STRENGTHENING DIVERSITY AND INCLUSION IN GLOBAL EDUCATION

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HONORING THE PEOPLE

- Giving respect to the land and the Catawba people, the indigenous people of this land.

- Thank you to all the workers, whose labor allows us to eat, drink, have electricity and conduct all of our efforts that we are engaging in here at this Forum.

- Thank you to W.I.S.E. organizers and sponsors for creating this important space.

- Join us for the Winter Institute for Intercultural Communication! [www.intercultural.org/wiic.html](http://www.intercultural.org/wiic.html)
GROWING UP INDIAN-AMERICAN MUSLIM (HYDERABADI)
"We Are Here Because You Were There"
SPRINGFIELD, OHIO: PROTOTYPICAL AMERICAN POST-INDUSTRIALISM
“The oppressed will always believe the worst about themselves.”
- Frantz Fanon
UNDERGRADUATE YEARS

- Miami University (OH)
- Study Abroad
- South Africa & Nepal
- Anthropology & Black Studies
Master Degree Years

- Indiana University
- More Travels
- Anthropology/Black Studies
- 9/11 (MSA)
- Hip Hop Activism
FROM SPOKEN WORD TO HIP HOP
HIP HOP & ACTIVISM
U.S. Diversity, Social Justice, Anti-Racism (NCORE, WPC, etc.)
Loras College: Dubuque, IA
THE JOURNEY TO INTERCULTURAL (SIIC)
Experience of Difference

Development of Intercultural Sensitivity

Ethnocentric Stages

- Denial
- Defense
- Minimization
- Acceptance
- Adaptation
- Integration

Ethnorelative Stages
Standing Rock (ND)
“For a colonized people the most essential value, because the most concrete, is first and foremost the land: the land which will bring them bread and, above all, dignity.”

— Frantz Fanan

The Wretched of the Earth
TRYING TO BRIDGE THE DIVIDE

- Bringing Intercultural and Global Ed to U.S. Diversity & Social Justice
- Bringing U.S. Diversity & SJ to Intercultural and Global Ed
- Why Resistance to Global Ed/Intercultural?
- Critiques: Global Ed/Intercultural often de-historicizes and lacks explicit power analysis.
- Privileged groups benefit and marginalized don’t (who has access?)
- Intercultural viewed as “International” and threat to U.S. Diversity in the name of “Globalizing Higher Education/Organizations”
- Diversity and Social Justice often dismissed as U.S.-specific only and not relevant beyond, particularly with regards to race
HOW U.S. DIVERSITY AND SJ CAN BENEFIT FROM INTERCULTURAL

- U.S. Diversity and SJ tend to over-emphasize power and social identity with little cultural analysis, creating an imbalance in the approach and resulting in often-ineffective overall strategies, methods and efforts that are not holistic.

- Often does not focus on connections between U.S. context with inequity in other contexts.

- Although the approach has real benefits, it should be part of a broader approach to strengthen effectiveness.
**Why the Divide is so Problematic**

- U.S. vs. International framing and structure is dichotomous & inadequate in effectively engaging complexities of the 21st Century (e.g. Immigration)
- Globalization is powerful & dynamic, we must better understand the interrelated and interconnected realities perpetuating global inequities that occur at the local, regional, and global levels
- Lacking a postcolonial lens does not challenge historical implications on present-day circumstances, therefore benefitting the powerful.
- Dealing only with culture, benefits the powerful
- Intercultural lacks diversity from marginalized identities because of the dichotomy
- Pretending that historical inequities like racism is U.S. specific ignores all of colonial history
Between 1650 and 1860, approximately 10 to 15 million enslaved people were transported from western Africa to the Americas. Most were shipped to the West Indies, Central America, and South America.
Intercultural Praxis Model
KATHRYN SORRELLS, PH.D.

**Intercultural Praxis**
- Process of critical, reflective thinking and action
- Allows us to navigate complex and challenging intercultural situations
- Raises awareness, increases critical analysis, and develops socially responsible action

**Inquiry**
- Curiosity about self and others who are different from ourselves
- Interest in learning, growing and understanding others
- Willingness to take risks and suspend judgment
- Flexibility to challenge worldview and be changed

**Reflection**
- Capacity to learn from introspection
- Ability to observe and alter our perspectives and actions
- Capacity to view ourselves as agents of change
- Necessary for all aspects of intercultural praxis

**Dialogue**
- Creative process where meanings flow and new understanding emerges
- Relationship of tension that is oppositional and transformative
- Quality of communication that involves connection, empathy and respect
- Stretching across difference that is essential for building community

**Positioning**
- Socially constructed categories of difference position us in terms of power
- Consider how we are positioned in relation to others
- Our positioning impacts how we make sense of and act in the world
- Consider who can speak and who is silenced; whose knowledge is privileged

**Framing**
- Different perspective-taking options
- Awareness of frames of reference that include and exclude
- All perspectives and views are limited by frames
- Ability to shift perspectives between micro, meso and macro frames

INFOGRAPHIC BY JESSICA ARANA
DECOLONIZING INTERCULTURAL
CONFRONTING NATION-STATE FRAMING AND NEOLIBERALISM IN INTERCULTURAL

Purely engaging the work based on nation-states perpetuates the colonial process by ignoring the histories and identities of indigenous people and other marginalized groups.

Lacking an explicit power analysis makes the intercultural an agent of neoliberalism.

We must decolonize intercultural education and question corporate and non-profit/NGO agendas that perpetuate neoliberalism and dominant corporate globalization.
Case Example History: Islam & “the West”

- Orientalism
- Crusades
- Reconquista (Spain)
- Colonialism
- Post-Colonialism
- Israel
- U.S. inheritance of Colonial History
- Neo-colonialism
- Neoliberalism
2016 Presidential Election

- Donald Trump
- Bill Maher
- Ben Carson

- "IS ISLAM A DESTRUCTIVE FORCE?" throughout the world there are about 1.6 billion Muslims and 35 countries practice some kind of Sharia law.

- Fox News Commentary: "Talking Points Commentary"
“Muslim Ban”
THANK YOU!

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