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Global Voices on Campus: Why the Symposium Matters

*David J. Fine, Monica Harris, Miranda Hallett,
and Fahmi Abboushi*

David J. Fine

“Pay Attention to What You Hear”: Vision for Global Voices

I am very grateful for the invitation that I received from Julius Amin to speak on this afternoon’s panel, and I would like to thank him—and those people behind the scenes—for the unglamorous labor and financial support that have gone into making this symposium possible.

I am appreciative of this work, because these conversations are important and, increasingly, necessary: we must have spaces on campus to share our stories and to learn from one another. This is especially true as the University of Dayton continues to extend its global reach and impact. We simply cannot avoid the fact that, as Kwame Anthony Appiah has suggested, “we have come to a point where each of us can realistically imagine contacting any other of our seven billion fellow humans and sending that person something worth having: a radio, an antibiotic, a good idea” (87). To put at least the radio bit into perspective, I heard Miley Cyrus’s song “Malibu” on three different continents in 2018 alone, in cities as different as



Kumasi, London, and, as fate would have it, Malibu. Trust me: this is quite an achievement for someone born into the coal-mining communities of Wilkes-Barre, Pennsylvania. For instance, both of my grandmothers never flew in an airplane and traveled no farther by car than Niagara Falls, on my mom’s side, or Iowa, on my dad’s side. They neither came to the beach nor stood by the ocean, in other words.

Today, many of us—those with privilege and, sometimes, those without it—travel faster and farther than ever before. As we move, we also consume. We live with unprecedented access to information in this interconnected, global economy, where news—good, bad, or fake—travels fast. Of course, this movement, like all things, has its downside. “Unfortunately,” Appiah writes, “we can now also send, through negligence as easily as malice, things that will cause harm: a virus, an airborne pollutant, a bad idea” (87). Now, I do not count a Miley Cyrus song among those bad things. It’s worth noting, though, that I have traveled more, as an academic, than either of my grandfathers, who—dairy farmer and iron welder—fought in the wars of their generation; and, if we’re being honest, I may be guilty of spreading a bad idea or two. In France and later Korea, my grandfathers had no time to sit by the shore under the sun with their feet in the sand; but, here I am, next to you, with ideas galore.

I want to spend some time, this afternoon, with Appiah’s warning about the danger of negligence. In particular, I want to consider what it might mean to pay attention to global voices and what such attention might require of us. After all, this symposium stresses voice, and this focus all but guarantees that storytelling will

rise to the top of this week's conversation. In my opinion, that's as it should be: storytelling matters, and it is a deeply human activity. As an assistant professor of English literature, I find this emphasis on voice and storytelling essential: we must share our stories, and make it clear, as best we can, the location from which we tell them. Indeed, one of the things that I think about, as a teacher of literature, is how to prepare students to interpret not only the stories before them, in the book or on the screen, but also those that they encounter, in the world or on the streets. They have ears, however budded, but how do we, as educators, help them to hear? This side of storytelling takes work, which is to say that it requires pedagogical intervention. We all must prepare our ears to hear the particularity of voices not quite our own.

In what remains of this talk, I will try to get clear on this difficulty of hearing, explaining how I understand its relationship to moral vision. With the help of three female philosophers, I will trace how their thinking on the concept of attention has not only indicated the importance of literature in global education but also highlighted the effort it takes to hear the otherness within the other's story. This may sound abstract, and it is, for I am suggesting that it is one thing to listen to a story but quite another to hear it.

Allow me to begin with Martha Nussbaum's book *Not for Profit: Why Democracy Needs the Humanities*. In this text from 2010, she makes a case for the humanities' central role in education for global citizenship. For obvious reasons, her focus on literature is, for me, key. Global citizens, she claims, must be able to imagine what it would be like to walk in another person's shoes, and reading literature exercises one's imaginative capacity. Her discussion of what she calls the literary imagination highlights the importance of moral vision. "Learning to see another human being not as a thing but as a person is not an automatic event," she explains, "but an achievement that requires overcoming many obstacles, the first of which is the sheer inability to distinguish between self and other" (96). Narrative literature invites readers to pay attention to particular people and specific places, and these stories often foreground the depth and complexity of such people and places. Ideally, the study of

literature prepares us, in turn, to do this work in real life. For we must “learn to see” our neighbors as actual, messy people, and, significantly, Nussbaum emphasizes that this view is an achievement. “We do not automatically see another human being as spacious and deep, having thoughts, spiritual longings, and emotions. It is all too easy to see another person as just a body—which we might then think we can use for our ends, bad or good. It is an achievement,” she insists, “to see a soul in that body, and this achievement is supported by poetry and the arts” (102). Literature is, therefore, an essential ally in our efforts to educate for global awareness. Its careful study cultivates our imagination, preparing us to recognize the humanity of others: dear, near, and far.

Nussbaum’s emphasis on vision—and the role literature plays in its elucidation—comes from her reading of Iris Murdoch, a moral philosopher and novelist at the center of my own thinking. Murdoch, whose centennial will be celebrated in Oxford this July, has written extensively on moral vision, insisting that our understanding of ethics too often focuses on moments of choice and overt action rather than inner life and the clarification of vision. “We act rightly ‘when the time comes’ not out of strength of will but out of the quality of our usual attachments and with the kind of energy and discernment which we have available. And to this,” she argues, “the whole activity of our consciousness is relevant” (*SG* 89). For Murdoch, how we envision the world and see others affects what we do in the world and to others. It follows, then, that how we see others will also influence how—and if—we are able to hear them: moral vision speaks to our capacity to recognize other human beings as complex, with lives and souls distinct from our own. Here, literature’s role is central. Murdoch claims that “the most essential and fundamental aspect of culture is the study of literature, since this is an education in how to picture and understand human situations” (*SG* 33). She stresses literature’s ability to display how we picture the human. The goal is learned to view others, in her oft-quoted phrase, with “a just and loving gaze” (*ibid*). Such attention necessitates that we see other people as real and fully separate from our own often selfish and self-centered preoccupations.

Murdoch borrows her concept of attention from Simone Weil, who emphasizes the importance of vision in morality. According to Weil, the “love of the neighbor in all its fullness simply means being able to say to him: ‘What are you going though?’ It is a recognition that the sufferer exists, not only as a unit in a collection, or a specimen from the social category labeled ‘unfortunate,’ but as a man, exactly like us” (64). When fully attentive, the viewer perceives the humanity of the neighbor, and the rest follows from this right regard. “For this reason it is enough, but it is indispensable, to know how to look at him in a certain way. This way of looking is first of all attentive” (65). It is important to note that Weil’s concept of attention—from the French *attendre*—has two components: looking and waiting. One looks at the other but holds back, which is to say—and this is crucial—that she withholds the desire to know, to categorize, and to incorporate. The ego yearns to devour the other, so to speak, but we must try instead to contemplate the other’s beauty, which necessitates distance. Weil describes how, in the act of attention, the “soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he is, in all his truth” (ibid). Notably, Weil makes this case in an essay titled, “Reflections on the Right Use of School Studies with a View to the Love of God.” As her title suggests, good education provides those people, fortunate enough to benefit by it, with much needed training in attention. In an ordinary way, schoolwork focuses the mind on something real outside it. Through our study, we practice concentrating and getting things right. This training is a discipline of vision, and its fruits, for Weil, bear out in the world.

Attentive looking has, for the philosophers whom I have cited, moral and political value. I have briefly traced these three accounts to suggest one sense in which the study of literature speaks to the question of why this symposium matters. Put plainly, literature—and storytelling more generally—provide us with opportunities to train our vision through proper attention. Good stories invite us to heed something beyond our own narrative; here, we might learn to see a reality that is separate from our self and our experience. And yet, within a global context, we must also consider our ability to hear—in

their depth, mystery, and complexity—the voices of others. This capacity hinges on attention’s second connotation: one must look but also—and this is where things get very tough—wait. This waiting, however difficult, must lie at the center, I am suggesting, of our efforts to strengthen global consciousness.

We must be prepared to wait. To be attentive is to withhold, for a time, one’s will to know: to hit the pause button on one’s teachings, traditions, and theories. It is to attend to the radical particularity of the other, recognizing how little we, in fact, know. This particularity extends, moreover, to that person’s worldview. To my mind, education for global awareness must generate ways to speak to the differences in values and beliefs that shape so many of the stories that we share. This challenge suggests to me the need for attention in that second sense: we must empty ourselves of our understandings, values, and preconceptions (to the extent that we are ever able to do so) in order to wait and (potentially) hear what the storyteller aims to communicate. This work of unselfing is incredibly difficult, and, for this reason, Murdoch repeatedly reminds her readers that, at the end of the day, “moral differences look less like differences of choice, given the same facts, and more like differences of vision We differ not only because we select different objects out of the same world but because we see different worlds” (*EM* 82). If people see different worlds, then their stories will evoke different worldviews and be colored by them.

A host of things beyond my control has shaped the world that I see: these factors are both systemic and idiosyncratic. That being said, many of us at the University of Dayton share a vaguely liberal, Western point of view. This is our dominant world picture, and, when we hear the stories of others, this is what frames our reference. For even the symposium’s emphasis on voice has its liberal edge: political liberalism values the individual and encourages each of us to come to her or his unique voice and to express it. And yet, that set of values is a particular way of placing the human and picturing our situation, one that is not shared by all, or even most, people. To be perfectly blunt, I am suggesting that even our most careful listeners at this symposium may still struggle to hear that which lies outside

their points of reference. There are differences beyond those of gender, race, class, sex, ability, and nationality; there are differences, too, of metaphysical systems and faith traditions, differences that shape what voice means in the first place. Again, human beings “differ not only because we select different objects out of the same but because we see different worlds.” My point is not to chastise or condemn our ignorance; rather, it is to recognize our limitations and to underscore the work of attention necessary to hear other voices. It is an invitation to celebrate how little we know and then to wonder anew.

So, you might ask: well, what do we do? Notice the emphasis on action again: this challenge cannot be reduced to overt action, because it requires inner work as well. Murdoch writes, on this subject, that the “love which brings the right answer is an exercise of justice and realism and really *looking*. The difficulty is to keep the attention fixed upon the real situation and to prevent it from returning surreptitiously to the self” (*SG* 89). In a world of mass distraction, this is a challenge, so we must practice acknowledgement and attention, looking *and* waiting, forms of what we might call inner work.

To put these insights back into a global perspective, we might return to Appiah. The global citizen, on his view, “may be happy to abide by the Golden Rule about doing unto others as you would have them do unto you. But cosmopolitans also care if those others don’t *want* to be done unto as I would be done unto. It’s not necessarily the end of the matter,” he continues, “but it’s something we think we need to take account of. [The global citizen’s] understanding of toleration means interacting on terms of respect with those who see the world differently” (97). It is true that we should learn to appreciate the common ties that unite us, but, it seems to me, that we might also follow the Earl of Kent, who tells King Lear: “I’ll teach you the differences!” As educators for global awareness, we must be committed to teaching the biggest differences, which means that we have strategies in place that intentionally frame our working picture of the world—its values, beliefs, and assumptions—so that it might be set justly next to others. We cannot continue to force pictures and

voices into our preexisting and often unacknowledged frames. In this respect, the University of Dayton’s Catholic and Marianist tradition is, to my mind, a pedagogical benefit. Its picturing of the human situation is distinct from that of the secular and liberal culture that surrounds it. Attention to this diversity of vision—central to the institution’s mission and strength—is a good place for us to start.

I am suggesting, then, that we balance a focus on global voices with attention to particular visions, because the latter concerns our ability to hear the former. “Let anyone with ears to hear listen,” Jesus says in the Gospel according to Mark, before adding: “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given to you.” And this—measure for measure—just might be why, again quoting Iris Murdoch, “it is more important to know about Shakespeare than to know about any scientist” (*SG* 33). With that plug, I’ll close, because I’d spend the rest of my life just standing here talking.

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Monica Harris

Thank you so much for giving me a little time to share with you today. I'm honored to be speaking on a panel with people much smarter and more accomplished than me. When my parents first arrived in the U.S. from Taiwan in the late 1970s, they knew very little English. They brought a four-year-old daughter—my sister—and left behind professional careers. Despite their college degrees from Taiwan, they took on odd jobs doing sewing and working in a laundromat to provide for their family while they learned English. My parents, like many migrants, came to the U.S. in search of better opportunities for themselves and their children. They were welcomed by people who helped them learn English and find jobs that moved them toward self-sufficiency.

Eventually, they both completed successful careers giving back to the country that had welcomed them and given our whole family so many opportunities: my mother retired after more than 20 years in the U.S. Postal Service; my father earned a master's degree at the State University of New York and worked for more than 25 years in shipping companies, negotiating deals and contracts that brought imports from around the world to the U.S. My sister, for her part, earned her PhD in biomedical informatics from Stanford and now works for one of America's largest healthcare providers, helping to make sure that doctors are providing the best possible care to their patients.

My family, and many of the immigrants and refugees I have had the privilege of working with, reflect some of the reasons why conversations about global voices and global engagement on college campuses matter: people from all over the world have been migrating to the U.S. for as long as it has existed. Like my parents and sister, many become students on our college and university campuses or work hard so their children can earn college and graduate degrees. Migrants contribute to the smooth functioning of our country's services and businesses. They also start their own businesses that create jobs, generate wealth, boost gross domestic product, and drive up overall pay rates. So, as we consider why a



symposium on global voices matters and the relevance of global engagement on a college campus, let's ask ourselves this question that drives all of my work with Welcome Dayton: How can we learn about and connect with those who are coming to the U.S. from all over the world so that we can—together—make Dayton a stronger city?

Here's a little bit about how Welcome Dayton is striving to answer this question and promote global engagement in the greater Dayton area. Welcome Dayton was founded on the core philosophy that people with diverse backgrounds, skills, and experiences fuel our region's success. It is a community initiative that promotes immigrant integration into the greater Dayton region by encouraging business and economic development; providing access to education, government, health and social services; ensuring equity in the justice system; and promoting an appreciation of arts and culture. Government, nonprofit, and business sectors engaged in a series of extensive community conversations regarding immigration in the region. As a result of the conversations, the Welcome Dayton Plan was created, and the City of Dayton Commission unanimously adopted it in October of 2011. However, Welcome Dayton encourages commitments and engagement by the broader community, as opposed to being just another government-run program. My vision is that everyone in the Dayton area—including

all of you—will take ownership of shaping Dayton’s identity as a welcoming city; that everyone who lives in our communities will see themselves as part of the Welcome Dayton work, instead of just looking to me and my team. Nevertheless, here are some of the things that we do as part of Welcome Dayton: outreach and education to immigrant and refugee communities about civil rights; provide information and referrals to newer community members; manage and implement a language access policy to ensure that city services are accessible to anyone in their language of choice; coordinate monthly immigration advice clinics and quarterly citizenship clinics; co-plan roundtables to educate employers on the benefits and challenges of hiring foreign-born workers; support and promote programs and events that increase the visibility of our foreign-born communities; educate community groups about our immigrant and refugee populations; act as the point of contact for city departments regarding immigration issues.

But what we do is such a small part of the ongoing work of global engagement and raising global consciousness. Consider the ways that Dayton has become an increasingly global city just from migration alone: over the last five to seven years in Dayton, the foreign-born population has increased by almost 70%. This increase helped offset the decline in the native-born population and stabilized our population. Last year, 571 people from over 75 countries were naturalized in the federal courthouse in Dayton. Every year for the last two to three years, Catholic Social Services resettles 140 to 200 refugees in the Dayton area—and refugees continue to come! Over 35 different languages are spoken in Dayton Public Schools, and over 30 languages are spoken in Centerville Schools. Between 1990 and 2016, the number of children of immigrants has increased by 118%—almost 200,000 children of immigrants live in our region.

The growing foreign-born population in Dayton provides so many opportunities to widen our perspectives and support community members through global engagement. In fact, being here on the UD campus gives you special access to multiple global learning opportunities that become much harder to access once you leave campus—beginning with the classes that you choose to take

and the activities that you engage in. When given the choice, what kind of history are you reading (or teaching)? Are you mindful of the fact that, traditionally, most of written history is written by the conquerors and colonialists—and thus written largely from Western perspectives? Are you seeking out classes and texts that reflect the voices of the many non-Western migrants who have settled in the U.S.? When you are considering study abroad opportunities, do you choose to study in Europe—where the cultures feel more familiar—or in Africa, where you may hear voices and perspectives that are often shut out in our country? I can tell you that the four months I spent in South Africa completely changed my heart, my perspective, my understanding of what is possible, and the trajectory of my life.

So take the opportunities that UD hands you to listen to global voices and engage with global cultures and issues. Make intentional reading choices: Read books by authors born in non-Western countries. When you're thinking about where to eat out, choose restaurants specializing in a non-Western cuisine that you've never tried before—we have a seven-page list of these at Welcome Dayton that I would be happy to send you! When you're deciding what events to go to in your spare time, choose multicultural events—and when you go, make a point to talk to members of the host cultures and ask them questions about their culture (I learned quite a bit about the Egyptian Coptic Church this way!). Finally, and most important of all, build relationships with people from cultures vastly different from yours. Yesterday, I heard Dean Andrew Strauss of the UD Law School speak of global consciousness as a sense that we are all in this together. I love this definition. If we truly believe that we are all in this life together, genuine personal relationships with people from cultures different than our own are the key to growing in global consciousness. Such relationships help us live into the understanding that, despite our differences, we are all part of the same humanity and history. They widen perspectives, change hearts, and promote the most lasting kind of global engagement.

Miranda Cady Hallett

Seeking and Speaking Our Global Voices at the University of Dayton

Probably for many of us, what stands out the most about the phrase “global voices” is the “global” part. That’s the part that seems novel, or forward-looking. That’s the part that feels aspirational. Today I want to talk about the “voices” part, and my aim is to leave you with one key idea: that we here at UD are *already* global, but we are not hearing from all voices. This inequality of access to public voice is one of the main reasons that this symposium is important.

I’ll start with an anecdote from my first few weeks in graduate school. I should explain that I returned to the U.S. to enter a PhD program at Cornell University after spending three years living in El Salvador, and the transition back to my homeland was not an easy one. In one of my first graduate courses we read an article by Sherry Ortner, a classic in cultural anthropology reviewing decades of theory in the discipline. In Ortner’s article, she used a metaphor of ruins to talk about building theory on the ashes of the old structures.

But her vivid imagery of crumbling homes called to my mind another set of ruins I had recently seen, and in class I launched into a rambling story about the ruined houses in an abandoned community in a war zone in El Salvador. I had visited the community’s ruins with a woman who had survived the massacre that left the village nothing more than scorched earth—although by the time I visited the site in 1998, it was overgrown and green—lush foliage had taken over the crumbling adobe walls and the round brick circle of the community well. My companion explained to me that she and the other survivors had to leave after the massacre, since the soldiers had dumped the bodies in the well and the water was poison.

I probably talked for about five minutes, telling my story to the small group in the seminar room: about seven or eight fellow grad students, and our young professor. As I realized I was rambling, I pulled myself back into the classroom discussion: I asked, “What good is social theory if we cannot use it to prevent human suffering? How can those ruined houses I saw inform our social theory?” My



question fell flat, and after a few moments of silence the discussion turned back to more familiar academic fare. That was not the kind of story, or the kind of voice, that was expected there. We were supposed to be talking about theory.

It was not until many years later that the work of Ann Stoler on haunting and ruination gave me the vocabulary to make my experiences academically intelligible and relevant. But the experience of offering a voice that clearly didn't fit stayed with me, and I found myself listening for silenced and awkward voices and stories throughout my life in academia, and consistently questioning what we are losing in those silences.

Some people are more skilled with their speech and have a great capacity to inspire new directions with their creative voice. A few weeks ago at the Learning/Teaching Forum, Dr. Daria Graham's voice in her keynote talk brought us to some unfamiliar places. She started off her talk by taking us, the audience, to her family's kitchen table when she was a child. Through her voice she brought us the voice of her father, and through her insights on her life experience—refracted through a discussion of her rigorous research on leadership and intersectional oppression—she brought her audience unconventional insights that challenge our typical way of speaking and acting here at the University.

When I was in Ireland two years ago teaching on a faculty-led program, we visited the Corrymeela Community, an organization that was fundamental to the settlement of the Troubles and the hard work of peace and social reconciliation in Northern Ireland. One of

our instructors there gave us a workshop on the important difference between tolerance and inclusion. He explained that for true peace and social justice, those at the center of powerful institutions need to do much more than tolerate the presence of previously excluded persons in the center. Those who are privileged enough to have inherited power and the assumed legitimacy that comes with it must be willing for the institutions we lead to *change and fundamentally transform* into new kinds of spaces, into new kinds of institutions. Only when the dominant group steps back and works collaboratively to build a new University, a new society, together with the previously marginalized, only then will the ideal of inclusion be real.

Our teacher explained to us the difference between tolerance of marginal voices and marginalized people, and the true inclusion of such voices. True inclusion is transformative, not tokenizing. True inclusion is willing to consider transforming the canon in light of the realities of the whole world, not the realities of the so-called “West.”

“Global voices” are not exotic spices that can add flavor to the UD experience, they are the salt of the whole earth, they are the leavening of the bread. They have transformative power, and they are tomorrow’s reality.

Before I wrap up, I cannot resist saying a few words about St. Romero of El Salvador—as some of you may know, he has been called the “voice of the voiceless.” When I first heard the phrase, that seemed paternalistic to me, like he was speaking for Others who were weaker. From one angle that’s the case: he held a position of power and high status and he spoke on behalf of people who were marginalized and excluded, and whose lives were treated as disposable—like many lives in today’s global society. But what elevated Romero’s voice was not an outsider’s radicalism or a political message that came from his reading of liberation theology, but his deep empathy with his people and his capacity to return to his roots, to the authentic voice of his childhood, in the last three years of his life.

He was born in a rural community in western El Salvador. He witnessed a century of labor exploitation and military dictatorships dominate his country. He saw these things from a distance as he

became a scholar and a priest, retreating into a world of books and ideas.

But when his beloved El Salvador found itself at the breaking point, and he saw the ruthless greed of the powerful warped democratic process, destroyed children and whole communities with scorched earth tactics, he found his voice—which in many ways was a return to the authentic voice of his childhood and his people.

As many of us here know, he used his voice it to call out and call to action the Salvadoran elites, the hypocrites in the church who continued to justify abuses of power, and the president of the United States for funding the bloody repression of the Salvadoran people. He also called on ordinary people—soldiers themselves—to remember their roots, to remember their true voice, and to cease the repression.

All of us carry voices within us that we are not sure belong here at UD, voices that we do not share because we do not find space or forum in our beloved community as it is configured today. And as long as we keep those voices silenced, as long as there is a hegemony of voice, we will fail in our aspiration to become an inclusive campus. As long as those voices are subordinated to the institution's dominant discourse, we will not reach our goal of becoming the University for the Common Good. But if we have the courage to build a new institutional discourse, a “new normal” that not only tolerates, not only celebrates, but engages with unheard voices and transforms our collective life into a more inclusive space, we can get there. Thank you.

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Fahmi Abboushi, PhD

About Central State University:

- Established in 1887.
- There are two HBCU [Historically Black Colleges and Universities] institutions in Ohio: Central State University (public) and Wilberforce University.
- There are about 106 HBCUs nationwide.
- Central State enrollment: About 1800 students.
- Undergraduate programs.
- International students: 83.
- As a historically black university, Central State serves students who often come from families with limited income and little to no college-going experience.
- Students from this population group are underrepresented in study abroad programs.



Mission of the Center for Global Education

- The University's strategic plan for 2014–2020 calls for the internationalization of both the campus and the curricula.
- It also calls for providing a culturally enriched learning environment by offering programs with multicultural and global perspectives.
- Hence the mission of the Center for Global Education.

HBCUs and Study Abroad

Some statistics from IIE (Institute of International Education):

- In 2015–2016 a total of 2,036 students from HBCUs studied abroad.
- African American students make up 14% of all students enrolled in higher ed institutions, but account for only 5.9% of the students studying abroad.
- At HBCUs, just 3.4% of undergraduate students study abroad, compared to a 10.4% participation rate for students across all institutions nationally.
- For domestic students to create a meaningful dialogue with international students on campus, they need to engage in study abroad activities.
- Study abroad programs provide domestic students with personal experiences related to other cultures and countries.
- Coming back to campus, domestic students can engage in meaningful dialogue with campus community about their experiences abroad.
- Such dialogues would contribute and help in building global citizenship on campuses.

Learning Outcomes

A study conducted by Florida International University identified three learning outcomes that are central to building global citizenship:

1. **Global Awareness:** Knowledge of the interrelatedness of local, global, international, and intercultural issues, trends, and systems.
2. **Global Perspective:** The ability to conduct a multi-perspective analysis of local, global, international, and intercultural problems.
3. **Global Engagement:** Willingness to engage in local, global, international, and intercultural problem solving.

What We Do at CSU

- **Faculty-led programs:** After the program ends we invite participants to talk about their experiences to students at

large. We also invite international students to participate in these discussions.

- Semester abroad: Upon their return from a semester abroad, we ask students to share their experiences with campus students.
- Fulbright FLTAs (Foreign Language Teaching Assistants): Invite them to talk about their countries and cultures.
- International Education Week: Multiple sessions are organized of students who studied abroad to share their experiences with other students.

Fahmi Abboushi earned a PhD at the University of Dayton and works in the Center for Global Education, Central State University.

