment then serves as a reference for identifying gaps, taking decisions to strengthen competencies, and conducting follow-up monitoring and evaluation. This process may be driven by external or internal reviews, depending on the contextual situation. Capacity objectives may be linked with outside bilateral or multilateral relationships and funding, they may also be concerned solely with national efforts and performance targets, or they may represent some combination of the two.

Recent decades have produced extensive publication on the topic in both business and development circles (Porter 1985; Hamel and Heene 1998; Grindle and Hilderbrand 1997; UNDP 2008). Application of these diagnostics to public health (WHO 2006), tropical forestry (Junkin 2008), non-governmental organizational management (VPP 2001), international cooperation (JICA 2008), and local governance (UNDP 2010)—among other examples—demonstrates their versatility and usefulness for both development and competitiveness. In all instances, the first step to building and strengthening capacity requires identifying which assets and abilities already exist at institutional, organizational and individual levels for achieving designated objectives and which need to be developed (UNDP 2008).

Application of capacity diagnostics to the education sector and to higher education, in particular, makes sense for a number of reasons—especially for developing countries and especially in Latin America. Higher education is the vehicle through which countries form skilled labor, build capacity for knowledge generation and innovation, and raise individual productivity and earnings. As such, it is also the basis for achieving higher levels of national prosperity and greater social equity (Ferreyra, Avitabile, Botero Alvarez, Haimovich Paz and Urzua 2017). For regions like Latin America with a history of deep and widespread inequality, it offers a channel for boosting both equal opportunity and global competitiveness.

The World Economic Forum's Global Competitiveness Index (GCI) also bears this out. Higher education and training is one of the GCI's 12 essential pillars for ranking countries and the base on which many of the other pillars rest. For nearly all developing nations this pillar is one of the weakest, and "inadequately educated workforce" is among the top most problematic factors for doing business cited (Schwab 2017). Latin America is no exception. Even the Latin countries with the highest of the region's GCI rankings—Chile, Costa Rica, Panama and Mexico—rate relatively low in the "higher education and training" pillar and even lower in the two associated pillars of "innovation" and "business sophistication." This seems a sure indication that the region's higher education is not producing the level of capacity required in the labor market and the Global Competitiveness Report 2017-2018 notes that improvements in technology, innovation and human capital will be critical for developing new sources for inclusive and broad-based growth in the region (Schwab 2017). The World Bank concurs stating that although the quantity of post-secondary programming has increased dramatically in recent years across the region, the quality of the programs is a growing concern as is the equity of these systems in which not all students can access high-quality options (Ferreyra et al 2017). Better knowledge on higher education options in the form of capacity assessments and diagnostics can assist with the iterative efforts required to align supply and demand of learning for productivity and better standards of living in all countries of Latin America—and beyond.

The Panama Case

Background

Panama is a small country right in the middle of Latin America, and it is very symbolic of many regional trends—in some ways, to the extreme. Its strategic geographic positioning has helped it to outpace the rest of the region in economic growth, yet it remains one of the least academically viable. Recent decades have shown increased higher education access and enrollment, but quality is still a major issue, as is alignment with the productive sector. The vast majority of the post-secondary programming is confined to the social sciences.

Academic activity in the social sciences in Panama is concentrated mainly in the University of Panama (UP) and Catholic University of Santa Maria la Antigua (USMA), the country's two oldest and most established universities. The 2009 opening of FLACSO-Panama, the local office for the Latin American School of Social Sciences (FLACSO, for its acronym in Spanish), the region's primary social science institution (FLACSO 2016), served to consolidate and support UP and USMA efforts by bringing academics together, providing publishing opportunities and systematizing knowledge production. Also around this time Panama launched for the first time a national strategic plan to develop science, technology and innovation. Recent versions of the National Strategic Plan for Science Technology and Innovation (PENCYT 2010-2014 and PENCYT 2015-2019) include added emphasis on social sciences and development objectives, which the government supports with funding through earmarked SENACYT programming.

These combined endeavors have promoted social science research and publication in Panama, but the country still lacks data in critical areas. While the PENCYT documents emphasize the need to strengthen higher education and research in the social sciences, Panama has never had a complete inventory of existing social sciences-oriented university programs and research institutes. Neither has it compiled data on the kinds of competencies and skills required by labor market entities hiring social science graduates. Both of these are fundamental benchmarks for guiding government and private sector decision-making.

The diagnostic project described here began in 2014 as a joint initiative of SENACYT and Tulane University in the United States, to address PENCYT social science objectives through a "Capacity Assessment of Higher Education and Research in the Social Sciences in the Republic of Panama." SENACYT provided the funding for the project and Tulane provided the principal investigator, research design and institutional experience from past research in developing countries.

Research Design and Methods

The project objectives were to document (1) the resources and capacities currently available in Panama for higher education and research related to the social sciences; (2) the needs for knowledge related to the social sciences in the public and private sectors of the labor market; and (3) the gaps between existing and required capacities, mainly to inform policymaking and institutional decision making. The existing resources and capacities studied were conceptualized in terms of numbers and types of qualified professionals; national academic offer and corresponding university degrees; registered research programs and institutes; and national publications, among other factors. Needs in the labor market were assessed through interviews and surveys that sought to identify and evaluate skills and competencies related to university study in the social sciences. The research used a mixed methods approach.

Qualitative inputs were based on analysis of documents and secondary data, along with information collected from key informant interviews. In all cases, the UNESCO definition of social sciences referenced by PENCYT 2010-2014 was used. This definition includes disciplines that relate to people, their culture and their environment, specifically the following areas: administrative sciences, behavioral sciences, political sciences, communications, law, economics, education and sociology. The sample frame for the academic and research institutions included in the interviews was limited to the list of institutions approved by the Ministry of Education of the Republic of Panama (MEDUCA 2011). The document and secondary data analysis compiled and reviewed existing information on the status of the social sciences in Panama. Online data on degree programs, research, publications, labor market participation, and academic activities related to the social sciences (conferences, workshops and other scholastic events) was analyzed from the universities and research centers currently offering social science programs and degrees; the National Statistics Office, SENACYT and other government institutions; and international organizations in Panama. The information generated contributed to an inventory published within the course of the project. The key informant interviews used a purposive sample of 20 actors representing universities, research centers, private sector companies, and governmental and non-governmental entities. The data collected was used to better articulate perceptions of major issues related to national social science development and provide inputs for the survey questionnaire used for the labor market study.

Quantitative inputs were based on the labor market survey data from over 500 participants and a universal population of approximately 3,000 institutions. The survey was directed toward users (or employers), of capacities and knowledge related to the social sciences (public and private organizations requiring skills in administrative sciences, behavioral sciences, political sciences, communications, law, education and sociology, for example). The survey used mainly closed questions and a stratified random sampling methodology. Its objective was to measure labor market perceptions concerning types of existing and desired degrees; areas of over- and under-representation; levels of satisfaction with graduates' technical, analytical and interpersonal capacities; and research needs. A team of Tulane and local university professors designed the survey and managed training and oversight for its implementation. An international market research company based in Panama conducted the survey and processed the data in SPSS (Statistical Package for the Social Sciences). Levels of analysis included descriptive statistical reviews to detect norms and tendencies related to strengths, weaknesses and identified priorities. Correlations were also run to determine perceptions within and among different participant groups (academic institutions, governmental and private sector entities; national and international organizations; and small, medium and large scale entities, for example).

Initially, the project envisioned partnering with a local university for data collection and processing. All major local universities with active social sciences programs were approached, but none felt they had the available capacity to participate —even though project funding was available for compensating local university contributions. Reasons for this included limited faculty experience with the research methods utilized; lack of faculty and student time for research; and inadequate institutional incentives. Additionally, attempts were made to recruit other local non-governmental and academic institutions (FLACSO-Panama among them) for participation but, again, none felt they had the necessary human resources, for many of the same reasons stated above. This dearth of local investigative capacity presented a stumbling block for the project and is, itself, indicative of certain capacity gaps illuminated by this project.

Products and Results

Final products of this SENACYT-Tulane research included the following:

1. A national inventory (with digital files) of (i) the academic offer—higher education programs (undergraduate and graduate) and degrees, by institution, in the range of disciplines that comprise the social sciences in universities approved by the Ministry of Education; (ii) research centers operating in areas of the social sciences and their areas of concentration; (iii) the number of social science professors and researchers associated with universities and research centers, (iv) an estimate of the number of students studying in social science disciplines; and (v) relevant national publications.
2. A quantitative database from the survey data on productive sector perceptions regarding existing and required capacities in the areas of the social sciences.
3. A final report, The Social Sciences in Panama: Academic Supply versus Labor Market Demand, detailing the findings of the research and recommendations on priorities and areas of concentration for developing national capacity.
4. Presentations at various national, regional and international conferences.
5. Dissemination of results through newspaper articles and academic journal publications (in English and Spanish).

Major findings show a growing academic supply of social science degree programs in the private universities—almost double the number offered in the public universities. This tendency is indicative of the rate of private university expansion, in general, especially in non-technical areas and at the Master's level. Private higher education is concentrated in the areas of business, law and education, all requiring minimal overhead and infrastructure. Public university social science degrees are also heavily concentrated in the same three areas but offer programs in a range of other fields, too, such as anthropology, sociology, public policy and psychology. Still, little is available anywhere for archaeology, criminology, demographics, environmental studies, public administration and international relations. Of the total university social science degrees registered (public and private), over 75 percent correspond to business, law and education. Findings also documented over 50 registered social science research centers in Panama, though few of these are truly active with consistent production of research, publications and academic events. The general importance of the social sciences was confirmed by the fact that 72 percent of all university graduates complete degrees in one or another of the associated disciplines. Similar statistics describe the proportion of professors available in the social sciences compared with other fields.

Findings from the survey covered a range of topics. The productive sector confirmed the over-concentration of degrees and graduates in business, law and education, but also acknowledged those to be the largest areas of demand for higher education credentials. There was a noted call for more graduate instruction, particularly for PhDs. Labor market satisfaction with technical, analytical and interpersonal skills and capacities was low, on average. Using a scale of 1-6 with 1 corresponding to the lowest level of satisfaction and 6 the highest, most skills of recent social sciences graduates scored between 3 and 4, or between 50 and 70 percent. Areas perceived to be strongest for graduate preparation included administrative management, basic computing, and teamwork. Areas perceived to be weakest included English ability, written communications, strategic planning and critical analysis. Most entities interviewed provided compensatory internal training for employees and all indicated an urgent need for universities to incorporate more practical instruction in their curriculum. Interestingly, less than a quarter of those interviewed reported using external research products for decision-making, perhaps an indication of the low level of research orientation in the country overall. Starting salaries for 70 percent of recent social sciences graduates were at or below $1,000 per month, roughly 50 percent above minimum wage.

Recommendations based on these results focused on the need for improved data and databases on university professors and graduates along with their professional activity, and social science research conducted in the country. They also highlighted the need for improved university instruction in research methodologies and funding of social science research. Additionally, more and better platforms, mechanisms and opportunities for university-productive sector dialogue on professional capacities required were shown to be critical for developing national competitiveness.

Potential Adaptations

The potential for application of this capacity diagnostic research in Panamanian academia is considerable, for improved data collection and dissemination as well as for academic curricula tailored to productive sector needs. Potential adaptation for other countries and markets is also significant. In today's knowledge economy, assessment of higher education and research capacity as a means to developing strategies for productive long-term national development is crucial. Countries failing to do this will be left behind and their university graduates will find themselves unemployed or under-employed, losing prime positions to those with superior education from elsewhere (World Bank 2000). This relationship between higher education, productivity, competitiveness and inclusive growth is particularly important for the Latin American region in this moment, as recent reports have indicated (Ferreyra et al 2017; Schwab 2017). How higher learning is adapted to better train and position national and regional human capital will dictate much of what happens for the region's growth and development.

The research methodology presented here offers a relatively simple and customizable approach for embarking on this activity for almost any academic discipline in any country. It can be applied to uncover capacity gaps within individual academic disciplines or higher education institutes; to delve into levels of labor market satisfaction with distinct technical, analytical and interpersonal skill sets; and to determine the types of research needed for different sectors and industries. This diagnostic offers a flexible metric to guide both policy-making at national and organizational levels and practice in universities and research centers.

Limitations and obstacles associated with this type of research, as was found in Panama, include a general lack of university research teams. This is a concern in many developing countries, particularly smaller ones, where the traditional emphasis has been on teaching as opposed to research. Without more university professors trained in sophisticated research methodologies, it will be difficult to change this orientation and boost local research capacity. This academic context also minimizes the reach of research culture, which in turn affects allocation of funding for investigative efforts and local universities' production, along with productive sector utilization of research produced.

Not all academic research is expensive or methodologically complex. This case study and design illustrate how simple document and secondary data analysis and survey research can be employed economically to produce useful data for guiding policy and practice. This is vital for smaller countries in Latin America and other developing regions that may not have human or financial resources available for high-cost, large-scale research. The hope with this project is that it can be used as a reference for bettering the higher education and research offer in Panama and inspire similar research in other developing countries of the region and the world. Only by raising the quality of higher learning and improving its application to productivity can developing countries hope to boost their competitiveness and elevate the standard of living for more of their citizens (UNESCO 2014). All efforts directed to this end must begin with adequate assessments of existing and required capacities.

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Snail Mail from the Southeast: A Snapshot of Recent Happenings in the US

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Salutations from South Carolina! 2018 has already been a busy year for NAFSA Region VII, which is comprised of Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Puerto Rico, and the U.S. Virgin Islands. Within the Southeast, these early months of the new year have been marked by important events and advancements, particularly in relation to education abroad as well as innovative conferences and symposia.

On February 13, "Responding to Mental Health Issues in International Education," a new NAFSA e-learning seminar, went live and was met with record-breaking attendance. More than 450 people participated in the webinar which was co-presented by Region VII's Kim Priebe, Director of Study Abroad in the Office of Global Engagement at North Carolina State University, and Gary Robinson, Director of Counseling Services at Hartwick College in Oneonta, New York. The session presented participants with tools and strategies to support both study abroad and international students in the area of mental health.

Similarly, North Carolina State University's Aimee Call, International Programs Coordinator in their Study Abroad Office, has created an innovative education abroad resource. Her pre-departure orientation model incorporates multiple sections based on various student identity issues while abroad, such as race, gender, sexuality, LGBTQ, and mental health. Call's model has been recognized by the Diversity Abroad Network as a "best practice" and is already being implemented by other institutions in North Carolina.

Further south in Georgia, important international education research is being advanced through the Consortium for Analysis of Student Success through International Education (CASSIE). The consortium is the second phase of the Georgia Learning Outcomes of Students Studying Abroad Research Initiative (GLOSSARI) and is funded through a FY 2017 Title VI International Research and Studies grant from the U.S. Department of Education's Office of International and Foreign Language Education. The GLOSSARI project established a strong correlation between study abroad and academic achievement and college completion, especially for minority and at-risk students. For CASSIE, the University System of Georgia is partnering with the Institute of International Education. The two organizations are collaborating to develop a national databank and benchmarking system to help institutions analyze their success impact and improve student outcomes.

With respect to recent conferences, one of Region VII's most well-known symposia was held February 7-9 in Winston-Salem, North Carolina. Sponsored by Wake Forest University, the 10th Annual Workshop on Intercultural Skills Enhancement (WISE) Conference was attended by approximately 300 faculty, administrators, and international educators from all over the U.S., ranging from California to Colorado to Rhode Island. The conference helps participants hone their intercultural skills and knowledge, so they can, in turn, effectively support students in enhancing their own intercultural engagement and learning while abroad.

This year's theme, "Enhancing Intercultural Learning at Home and Abroad," featured a broad representation of speakers and topics with its dual focus. The conference showcased local presenters such as the resident team of Wake Forest students with Dr. Nelson Brunsting sharing their findings related to "Global Connections," a first-year academic program for international students. WISE also attracted well-respected speakers from afar like Janet Bennett, intercultural relations scholar and Executive Director of the Intercultural Communication Institute (ICI), who made the long flight out from Portland, Oregon to present two sessions: "Turning Resistance into Engagement: Training Design for Transformative Learning" and "Cultivating Intercultural Competence in MBA Programs." By attracting some of international education's leading minds and emerging talents and offering a rich breadth of salient topics, Wake Forest's WISE Conference continues its rise to national prominence.

While on a smaller scale, Clemson University in upstate South Carolina also recently hosted a unique and innovative symposium. Sponsored by the Office of Global Engagement, the inaugural Clemson Global Learning Institute for Faculty was held February 23-24 at the university's Watt Family Innovation Center and featured presenters from eminent higher education organizations and universities such as American

Association of Colleges and Universities (AAC&U), American Council on Education (ACE), Duke, and Cornell. The symposium was attended by Clemson faculty, staff, students, and alumni as well as community members from outside organizations such as Sister Cities International. As Vice Provost for Global Engagement Sharon Nagy noted in her opening remarks on Day 1, the primary purpose of the Institute was to emulate an international education conference, bringing the content directly to Clemson faculty for exploring ways of integrating global learning into their classes.

The thematic backdrop for the Institute was set in the opening session, "Global Learning for the 21st Century," co-presented by Dawn Whitehead, Senior Director for Global Learning and Curricular Change at AAC&U, and Heather Ward, Associate Director at ACE's Center for Internationalization and Global Engagement. A comprehensive and thought-provoking presentation from start to finish, Whitehead and Ward began by demystifying common catchphrases like "Global Learning," "Global Citizenship," and "Comprehensive Internationalization." The main course was an analysis of data from the National Survey of Student Engagement (NSSE) and a survey of globally connected U.S. companies, and a discussion of the implications for global learning and students' post-college employability. The pair concluded by outlining key global learning principles and sharing recommendations for "High-Impact Educational Practices," such as first-year seminars, learning communities, and e-portfolios.

Whitehead and Ward expressed what became a reoccurring theme throughout the symposium: the best way to engage "Gen Z" and maximize global learning and problem solving is through utilizing technology. In his presentation, "Global Engagement through Digital Literacies: Innovative Solutions for a Changing World," Clemson's own Dr. Jan Rune Holmevik discussed how he creatively leverages electronic resources to engage digital natives and incorporate global learning into his English courses. Similarly, Collaborative Online International Learning (COIL), or virtual exchange, was another hot topic featured in many talks including Wofford College's Dr. Courtney Dorroll's presentation about the virtual exchange project she has been leading that connects her pupils with students in Egypt and Lebanon.

Attending the Institute, it was apparent Clemson University is taking big steps toward fulfilling its mission of infusing the curriculum with global learning guided by a rubric of global competency outcomes. In addition to the strong showing of support by faculty and staff as attendees and presenters, some accomplished alumni returned to their alma mater to speak on how their experiences studying at Clemson translated to global careers. There was the father-daughter Schwehr duo—Mike, who has spent his career traveling the globe for ExxonMobil, and Vicky, who has worked for Amazon and studied abroad in France as an undergraduate student. And there was also Mohamed Abdel-Kader, Executive Director of the Stevens Initiative who gave the plenary speech for the symposium's finale. The common thread through their talks was the idea of the "Clemson Family"—the close-knit and casual bond of the campus community despite the large population—and how this unique quality, especially if given a global learning focus, can allow faculty to deeply impact the trajectory of their students' futures.

Finally, in addition to these noteworthy conferences and developments, the Southeast also yielded an impressive number of Spring 2018 Gilman Scholarship recipients. Of the total 964 awardees who will receive U.S. Department of State funding to study abroad, 93 are attending institutions in NAFSA Region VII. These 94 students represent 40 Southeast colleges and universities, with University of Florida topping the list of institutions with the most awardees (9 recipients).

Thus, concludes your spring postcard of international education news from the sultry Southeast. Until the next issue of JCIHE, as this California native and newcomer to the "Palmetto Sate" has taken to saying in his endearingly poor southern accent, "Take care, y'all!"

NAFSA (United States) Region VII Conferences, Events, and Publications

Conferences & Events

Georgia Association of International Educators (GAIE) Winter Conference
January 31-February 2, 2018 | King & Prince Hotel (St. Simons, GA)

10th Annual Workshop on Intercultural Skills Enhancement (WISE) Conference
February 7-9 | Marriott Hotel Downtown (Winston-Salem, NC) | Wake Forest University

2018 Florida Association of International Educators (FAIE) Annual State Conference
February 15-16, 2018 | Student Center | Flagler College (St. Augustine, FL)

Clemson Global Learning Institute for Faculty
February 23-24 | Watt Family Innovation Center | Clemson University (Clemson, SC)

5th Annual Global Debate Forum & Barkley Forum for Debate, Deliberation & Dialogue Tournament
February 24, 2018 | 9:00am-5:00pm | Alumni Memorial University Center | Emory University (Atlanta, GA)

2018 Mississippi Association of International Educators (MAIE) and Study Mississippi State Meetings
March 9, 2018 | Jackson State University (Jackson, MS) | Registration Fee: $40
June 15, 2018 | University of Southern Mississippi (Hattiesburg, MS) | Registration Fee: $40
October 12, 2018 | Mississippi State University (Starkville, MS) | Registration Fee: $40

2018 North Carolina Association of International Educators (NCAIE) Annual State Conference
March 9, 2018 | Guilford College (Greensboro, NC) | Pre-Conference Workshops held on March 8

2018 South Carolina Association of International Educators (SCAIE) Annual State Conference
March 16, 2018 | 8:00am-3:30pm | DiGiorgio Campus Center | Winthrop University (Rock Hill, SC) | Registration Fee: $60 ($30 for Full-Time Students, $85 for On-site Registration) | Session Proposals Deadline: March 2 | Pre-Conference Workshops held on March 15

Georgia International Leadership Conference
April 13-15, 2018 | Rock Eagle, 4-H Center (Eatonton, GA) | Registration Fee: $110 | Registration Deadline: April 1st | Proposal Deadline: March 20th | Georgia Institutions of Higher Education

North Carolina Study Abroad Reentry Conference
April 7, 2018 | 8:30am-5:00pm | Koury Business School | Elon University (Elon, NC) | Registration Fee: $15 ($20 after March 16) | Session Proposals Deadline: March 15 | "Two-To-Tell" Competition with cash prizes

International Perspectives on University Teaching and Learning Symposium
May 30-June 1, 2018 | Disney's Grand Floridian Resort & Spa (Orlando, FL) | Registration Fee: $675 ($575 for students) | Essay Proposals and Pre-Conference Workshops information on website | Auburn University

Alabama Association of International Educators (AAIE) State Conference
April 12, 2018 | 8:00am-5:00pm | Ferguson Student Center | University of Alabama (Tuscaloosa, AL) | Registration Fee: $60 ($75 after March 23) | Session Proposals Deadline: March 9 | Travel Grant Applications Deadline: March 9

2018 Alabama Association of International Educators (AAIE) State Conference
April 12, 2018 | 8:00am-5:00pm | Ferguson Student Center | University of Alabama (Tuscaloosa, AL) | Registration Fee: $60 ($75 after March 23) | Session Proposals Deadline: March 9 | Travel Grant Applications Deadline: March 9

2018 NAFSA Region VII Conference
November 10-14, 2018 | Historic Peabody Hotel | Memphis, TN

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