Supporting Diversity and Internationalization through Transformative Learning Experiences

Mary Shepard Wong, Director, Associate Professor, Global Studies, Sociology, & TESOL Department, Azusa Pacific University

Abstract

Diversity and internationalization initiatives are priorities on most college campuses due to the need to prepare students to engage in a global workforce. Such initiatives seek to expose students to diverse perspectives and enable them to interact meaningfully with those very different from themselves. Colleges strive to achieve these outcomes by: (a) recruiting, supporting, and valuing underrepresented students and faculty, (b) infusing the curriculum with multicultural perspectives, and (c) providing international exchange programs including study abroad opportunities. Unfortunately, many diversity initiatives and internationalization programs do not engage students in enough direct inter-group contact necessary for mutual understanding of diverse perspectives of complex issues to take place. This paper contends that meaningful change occurs in students when faculty provide a supportive environment with structures that encourage investigation and reflection in conjunction with opportunities for meaningful, sustained, face-to-face interaction among people who are different from one another, whether socially, economically, ethnically, culturally, or ideologically. This provides the opportunity for transformative learning experiences to take place, in which students are able to form new understandings and take action on these changed perspectives. After discussing the challenges campus diversity and internationalization initiatives face and the potential transformative learning experiences have to overcome those challenges, three immersion programs which have found success in promoting change in students' perspective through prolonged and meaning engagement among and across communities of difference are discussed.

Introduction

A national task force reviewed numerous empirical studies and compiled twelve principles to achieve and improve campus climate for diversity[1]. Four of the 12 principles dealt specifically with faculty and pedagogy and hold great potential for students to develop understanding of diverse perspectives through transformative leaning experiences. They are: 1) Involve faculty in efforts to increase diversity that are consistent with their roles as educators and researchers; 2) Create collaborative and cooperative learning environments where students' learning and interaction among diverse groups can be enhanced; 3) Increase students' interaction with faculty outside class by incorporating students in research and teaching activities;[2] and 4) Initiate curricular and co-curricular activities that increase dialogue and build bridges across

---

[1] Sylvia Hurtado et al., "Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethic Diversity in Higher Education " in *ASHE-ERIC Higher Education Report* ed. Adrianna J. Kezar (Rockport, ME: 1999).
[2] For studies related to learning outside the classroom see George D. Kuh et al., "Student Learning Outside the Classroom: Transcending Artificial Boundaries " in *ASHE-ERIC Higher Education Report* ed. Jonathan D. Fife (Washington, D.C. : The George Washington University 1994).

communities of difference. In this paper, the author describes how faculty can support diversity and internationalization by applying these four principles to create transformative learning experiences that encourage students to interact and learn within and from diverse communities.

Diversity and Internationalization

Preparing students who can engage in a multinational, multiethnic, and multilingual workforce in the current interconnected global economy is a challenge facing most colleges and universities. Creating diverse learning environments is also a concern of administrators preparing for accreditation. However, the prioritizing of diversity and internationalization within higher education is due not only to external demands to equip students for a more global workplace and accreditation pressure on the administration. The priority also arises out of benefits students acquire when interacting with students who differ from themselves racially and culturally (and in many other ways), in order to understand and value each other—the "liberation" goal of liberal education. Studies indicate that supporting student encounters across difference is linked to improved student outcomes, and that under optimal conditions, improving diversity on and off college campuses enhances inter-group understanding and relations, the ability of students to engage in more complex thinking, and students' consideration of multiple perspectives.[3]

Internationalization has also been linked to improved student outcomes. Vincenti notes a range of competencies supported by well-structured immersion and international study programs such as gains in awareness, understanding, and appreciation of host culture and language; increased adaptability, critical thinking, self-esteem, independence, reflective thought, and interest in the welfare for others; more tolerance and acceptance of people who are different from themselves; more frequent and active participation in internationally oriented activities; a valuing

---

[3]Hurtado et al., "Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethic Diversity in Higher Education ". p. v.

in the elimination of barriers to intercultural interactions; an increased open mindedness to other cultures; and a strong decrease in ethnocentrism. [4]

Both diversity and internationalization are needed to create diverse learning environments to prepare individuals who are willing and able to engage with those who are different from themselves.[5] Slimbach notes that historically, diversity and internationalization initiatives on campuses have been disconnected from each other. Although diversity and internationalization should be allies since they both strive to reach across barriers that divide, they are often pitted against each other as adversaries. While it is true that they have different beginnings, advocates, goals, and strategies, they have much in common and have much they can offer each other.

Diversity, which started in the 1960s and 70s was bottom up in origin, and arose out of concerns for civil rights, racism, and issues of empowerment. The goals of diversity include promoting social justice domestically and increasing the number of underrepresented students and faculty on campus. Internationalization, however, was more top down, consisting mostly of mainstream academics, government administers, and private foundations interested in promoting international understanding and economic competition.[6] It is no wonder that diversity advocates tend to identify with progressive social movements and interests of people of color who seek to develop ethnic, gender, and urban studies, while those who are internationalists and interculturalists tend identify with the white middle class, focusing on foreign (mostly European) language studies, education abroad, international student recruitment, and internationalization of

---

[4] Virginia Vincenti, "Exploration of the Relationship between International Experiences and the Interdisciplinary Work of University Faculty," *Journal of Studies on International Education* 5, no. 1 (2001).

[5] Janet Marie Bennett and Milton James Bennett, "Multiculturalism and International Education: Domestic and Internatioanal Differences " in *Learning across Cultures: Intercultural Communication and International Education Exchange*, ed. Gary Althen (Washington, DC: NAFSA: Association of International Educators, 1994).

[6] Slimbach personal communication, June 1, 2006.

the curricula. This may explain why students of color who participate in study abroad are "significantly underrepresented." [7]

For these two movements to be reconciled, there needs to be movement from both sides, for "internationalists" to wrestle more deeply with the issues of power (race, gender, nation, and class) and for "mulitcultualists" to extend their vision beyond the local. As Slimbach states, "In a world where the distinction between global and domestic concerns continues to blur and makes less and less sense, the challenge for both camps is to find a way to transcend the old categories without abandoning the interests and insights that continue to five them meaning." [8] Perhaps the focus on transformative learning experiences, whether they take place locally or globally, may help the advocates of these movements to rediscover their common purpose and move toward reconciliation.

Internationalization: Problems and Potential

As noted earlier, internationalization includes the active recruitment of international students, a renewed interest in the teaching of foreign languages, the infusion of multicultural perspectives in courses across the campus, the creation of new majors such as ethic studies, peace studies, global studies, and finally, a host of study abroad programs. Although study abroad programs are often the focus of internationalization initiatives, they are not a quick fix, and if not done well, can reinforce stereotypes instead of exposing and eliminating them. Thus it is important to examine the risks and challenges of study abroad programs and learn how they can be improved.

The first problem that arises when considering education abroad as a means to internationalize, is that the option as it currently functions does not affect enough students to

---

[7] NAFSA: Association of International Educators, "Securing America's Future: Global Education for a Global Age. Report of the Strategic Task Force on Edcuation Aborad. ," (Washington, DC: 2003). p. 17
[8] Slimbach, personal communication. June 1, 2006.

make much of an impact. As stated in a report by NAFSA, "The reality is that the proportion of all students who study abroad annually is miniscule. It amounts to less than 2 % of the American university and college enrollment."[9]   A second problem is that study abroad programs do not typically encourage students to engage meaningfully with members of their host communities. For instance, most students who study abroad from the US live and socialize with other American students. Finally, the majority of students in study abroad programs, choose to go to areas of the world with the least need, avoiding places that would challenge them to cross multiple boundaries of difference. Instead of choosing to live and study in the majority world or global South, more than half of American students choose to study in the U.K., Spain, Italy, and France.

When individual and groups go abroad "to help and serve people in need", their altruistic intentions can result in detrimental results. Slimbach suggests that those involved in cross-cultural learning experiences need to consider the risk of negatively impacting the cultures they encounter. He suggests the application of the principle of "First, do no harm," a reference to the moral imperative of the Hippocractic Oath, a pledge taken by those in the medical and other professions.[10] This means actively engaging in damage control and taking responsibility and making interventions to avoid unintended consequences of ones attitudes and actions.

Educational travel programs that run the risk of inflicting more harm than good usually: (a) have a large number of students requiring a separate social structure, (b) are typically short in duration, (c) provide only a superficial or stereotypical view of the people and culture, and (d) spend most of the pre-departure time on logistics rather than on how to learn culture and language. The participants of these high-risk groups are usually: (a) mono-cultural and mono-

---

[9] Ibid.
[10] Richard Slimbach, "First, Do No Harm " *Evangelical Missions Quarterly* 36, no. 4 (2000).

lingual, (b) have limited intercultural experience, (c) are socio-culturally distant from the people they are among, (d) have negative perceptions of the people they encounter, and (e) are motivated more by the thrill of adventure than leaning from and with host community members.

Once in the field, students in programs that are at a high risk to inflict harm often (a) isolate themselves in foreign enclaves rather than mingle with indigenous people, (b) bring with them unexamined ethnocentric attitudes and (c) are there to offer their "expert" services to those "in need" rather than learn with and from the locals. Finally, the nature of the relationships and interactions with the local people (a) is not balanced in power, (b) is not sustainable after the group leaves, (c) does not foster the investigation of problems that arise from local perspectives.

When students return to campus from abroad after experiencing only superficial cultural encounters and minimal language learning, this may do more to reinforce stereotypes than to dispel them, and so study abroad programs such as the one described above, do little to diversity or internationalize the campus or affect deep change in individuals. The list of gains mentioned previously by Vincenti are lost when sustained face-to-face encounters with locals do not take place and deep change does not occur.

Slimbach describes an alternative to this insensitive intrusion and states, "[some students find] a way that is small enough, immersed enough, ecologically 'soft' enough, long enough, connected enough, structured enough, cheap enough, and hope-filled enough to support deep changes in their and others' lives."[11] Such students travel alone or in pairs, stay for extended periods of time, and seek to know and adjust to the local ways and customs. They support local businesses, use local forms of transport, avoid the tourist spots, lodge in locally owned guest houses, and adjust consumption of water and food to local standards. They come with the attitude of wanting to learn from and with those they interact with and are sensitive to their

---

[11] Richard Slimbach, *World Wise: Global Learning in the Service of Shalom* (Los Angeles 2006). p. iii

power and their desire to take control. These students reduce their "ecological footprint" and minimize their risk of doing harm while maximizing the potential for mutual learning.

In an article reviewing the research on intercultural study abroad programs, Vincenti states, "The researchers concluded that the most important factor in determining the success of a student exchange program's promoting positive attitude change is the amount of *direct intergroup contact*" (emphases added). [12] Programs that encourage participants to learn the language, live with the people, serve under national leadership, complete community study projects, and reflect critically upon their personal identity and beliefs hold great potential for helping participants to overcome ethnocentrism and develop intercultural competence.

Diversity: Problems and Potential

Diversity is concerned with "campus climate," which is defined as "the current perceptions, attitudes, and expectations that define the institution and its members."[13] Campus climate is influenced by four factors: historical legacy of inclusion/exclusion of the institution (including affirmative action and legacy policies), structural diversity (the number of underrepresented students on campus), psychological climate (perceptions of prejudice or openness of students, staff, and faculty), and behavioral dimensions (acts of discrimination or inclusion by students, staff, and faculty). Most institutions focus on structural diversity, discounting the impact of the other dimensions; however, this paper deals primarily with psychological and behavioral dimensions, or more specifically how faculty can engage students in meaningful learning experiences that transform their view of themselves and others, enabling them to interact meaningfully with those very different from themselves.

---

[12] Virginia Vincenti, "Exploration of the Relationship between International Experiences and the Interdisciplinary Work of University Faculty."

[13] Hurtado et al., "Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethic Diversity in Higher Education ". p.iii

A factor that could create problems for diversity is when internationalization and diversity are not equally valued and pursued. A university with stellar study abroad programs that ignores the opportunities for learning from the rich multicultural communities in which it resides is at best, hypocritical. Greater success is achieved when both internationalization and diversity are supported by the administration and are not made to compete for limited funding.

Factors that help to promote positive change in the campus climate include planning, assessment, and support of diversity and internationalization initiatives.[14] The administration needs to have a plan in place to monitor and assess campus climate as the initiatives unfold and provide training of faculty and staff if needed. The benefits are lost when campuses admit students of color or hire underrepresented faculty only to see them leave after they find that the campus climate is not welcoming.[15]

An overall plan with administrative support and ongoing assessment is necessary but not sufficient. Perhaps most crucial to success of diversifying college campuses and internationalizing institutions of higher learning is the type of interaction that transpires among different communities. In order for change to occur, interactions must be more than casual. Meaningful, sustained, face-to-face interaction among people who are different from one another, socially, economically, ethnically, culturally, or ideologically must be promoted in a supportive environment with structures that encourage investigation and reflection. Collaborative and cooperative activities in which students work toward a common goal and promote relations and interactions across ethic groups, maximizing intercultural learning holds great potential for

---

[14] For theories and studies on ethnic identity development see Vasti Torres, Mary F. Howard-Hamilton, and Diane L. Cooper, "Identity Development of Diverse Populations: Implications for Teaching and Administration in Higher Education " in *ASHE_ERIC Higher Education Report*, ed. Adrianna J. Kezar (Washington, D.C. : The George Washington University 2003).

[15] Caroline Sotello Viernes Turner, *Diversifying the Faculty: A Guidebook for Search Committees* (Washington, D.C. : Association of American Colleges and Universities, 2002).

deep change to take place within students, a type of learning many refer to as transforitive leaning experiences.

Transformative Learning Experiences

Transformative Learning theory, introduced by Mezirow in 1978, has evolved over the past three decades "into a comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience."[16] According to Mezirow[17], in order for learners to change their "meaning schemes (specific beliefs, attitudes, and emotional reactions)," they need to engage in critical reflection on their experiences, which leads to a "perspective transformation" which is defined as "the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and, finally, making choices or otherwise acting upon these new understandings."[18]

Boyd and Myers critique Mezirow's view of transformative learning as being focused too much on the rational process and suggest that a corrective emphasis on intuition and emotion based on analytical psychology is needed.[19] Cranton argues that these differences in approach (rationale versus emotional) and the different ways students experience transformation, indicate that no single mode of transformative learning exists. She notes that differences in learners, learning contexts, and teachers all influence learning and adds that not all learners and teachers

---

[16] Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults. Jossey-Bass Higher and Adult Education Series.* (San Francisco, CA: Jossey-Bass, 1994). Slimbach, "First, Do No Harm ". p. 22

[17] Jack Mezirow, *Transformative Dimesions of Adult Learning* (San Francisco, CA: Jossey-Bass, 1991). p. 167

[18] Ibid.

[19] Robert D. Boyd and J. Gordon Myers, "Transformative Education," *International Journal of Lifelong Education* 7, no. 4 (1988).

may feel comfortable with transformative learning, and not all situations lend themselves to it.[20] While this is an important limitation to acknowledge, cross-cultural encounters provide the ideal environment for transformative learning to take place, and for the teachers and students who are predisposed to it, this type of learning provides great potential for change.

When students cross social, economic, ethnic, racial, cultural, gender, religious, or ideological boundaries with the support of faculty who provide structured academic assignments fostering reflection, deep change can result. This change has been described by educators, researchers, and authors in the following ways: making neighbors out of strangers; an awakening of the entire soul; a humbled sense of connectedness and responsibility for all peoples and our planet; an enlarging of our circle or compassion; a moving from consideration of self, family, and tribe, toward concern for all of humanity; a desire to heal and repair this world; an understanding that my well-being is connected to the well-being of others; actions that reduce the pain and suffering of others; an ability to make explicit that which unites and ties humanity together; a duty to something higher than my race, my nation, my family, my school, my success; a feeling of urgency of others' deprivation and poverty; the application of this understanding to improve my world and the world of others; a lessening of the distance between "us" and "them"; a refusal to allow the limits of my culture and country to define the limits of my concern and involvement; the ability to see with another's eyes, feel with another's heart, and imagine with another's imagination; deep change that results in changed lifestyles. [21]

---

[20] Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults. Jossey-Bass Higher and Adult Education Series.*
[21] For the specific references of these descriptions, see Slimbach, *World Wise: Global Learning in the Service of Shalom*

Transformative experiences "alter our consciousness, forcing us to look at ourselves and world around us in different ways."[22] They are not often a sudden or dramatic epiphany, but are usually a steady incremental shift that takes place as a result of several events. Perhaps one event encapsulates the understanding, as the changing of a lens to see ourselves or our world from a wider angle or a new perspective. They may result from a "disorienting dilemma," which is triggered by a major life transition or life crisis, or from an accumulation of transformations in meaning schemes over time. [23] They involve fist-hand concrete experiences, often when one is vulnerable and ones' limitations are exposed such as in encounters with difference. They can be emotional and contain adversity causing one to rethink former ways of understanding challenging basic assumptions.

To illustrate, I will relate a transformative learning experience I encountered as a graduate student. Three words spoken by a customer in a frozen yogurt shop were the trigger. Replying to the question, "who's next?" the woman behind me said said, "the white lady." That was it. Not a big event, but long after my yogurt was gone, my reaction to that comment troubled me. My awareness of unequal power relations had been heightened by my reading of bell hooks and Maya Angelo in my Feminine Studies class. And it was in a paper for that class that I was able to deconstruct my reaction and found that I expected to be called "the lady" and the other woman to be called "the black lady." I was typical, normal, the standard, and she was the marked one, the one who "should" have been given the adjective. Being reduced to just my color and gender was a new experience, and one I didn't like, but more importantly, why had I never

---

[22] Ibid. p. 64

[23] Jack Mezirow, "Transformation Theory of Adult Learning.," in *In Defense of the Lifeworld*, ed. M. R. Welton (New York: SUNY Press, 1995). p. 50

noticed my unmarkedness before? This meant that I had always marked others and not myself or those like me and that I was not even aware I had been doing this.

Not long after that, I needed to get a replacement license plate sticker at the DMV, and instead of going to the DMV in my neighborhood, I went to one in Downtown Los Angles. It was packed with mostly Hispanic families waiting in lines that rival those in Disneyland the first day of summer. I was dressed nicely since I had to teach that day, and when I went up to the counter to inquire which line I should get in, the clerk asked what I wanted, told me the price, and got out a replacement sticker. I stood condemned in my white skin not knowing what to do. No one seemed bothered by it, so I slipped her the money. This made me wonder how many times I had not noticed this privilege before. These two events made me more aware of the ways I am treated differently and experience a different reality than people of another class or skin type. They also contributed to my motivation to seek further diversity training and volunteer to serve on the diversity committee on my campus.

Transformative learning experiences cannot be manufactured for students, but faculty can provide the contexts in which they can occur and creative the supportive structures students need to interpret them. Essentials components are: (a) students who are ready and willing to engage with others and open to the possibility of change, (b) a culturally diverse context where interaction can take place, (c) a classroom or community where trust is established and students can be honest and open, (d) academic assignments that heighten students awareness and give them the concepts and discourse to articulate their new understandings, (e) faculty with a vision who invest in students, (f) an administration that supports faculty in their efforts to bring about change.

Programs with Transformative Potential

Three programs which provide the potential for students to experience transformation in the department of Global Studies, Sociology, & TESOL at Azusa Pacific University, are the Global Learning Term, The LA Term and the Burma Border Teaching Trip. In the Global Learning Term undergraduate students immerse themselves in living and learning environments where cross-cultural communication and collaboration are required. Students live for four to seven months in a country of their choosing (usually in the global South), and through a series of meetings with faculty, guided readings, assignments, and class sessions both before and after the term, they discuss, deconstruct, and seek to make sense of that which they experience.

In the LA Term, students live with culturally-different families in Central and South Central Los Angeles while working with and learning from the urban poor. Much like the Global Learning term, students meet with faculty, students, and members of the community to discuss, interpret, and understand the border crossings they experienced.[24] According to Paul Hertig, director of the LA Term, students spend the entire semester living cross-culturally with host families, use public transportation to get around the city, participate in an internship with an organization that engages in social issues, while taking four experientially based classes to discuss their experiences. As Hertig put it, "[T]he students' classroom is the urban setting of L.A."[25]

In the Burma Border Teaching Trip, groups of graduate students travel with faculty to teach English in a refugee camp on the Thai/Burma border to observe local teachers and engage in mutual professional development. Accounts from my graduate students' journals in the Burma

---

[24] See the LA Times article K. Conie Kang, "Living One's Faith among the Poor," *Los Angeles Times*, Saturday, November 20 2004.
[25] Paul Hertig, " Jesus, Social Action, and Apu's L.A. Term," (2007).
http://www.apu.edu/facultywritings/2005/07/injustice/ (accessed May 29, 2007).

Border Teaching Trip and emails from the local teachers in the camp reveal that mutual learning took place among local and foreign teachers when they engaged in peer observation and discussions around common concerns. Learning and change occurred as they engaged with people in contexts that they had been previously isolated from. One teacher noted, "Today was the day I opened the door to the other side of the world." The account of another student shows how seeing the Friendship Bridge caused her to reflect on the suffering people endure, which she had been "oblivious" to before. She writes:

> We went and visited the friendship bridge that looks over Burma. When we went to the market area, we saw people living along the bridge crossing the muddy water to sell their goods. They sold crabs and other seafood. It shocked me that they would live along the border like that. When we went to the market along the border, I wondered about the jewels that they sold. I looked at the jewels they sold in the market and wondered how many people it had to go through to get to this place. I wanted to know if people suffered so that this vendor could make money to survive. It's hard to think clearly when you realize how much people suffer and how *oblivious* we are to it… .

The following student, forced to face "difficult questions" she has tried to avoid, now is able to make sharp contrasts between the world of suffering she sees in the camp and her own experiences and those of other Americans. She writes:

> Generally, I like to ignore difficult questions, … but I think it might be good to try and process through them…The Karen desire peace--it is on some of their buildings. Are there boundaries to what limits people should go to obtain/maintain peace? … I think in the US, it is still a topic at somewhat of a distance. There is Iraq/Middle East and we do have troops all over the world. People have family members dying, but I think it is

completely different from here. We are not run out of our towns. I have never been afraid that the US government would come burn down my house. The idea of living in a refugee camp or even knowing someone who does is almost *absurd* to the average American… "home" has never been threatened for me. I have never lived in fear of my life or family's lives or friends. I cannot imagine having a neighborhood meeting to plan our emergency exit, or having to live in hiding.

After sharing the experience with her parents, the student's family is now applying to sponsor a refugee from the camp to come to live in their home, demonstrating that this experience not only changed this student, but also affected her family and potentially her community. What was once "absurd" (knowing a refugee) may become familiar.

How does one assess transformative learning experiences? When I asked Richard Slimbach what evidence he had found indicating that students had experienced deep change, he replied:

Education is change. Change is excruciating. Many don't want it. Some who come back from LA Term and Global Learning Term revert back to the life they had, while others distance themselves from who they were. [Evidence of change] is when they allow that which they have heard, seen, read, and experienced to make an impact on what they think and who they are, their choices for the way they travel, if they travel, the jobs they take, the people they marry, how they view the world, if they think more in global terms and see their story as part of the world's story and not their private chapter. We don't want to change. Do privileged people want to be transformed? From this short time in their life, the one term in which they were not privatized; they are challenged. But they need to be, in order to make these insights permanent. I don't want them ever to recover. [In Romans

12 it states] "Be not conformed to this world, but be transformed." Learning is change.

An important outcome or evidence of change in students and faculty is a renewed vision of the world and our place in it. While it is impossible to produce final solutions to world problems, it is important to envision the world we hope to create and consider what type of person is needed to sustain such a world. As educators, our task is then to consider what type of learning experiences will help prepare students who will fashion such a world. If we envision a world with fewer armed conflicts, reduced levels of poverty, and more just forms of governments, then our task is to provide the educational opportunities in which transformative learning experiences can take place, where students are infused with respect for other cultures that arises from a humble awareness of being deeply connected with and responsible to not only those of their own group, school, race, nation, but those who share a common humanity.

It is this vision and the process of re-envisoning that will help both faculty and students find hope when faced with the complexities and harsh realities of a world that is marked by glaring injustices and inequality. This process becomes both a starting and ending point of transformative learning, for it encompasses that which impels us to start the journey (the vision), sustains us in it (hope), and can produce evidence of change once through it (responsibility and respect).

Conclusion

The benefits students receive from engaging with those who are differ from themselves whether it be racially or culturally, on campus or abroad, have been documented in numerous empirical studies. These studies show that students' learning and interaction among diverse groups can be enhanced when faculty create collaborative and supportive learning environments

outside the class, which increase dialogue and build bridges across communities of difference. This paper demonstrates that transformative learning experiences can be used by faculty to minimize the problems and maximize the potential for diversity and internationalization in higher education. Although transformative learning may not suit all students, teachers, and situations, it is being used with some success in three programs at one university in which students cross boundaries of difference and encounter change.

References

Bennett, Janet Marie, and Milton James Bennett. "Multiculturalism and International Education: Domestic and International Differences " In *Learning across Cultures: Intercultural Communication and International Education Exchange*, edited by Gary Althen. Washington, DC: NAFSA: Association of International Educators, 1994.

Boyd, Robert D., and J. Gordon Myers. "Transformative Education." *International Journal of Lifelong Education* 7, no. 4 (1988): 261-84.

Cranton, Patricia. *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults. Jossey-Bass Higher and Adult Education Series.* San Francisco, CA: Jossey-Bass, 1994.

NAFSA: Association of International Educators. "Securing America's Future: Global Education for a Global Age. Report of the Strategic Task Force on Edcuation Aborad. ." Washington, DC, 2003.

Hertig, Paul. " Jesus, Social Action, and Apu's L.A. Term." 2007.

Hurtado, Sylvia, Jeffrey Milem, Alma Clayton-Pedersen, and Walter Allen. "Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethic Diversity in Higher Education " In *ASHE-ERIC Higher Education Report* edited by Adrianna J. Kezar. Rockport, ME, 1999.

Kang, K. Conie. "Living One's Faith among the Poor." *Los Angeles Times*, Saturday, November 20 2004.

Kuh, George D., Katie Branch Douglas, Jon P. Lund, and Jackie Ramin-Gyurnek. "Student Learning Outside the Classroom: Transcending Artificial Boundaries " In *ASHE-ERIC Higher Education Report* edited by Jonathan D. Fife. Washington, D.C. : The George Washington University 1994.

Mezirow, Jack. "Transformation Theory of Adult Learning." In *In Defense of the Lifeworld*, edited by M. R. Welton, 39-70. New York: SUNY Press, 1995.

———. *Transformative Dimesions of Adult Learning*. San Francisco, CA: Jossey-Bass, 1991.

Slimbach, Richard. "First, Do No Harm " *Evangelical Missions Quarterly* 36, no. 4 (2000): 428-41.

———. *World Wise: Global Learning in the Service of Shalom* Los Angeles 2006.

Torres, Vasti, Mary F. Howard-Hamilton, and Diane L. Cooper. "Identity Development of Diverse Populations: Implications for Teaching and Administration in Higher Education " In *ASHE_ERIC Higher Education Report*, edited by Adrianna J. Kezar. Washington, D.C. : The George Washington University 2003.

Turner, Caroline Sotello Viernes *Diversifying the Faculty: A Guidebook for Search Committees* Washington, D.C. : Association of American Colleges and Universities, 2002.

Vincenti, Virginia. "Exploration of the Relationship between International Experiences and the Interdisciplinary Work of University Faculty." *Journal of Studies on International Education* 5, no. 1 (2001): 42-63.