Council for International Education Annual Report, 2017-2018
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Major Tasks Undertaken

CIE started out the year without any specific charge or directive from Faculty Senate (FS)
although an inquiry was made into what CIE should focus on since CIE is under the purview of
FS. A reference was made to the 2016-2017 Annual Report and what was proposed for the
upcoming year. During the FS meeting in September 2017, Dr. Amaravadi, outgoing-Chair CIE,
presented work CIE undertook and received feedback on Goals and Objectives as well as the GI
Course Evaluation Form. Based off the feedback from FS (Minutes: 2017.09.26), CIE extracted
information that guided discussions during AY 2017-2018. See Appendix A.1.

I. One of the first tasks the Council engaged in was to determine number of *current* Discipline-
Specific, General Education, and Short-Term Study Abroad courses that are actively taught
before any evaluation could take place. The list was compiled using
http://www.wiu.edu/faculty_senate/committees/facultysenate/cie.php. Using the Provost and
Academic Vice President Administrative Staff Listing, 2017-2018 Academic Year, individuals
listed as heading respective departments or schools were contacted. After three waves of data
request/collection, most responded. Of the 92 courses, 60 are active (65.22%), 8 are not active
(8.70%), and 24 had 'no response' (26.09%). See Appendix A.2 for data.

II. Another issue that appears to be ongoing (for at least 10 years or more) surrounds defining
the following terms: (multi-, cross-) culture(al), global issue, and international education. At the
academic/discipline level, scholars agree on one attribute – there is no agreed upon one
definition for these terms. The chair requested any (and all) documents relating to the Foreign
Language/Global Issues Requirement and the establishment of this Council. (The chair is
forever grateful to Ms. Annette Hamm who, in spite of a busy schedule, fulfilled this request.)
FS created CIE in April 2004, and since then, there appears to be no agreed upon definitions, but
ad hoc ones that have guided policy as composition and interests of members change on FS.
Over a period of nearly a decade and a half, one has to wonder why, especially if this university
aspires to fulfill part of its mission on internationalizing the campus. Nonetheless, the Council
diligently laboured on and plans to present its definitions at a later meeting with the ExCo and
full FS in Fall 2018. FS can provide its own definitions (or accept that there will be no one
definition as well as overlaps) rather than have the Council engage in this process *ad nauseam*.

See Appendix A.3 for proposed (and past) definitions, discussions, and sources for the current definitions.

III. The Council received a partial copy of a document submitted to FS by the General Education Review Committee in August 2017 entitled "Preliminary Status" that pertained directly to CIE, FLGI, and GEGI (See Appendix A.4). In particular, Point 2c(ii) recommends, "While we in CGE/GERC maintain that the goal of Gen Ed and the goals of FLGI are admirable and that an "extra" course on Global Issues might be a sound educational demand, we suggest that if the goals and intentions of the Global Issues designation can be met with one Gen Ed course, that the CIE be encouraged to reassess the need for the additional FLGI requirement." Moreover, the chair of CGE/GERC requested that CIE submit a Statement regarding the importance of FLGI requirement in light of the on-going curriculum changes. See Appendix A.5 for the complete Statement and Recommendations.

> 1. Currently, ***only one course is required to fulfill the requirement of FGI, not two or more***, which amounts to 2.27% - 2.5% of all graduation requirements. See Appendix A.6.

> 2. In relation to the submitted report, the Council discussed and proposed the following with this key question in mind: ***What type of student do we want graduating from WIU?*** Do we want a student who is knowledgeable or competent to excel in a global environment? One 3 s.h. does not make one competent in any field, by any measure.

> 3. The Council also tied the FLGI requirement to the following:
>> a. The University's *Strategic Plan for 2017-2027*: We advance our traditions of excellence. We empower students to become engaged and productive *global citizens* committed to making a difference *in the diverse communities and professions they represent* (emphases mine),
>>
>> b. *Our Mission Statement*: **Western Illinois University empowers students, faculty, and staff to lead dynamic and diverse communities.** We provide student-centered undergraduate and graduate programs characterized by innovative teaching, research, and service, *grounded in multidisciplinary, regional and global perspectives* (emphasis mine), and the
>>
>> c. *Social Responsibility* statement: **Western Illinois University is committed to civic and community engagement…**We create an environment that fosters and promotes citizenship. We serve as a resource for and stimulus to educational, cultural, environmental, community and economic development in our region and well beyond it for the public good.

In light of the University's publicly issued statements, the Council considers it imperative to rethink the recommendations regarding the FLGI requirement.

IV. The Council extended an invitations to all Deans to provide feedback on FLGI. Four of the five were able to attend; one had a unavoidable appointment. An Associate Dean also attended. The general consensus is that FLGI should be supported. One Dean stated that the "…FLGI requirement seemed a good educational opportunity for our students. In terms of the educational practice side…[concern] was the way that the FLGI requirements were satisfied seemed very much watered down than what it intended to be" (2018.03.05 Meeting Notes). Another added, "Campus internationalization is very important to ensure that our students have exposure to other cultures through experience of their cultural traditions, food and other cultural artifacts and practices" (2018.04.02 Meeting Notes). Another proposal was a Study Abroad experience for all students, but financial constraints would be a poignant issue. However, without a duly appointed Provost, further action would have to be delayed.

V. There is a moratorium on FLGI course approvals.

VI. Council members agreed to postpone selecting a chair until AY 2018-2019.

VII. Future Business
a. Present definitions to ExCo, then FS
b. Continue work on evaluation metrics
c. Make concrete Internationalization Across WIU Campus Vision Statement
d. Coordinate and engage with other (sub)committees on FLGI issues

Appendix A

A.1: Summary of Issues from Faculty Senate Feedback (2017.09.26)

As a group, we will have to resolve the following:

1. Definitions of Global issues, Multi-culturalism, cross-culturalism, and International education

2. Are all of courses seeking these designations a part of the CIE purview?

3. Do we provide courses a designation or programs of study a designation?

Fields of study and their content matter were under the purview of the Department and College Curriculum committees.

4. Should there be a difference in designations for courses that are general education courses, DSGI courses, or courses at various levels of study (Freshman, Sophomore, Juniors, or Seniors)?

A course either meets the GI requirements or not. If not, the forms may need to be revised to reflect this.

5. Rationale for choosing 60% covering global issues based content? Why not 51% or for that matter 75%?

6. Need to formulate a rubric that identifies the criteria and the accompanying rationale for approving or disapproving a course for the GI designation.

7. Is North America excluded from a discussion of GI courses?

8. Is FLGI a variable graduation requirement? Is it worthy to aspire to some common elements of a GI experience?

9. How are we defining GI, M-C, CC, & IE?

10. Are all courses seeking these designations a part of the CIE purview? Perhaps this can be answered after we agree on what the definitions are.

11. Should there be a difference in designations for courses that are general education courses, DSGI courses, or courses at various levels of study?

12. What is our rubric that identifies the criteria and the accompanying rationale for approving a course for GI designation?

13. Is North America only excluded from GI designation?

14. Is FLGI a variable graduation requirement? Is it worthy to aspire to a common GI course experience?

A.2: List of Global Issues Courses Survey (N = 92) – see next page

Active: 60 (65.22%)
Not Active: 8 (8.70%)
No response: 24 (26.09%)

Discipline-Specific Global Issues Courses	Still active?	How often course offered?
· AAS 466/GEOG 466, Geography of Africa, 3 s.h.	No response	No response
· ACCT 441, Advanced Accounting I, 3 s.h.	No response	No response
· ANTH 305, Applied Anthropological Methods, 3 s.h.	Yes	Once a year
· ANTH 324, Religion, Magic and Shamanism, 3 s.h.	Yes	Once a year
· ANTH 415, Environmental Anthropology, 3 s.h.	No	Not often
· ARTH 496, History of Contemporary Art, 3 s.h.	No response	No response
· ATM 375, Diversity of Dress, 3 s.h.	Yes	At least once per year
· BC&J 351, Comparative Broadcasting Systems, 3 s.h.	Yes	Fall, Spring, & Some Summers
· BC&J 353, International Communication and the Foreign Press, 3 s.h.	Yes	Spring
· BC&J 456, International Public Relations, 3 s.h.	Yes	Fall
· BOT 463/ANTH 463, Ethnobotany, 4 s.h.	No	Not often
· CHEM 342, Fundamentals of Environmental Chemistry, 4 s.h.	Yes	Once a year
· COMM 381, Intercultural Communication, 3 s.h.	Yes	Annually
· CS 320, Ethical, Social, and Legal Issues in the Digital World, 3 s.h.	Yes	One section per semester
· CSTM 440, Green and Sustainable Construction, 3 s.h.	Yes	Every summer
· ECON 470, International Trade, 3 s.h.	Yes	Once a year
· EIS 428, English Language Learners and Bilingualism: Theory, Policy and Practice, 3	Yes	Fall & Spring
· ENG 350, Postcolonial Literature, 3 s.h.	No response	No response
· ENG 357, Nation and Literature, 3 s.h.	No response	No response
· ENG 392, National Cinemas, 3 s.h.	No response	No response
· ENG 474, World Englishes, 3 s.h.	No response	No response
· ENG/REL 492, Religion, Literature, and Film, 3 s.h.	No response	No response
· FIN 497, International Financial Management, 3 s.h.	No response	No response
· HIST 304, United States Military History, 3 s.h.	Yes	Every 2 years
· HIST 307, U.S. Foreign Relations since 1898, 3 s.h.	Yes	Each semester
· HIST 312, Technology, Culture, and Society, 3 s.h.	Yes	Every 2-3 years
· HIST 346, Japan, 3 s.h.	No	
· HIST 347, Modern East Asia, 3 s.h.	Yes	New course - 1st, spring 18
· HIST 380, The Great War, 1914-1918, 3 s.h.	Yes	Every 2 years
· HRM 444, International Human Resource Management, 3 s.h.	Yes	Every fall online
· IDT 390, Interactive Distance Learning, 3 s.h.	No response	No response
· INAG 361, International Agriculture Travel Study in the Western Hemisphere, 3 s.h.	Yes	Depends on hemisphere traveled to.
· INAG 362, International Agriculture Travel Study in the Eastern Hemisphere, 3 s.h.	Yes	Depends on hemisphere traveled to.
· MGT 485, International Management, 3 s.h.	Yes	Once or twice a yeear
· MKTG 317, International Business, 3 s.h.	Yes	Every semester including summer
· MKTG 417, International Marketing, 3 s.h.	Yes	Not recently due to mow staffing
· MUS 390, European Art Music I, 3 s.h.	Yes	Every Fall
· MUS 391, European Art Music II, 3 s.h.	Yes	Every Spring
· NURS 316, Transcultural Nursing, 2 s.h.	Yes	Every semester
· POLS 322, European Politics, 3 s.h.	Yes	Every third semester
· POLS 331, United States Foreign Policy, 3 s.h.	Yes	Every other year
· POLS 334, Politics of the Global Economy, 3 s.h.	No	Would like to offer in future
· POLS 338, The United Nations and International Organization, 3 s.h.	Yes	Every other year
· POLS 353, Terrorism and Political Conflict, 3 s.h.	Yes	Every year (fall)
· POLS 400, Comparative Public Policy, 3 s.h.	Yes	Every third semester
· POLS 440, National Security and Arms Control, 3 s.h.	Yes	Every 2-3 years
· POLS 446, Conflict Resolution and International Peacekeeping, 3 s.h.	Yes	Every 2-3 years
· POLS 465, Genocide in Our Time, 3 s.h.	Yes	Every year (usually)
· PSY 353/ANTH 353, Cultural Psychology, 3 s.h.	Yes	2-4x/year
· REL 350, Hinduism, 3 s.h.	No response	No response
· REL 355, Buddhism, 3 s.h.	No response	No response
· REL 456, Religion and War, 3 s.h.	No response	No response
· RPTA 462, International Tourism, 3 s.h.	Yes	Yes
· SCM 411, Global Supply Chain Management, 3 s.h.	Yes	Every semester
· SOC 440, Global Sociology, 3 s.h.	Yes	Once a year
· SOC/REL 464, Sociology of Religion, 3 s.h.	Yes	Every other year
· SSED 495, Teaching with a Global Perspective, 3 s.h.	No response	No response
· SW 380, Social Justice and Diversity, 3 s.h.	No response	No response
· THEA 390, World Theatre History I, 3 s.h.	Yes	Every Fall

General Education Global Issues Courses

· ANTH 110, Introduction to Cultural Anthropology, 3 s.h.	Yes	Every semester
· ECON 351, Global Economic Poverty Issues, 3 s.h.	Yes	Each semester
· ENG 358, Studies in Non-Western Literature, 3 s.h.	No response	No response
· NUTR 300, Food and Culture, 3 s.h.	Yes	Every semester
· F L 101, Introductory Seminar in World Languages and Cultures, 3 s.h.	Yes	Fall/Spring
· GEOG 100, Introduction to Human Geography, 3 s.h.	No response	No response
· GEOG 110, World Regional Geography, 3 s.h.	No response	No response
· HIST 115, World History to 1500, 3 s.h.	Yes	Each semester
· HIST 116, World History Since 1500, 3 s.h.	Yes	Each semester
· HIST 244, History of the Middle East, 3 s.h.	No	
· HIST 245, History of Asia, 3 s.h.	Yes	Every 3 years
· HIST 211, Technology and Science in World History, 3 s.h.	No	
· HIST 311, History of Flight Culture, 3 s.h.	No	
· HIST/WS 318, Women and Gender in European History, 3 s.h.	Yes	Every 2 years
· HIST/GER 337, The Holocaust, 3 s.h.	Yes	Every year
· HIST 341, Latin America Since 1860, 3 s.h.	Yes	Every 3 years
· HIST 344, Modern Middle East, 3 s.h.	No	
· INAG 310, International Agriculture in Developing Countries, 3 s.h.	Yes	Every fall and spring; sometimes summer
· IS 325, Global Social Networks, 3 s.h.	No response	No response
· MUS 394, Music in World Cultures, 3 s.h.	Yes	Every Semester
· PHYS 150, Energy and the Environment, 4 s.h.	Yes	Every Spring
· POLS 228, Fundamentals of International Relations, 3 s.h.	Yes	Every semester
· POLS 267, Introduction to Comparative Government and Politics, 3 s.h.	Yes	Every semester
· POLS 329, Latin American Politics, 3 s.h.	Yes	Every third semester
· REL 110, Introduction to Eastern Religions, 3 s.h.	No response	No response
· REL 111, Introduction to Western Religions, 3 s.h.	No response	No response
· REL 365, Islam, 3 s.h.	No response	No response
· WS 285/SOC 285, Women: A Global Perspective, 3 s.h.	No response	No response
Short-Term Study Abroad		
· BAT 300, Business Practices and Culture of Ireland, 3 s.h.	Yes	Every other year
· HIST 379, WIU in Belfast, 3 s.h.	Yes	Variable
· HS 379, The Ethiopian Healthcare System, 3 s.h.	No response	No response
· NURS 379, International Health Care Systems, 3 s.h.	Yes	Spring semester
· RPTA 379, Recreation, Sport and Leisure of Spain: A Comparative Study, 3 s.h.	Yes	Every other summer

A.3: Proposed Definitions to be Presented to FS

Proposed Definitions of Terms
CIE Draft – May 2018

Culture, Multicultural and Cross-Cultural

Three oft-cited definitions of culture are: 1) a process of individual enrichment, 2) a group's particular way of life, and 3) an activity, pursued by means of attending cultural events, such as the opera, a museum exhibition, or an international bazaar.

The definition of "multiculturalism" logically follows from the second definition of culture noted above. Multiculturalism is a cultural pluralism in which people who identify with one or multiple cultures--including but not limited to ethnicity, race, sexual orientation or gender identity, religious affiliation, socio-economic status and mental or physical abilities--collaborate and dialog with one another without sacrificing their particular identities. It has been described as a "salad bowl" or a "cultural mosaic."

Cross-Cultural or Intercultural

Examining, immersing, and/or studying with or offering comparison between two or more different cultures or cultural areas.

Global Issue

Describes any social, economic, political or environmental problematic that affects the global community, possibly in an adverse or catastrophic way. This is rooted in a problem-solving approach.

International Education

International education promotes the following: 1) knowledge of other world regions and cultures, 2) familiarity with international and global issues, 3) applicable skills in working effectively in global or cross-cultural environments, 4) use of information from different sources around the world, 5) the ability to communicate in more than one language, and 6) understanding dispositions of respect and appreciation for other cultures and peoples, among others.

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https://www.socialstudies.org/positions/global_and_international_education

Definition of Terms

Multiculturalism: A cultural pluralism in which the various ethnic groups collaborate and dialog with one another without having to sacrifice their particular identities. Multiculturalism has been described as a "salad bowl" and "cultural mosaic".

Cross Culturalism: dealing with or offering comparison between two or more different cultures or cultural areas. Source: https://www.merriam-webster.com/dictionary/cross-cultural

A **global issue** describes any social, economic, political or environmental problem that affects the global community, possibly in a catastrophic way.

International education is generally taken to include:

- Knowledge of other world regions & cultures;
- Familiarity with international and global issues;
- Skills in working effectively in global or cross-cultural environments, and using information from different sources around the world;
- Ability to communicate in multiple languages; and
- Dispositions towards respect and concern for other cultures and peoples.

Sources for the above defined terms:

https://en.wikipedia.org/wiki/Multiculturalism

Multiculturalism is a term used in both sociology and political philosophy. It is an ambiguous term: it can mean a cultural pluralism in which the various ethnic groups collaborate and dialog with one another without having to sacrifice their particular identities.

In sociology and everyday usage it is a synonym for pluralism with the two terms often used interchangeably and refers to either specific mixed ethnic community areas where multiple cultural traditions exist or a single country within which they do. Groups associated with an aboriginal ethnic group and foreigner ethnic groups are most often the focus.

In reference to sociology, multiculturalism is the end state of either a natural or artificial process (e.g. legally controlled immigration) and occurs on either a large national scale or a smaller scale within a nation's communities. On a smaller scale this can occur artificially when a jurisdiction is created or expanded by amalgamating areas with two or more different cultures (e.g. French Canada and English Canada). On a large scale, it can occur as a result of either legal or illegal immigration to and from different jurisdictions around the world.

Multiculturalism as a political philosophy involves ideologies and policies which vary widely,[1] ranging from the advocacy of equal respect to the various cultures in a society, to policies of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group to which they belong.[2][3]

Multiculturalism that promotes maintaining the distinctiveness of multiple cultures is often contrasted to other settlement policies such as social integration, cultural assimilation and racial segregation. Multiculturalism has been described as a "salad bowl" and "cultural mosaic".[4]

Two different and seemingly inconsistent strategies have developed through different government policies and strategies. The first focuses on interaction and communication between different cultures; this approach is also often known as interculturalism. The second centers on diversity and cultural uniqueness which can sometimes result in intercultural competition over jobs among other things and may lead to ethnic conflict.[5][6]Controversy surrounding the issue of cultural isolation includes the ghettoization of a culture within a nation and the protection of the cultural attributes of an area or nation. Proponents of government policies often claim that artificial, government guided protections also contribute to global cultural diversity.[7][8] The second approach to multiculturalist policy making maintains that they avoid presenting any specific ethnic, religious, or cultural community values as central.[9]

WIU - Cross Culturalism: dealing with or offering comparison between two or more different cultures or cultural areas.
Source: https://www.merriam-webster.com/dictionary/cross-cultural

A **global issue** describes any social, economic, political or environmental problem that affects the global community, possibly in a catastrophic way.

Solution to global issues requires cooperation among nations.[1]

In their book *Global Issues*, Hite and Seitz emphasize that global issues are qualitatively different from international affairs and that the former arise from growing international interdependencies which makes the issues themselves interdependent.

Wikipedia goes on to list the most pressing specific global issues as identified by the UN.
Source: https://en.wikipedia.org/wiki/Global_issue

International Education
Source: https://en.wikipedia.org/wiki/International_education

International education can mean many different things and its definition is debated. Some have defined two general meanings according to its involvement of students. The first refers to education that transcends national borders by the exchange of people, for example, by students travelling to study at an international branch campus, as part of a study abroad program or as part of a student exchange program. The second is a comprehensive approach to education that intentionally prepares students to be active and engaged participants in an interconnected world.

The International Baccalaureate defines the term according to criteria such as the development of citizens of the world in accordance to culture, language, and social cohesion, building a sense of identity and cultural awareness, encrypting recognition and development of universal human values, encourage discovery and enjoyment of learning, equip students with collectivist or individualistic skills and knowledge that can be applied broadly, encourage global thinking when responding to local situations, encourage diversity and flexibility in teaching pedagogies and supply appropriate forms of assessment and international benchmarking.

While definitions vary in the precise language used, **international education** is generally taken to include:

- Knowledge of other world regions & cultures;
- Familiarity with international and global issues;
- Skills in working effectively in global or cross-cultural environments, and using information from different sources around the world;
- Ability to communicate in multiple languages; and
- Dispositions towards respect and concern for other cultures and peoples.

Globalization broadly refers to the expansion of global linkages, the organization of social life on a global scale, and the growth of a global consciousness, hence to the consolidation of world society. Such an ecumenical definition captures much of what the term commonly means, but its meaning is disputed. It encompasses several large processes; definitions differ in what they emphasize. Globalization is historically complex; definitions vary in the particular driving force they identify. The meaning of the term is itself a topic in global discussion; it may refer to "real" processes, to ideas that justify them, or to a way of thinking about them. The term is not neutral; definitions express different assessments of global change. Among critics of capitalism and global inequality, globalization now has an especially pejorative ring.

The following definitions represent currently influential views:

- "[T]he inexorable integration of markets, nation-states, and technologies to a degree never witnessed before-in a way that is enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper and cheaper than ever before . . . . the spread of free-market capitalism to virtually every country in the world " (T.L. Friedman, *The Lexus and the Olive Tree*, 1999, p. 7-8).
- The compression of the world and the intensification of consciousness of the world as a whole . . . . concrete global interdependence and consciousness of the global whole in the twentieth century" (R. Robertson, *Globalization*, 1992, p. 8).
- "A social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding" (M. Waters, *Globalization*, 1995, p. 3).
- "The historical transformation constituted by the sum of particular forms and instances of . . . . [m]aking or being made global (i) by the active dissemination of practices, values, technology and other human products throughout the globe (ii) when global practices and so on exercise an increasing influence over people's lives (iii) when the globe serves as a focus for, or a premise in shaping, human activities" (M. Albrow, *The Global Age*, 1996, p. 88).
- Integration on the basis of a project pursuing "market rule on a global scale" (P. McMichael, *Development and Social Change*, 2000, p. xxiii, 149).
- "As experienced from below, the dominant form of globalization means a historical transformation: in the economy, of livelihoods and modes of existence; in politics, a loss in the degree of control exercised locally . . . . and in culture, a devaluation of a

collectivity's achievements . . . . Globalization is emerging as a political response to the expansion of market power . . . . [It] is a domain of knowledge." (J.H. Mittelman, *The Globalization Syndrome*, 2000, p. 6)

Source: http://sociology.emory.edu/faculty/globalization/issues01.html

From the **I**nternational **F**ederation of **L**ibrary **A**ssociations and Institutions (IFLA):
"**Multiculturalism**" is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviours, cultural assumptions and values, patterns of thinking, and communicative styles.
Source: https://www.ifla.org/publications/defining-multiculturalism

The Concept of Multiculturalism

In general terms, within contemporary political philosophy, the concept of multiculturalism has been defined in two different ways. Sometimes the term 'multiculturalism' is used as a descriptive concept; other times it is defined as a kind of policy for responding to cultural diversity. In the next section, the definition of multiculturalism as a descriptive concept will be explained, followed by a clarification of what it means to use the term 'multiculturalism' as a policy.

a. Multiculturalism as a Describing Concept for Society

The term 'multiculturalism' is sometimes used to describe a condition of society; more precisely, it is used to describe a society where a variety of different cultures coexist. Many countries in the world are culturally diverse. Canada is just one example, including a variety of cultures such as English Canadians, Quebecois, Native Americans, Amish, Hutterites and Chinese immigrants. China is another country that can also be considered culturally diverse. In contemporary China, there are 56 officially recognized ethnic groups, and 55 of these groups are ethnic minorities who make up approximately 8.41 percent of China's overall population. The other ethnic group is that of Han Chinese, which holds majority status (Han, 2013; He, 2006).

There are a variety of ways whereby societies can be diverse. For example, culture can come in many forms (Gurr, 1993, p. 3). Perhaps the chief ways in which a country can be culturally diverse is by having different religious groups, different linguistic groups, groups that define themselves by their territorial identity and variant racial groups.

Religious diversity is a widespread phenomenon in many countries. India can be given as an example of a country which is religiously diverse, including citizens who are Sikhs, Hindus, Buddhists, among other religious groups. The US is also religiously diverse, including Mormons, Amish, Hutterites, Catholics, Jews and so forth. These groups differentiate from each other via a variety of factors. Some of these are the Gods worshiped, the public holidays, the religious festivals and the dress codes.

Linguistic diversity is also widespread. In the 21st century, there are more than 200 countries in the world and around 6000 spoken languages (Laitin, 2007). Linguistic diversity usually results

from two kinds of groups. First, it results from immigrants who move to a country where the language spoken is not their native language (Kymlicka, 1995). This is the case for those Cubans and Puerto Ricans who immigrated to the United States; it is also the case for Ukrainian immigrants who moved to Portugal. The second kinds of groups that are a cause of linguistic diversity are national minorities. National minorities are groups that have either settled in the country for a long time, but do not share the same language with the majority. Some examples include Quebecois in Canada, Catalans and Basques in Spain, and the Uyghur in China…

A third kind of group diversity can result from distinct territory location. This territory location does not necessary mean that members of distinct cultures are, in fact, different. That is, it is not necessary that habits, traditions, customs, and so forth are significantly different. However, these distinct groups identify themselves as different from others because of the specific geographical area in which they are located...

The fourth kind of group diversity is race. Races are groups whose physical characteristics are imbued with social significance. In other words, race is a socially constructed concept in the sense that it is the result of individuals giving social significance to a set of characteristics they consider that stand out in a person's physical appearance…the mere existence of different physical characteristics does not mean that there is a multicultural environment/society...

Obviously, groups are not, most of the time, identified *only* by being linguistically different, territorially concentrated or religiously distinct. In fact, most groups have more than one of these characteristics. For instance, Sikhs in India, besides being religiously different, are also characterized, in general terms, by their geographical location. Namely, they are localized in the Punjab region of India. The Uyghur, from China, have a different language, are usually Muslims and are usually located in Xinjiang. Thus, the classification is helpful for understanding the characteristics of each group, but does not mean that these groups are simply defined by that characteristic.

b. Multiculturalism as a Policy

The term 'multiculturalism' can also be used to refer to a kind of policy with two main characteristics. First, it aims at addressing the different demands of cultural groups. That is, it is a kind of policy that refers to the different normative challenges (ethnic conflict, internal illiberalism, federal autonomy, and so forth) that arise as a result of cultural diversity.

For example, these are policies that aim at addressing the different normative challenges that arise from minority groups, like Quebecois, wishing to have their own institutions in a different language from the rest of Canada. To contrast with redistributive policies, multicultural policies are not primarily about distributive justice, that is, who gets what share of resources, although multicultural policies may refer to redistribution accidentally (Fraser, 2001). Multicultural policies aim at correcting the kind of disadvantages that some individuals are victims of, and that result from these individuals' cultural identity. For instance, these are policies that aim at correcting a disadvantage that may result from someone being a member of a certain religion. In the case of some Muslims, this can mean addressing the problem of Muslims living in a

Christian country and demanding different public holidays than the majority to celebrate their own festivals such as *Eid-al-Fitr*.

Second, multicultural policies are policies that aim at providing groups the means by which individuals can pursue their cultural differences. Put differently, multicultural policies have as their objectives, the preservation, allowance or celebration of differences between different groups. Consequently, multicultural policies contrast with assimilation…multiculturalism acknowledges that people have different ways of life and, in general terms, the state ought not to assimilate these groups but to give them the tools for pursuing their own ways of life or culture. That is, from a multiculturalist point of view, the final objective of policies is neither the standardization of cultural forms nor any form of uniformity or homogeneity; rather, its objective is to allow and give the means for groups to pursue their differences.

Source: http://www.iep.utm.edu/multicul/#H2

"Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes the democratic principles of social justice.

The seven basic characteristics of multicultural education in this definition are:

Multicultural education is *antiracist education.*
Multicultural education is *basic education.*
Multicultural education is *important for* all *students.*
Multicultural education is *pervasive*.
Multicultural education is *education for social justice*.
Multicultural education is a *process*.
Multicultural education is *critical pedagogy*." (pp. 307-8)

Nieto, S. (1996). Affirming diversity: The sociopolitical context of multicultural education (2nd ed.). New York: Longman.
http://www.unm.edu/~devalenz/handouts/nieto2.html

Multiculturalism: Celebrating human diversity by willingly promoting legal, political, and social recognition of cultural, ethnic, linguistic, and religious differences.

http://www.businessdictionary.com/definition/multiculturalism.html

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COUNCIL ON INTERNATIONAL EDUCATION
Summary of Discussion on GI courses vs Multi-cultural courses
March 13-17th, 2017

Following is a summary of discussion that took place electronical among CIE members during spring break, March 13th-17th. Discussion has been edited and abbreviated where possible. CIE chair's comments are in italics.

1. **Definitions of GI courses vs Multi-cultural courses:**

   A Global Issues course would focus on national, cultural, political, social and economic differences and the relationships between different countries. *[Council members have some agreement on this]*

   A Multicultural course would deal with similar kinds of topics, but the discussion will be mostly limited to a single country or society. Maybe this distinction is arbitrary, and certainly there are some courses that could be both GI and Multicultural. But if I were a student enrolling in a GI course, one of my main expectations would be that I would be learning about some other nations as a significant part of the class. *[Council members have some agreement on this]*

   Global issues (GI) revolve around the economy, rationalisation, and capitalism (maximisation, efficiency, productivity, modes of production, distribution, consumption, restructuring, integration, commodification, and westernisation, among other criteria). *[There was no concurrence on this definition]*

   multiculturalism (MC), in relation to education, encompasses a healthy respect and understanding of the "other" identity (cultural-, ethnic-, racial-, gender-, etc.) with the aim of mutual and reciprocal c0-existence. *[some agreement on this]*

   GI courses would examine existing peoples and societies "outside of the United States" based upon attributes which may include, but are not limited to: current language, institutions, politics economics, and culture, focusing on solid intellectual inquiry regarding international themes, factors, or information regarding a presently existing country (or countries) outside the United States. *[some agreement on this; seems like a synthesis]*

   Multicultural courses would examine cultural similarities and differences "in the United States" based upon attributes which may include, but are not limited to: ethnicity, race, gender, age, religion, sexual orientation and disabilities. *[some agreement on this; seems like a synthesis]*

2. **General comment concerning definition and overlap between GI and multi-cultural courses**

   According to the UG catalog (pp 68-69 2016-17), multi-cultural studies will develop an informed perspective on traditionally underrepresented groups in the US and/or World Societies. This knowledge can be accomplished by studying one or more of the following topics: history, culture and society. On the other hand, when I try to find a similar description for the Foreign Language and Global Issues Requirement, there is only a list of

courses that have received that denomination. The list of topics and courses is long and very diverse. Topics that go from anthropology to world religions, from music to international market strategies. This list includes other topics like US Foreign Policy or Terrorism and Conflict. This conceptual disparity is problematic because although they both can prepare students to understand and appreciate cultural differences, FLGI courses do not necessarily do that. Global Issues do not equate to learning about cultural diversity. It is possible for a class about Hinduism to enrich students about world cultures, but it is also likely that a class on Global Warming or US Foreign Policy might not. In regard to the latter, Global Issues equate to the study phenomena of worldwide relevance, which is not the same about cultural diversity.

On the other hand, Multicultural Studies classes do not always provide students with a World perspective, as they include courses that study traditionally underrepresented groups in the US.

[*some disagreement regarding the focus on under-represented groups, multi-cultural courses should take broader perspective*]

3. Followup on overlap

Following are courses that are listed both as multi-cultural and GI – there is an overlap between them. Council members are of the opinion that the focus of each will be distinct, although some courses can cover both.

ANTH 110—Introduction to Cultural Anthropology
ATM 375—Diversity of Dress (3)
ECON 351—Global Economic Poverty Issues
ENG 358—Studies in Non-Western Literature
GEOG 110—World Regional Geography
HIST 115—World History to 1500
HIST 116—World History since 1500
HIST 244—History of the Middle East
HIST 245—History of Asia
HIST 311—History of Flight Culture
HIST 318—Women and Gender in European History
HIST 337—The Holocaust
HIST 341—Latin America since 1860
HIST 344—Modern Middle East
IS 325—Global Social Networks
MUS 394—Music in World Cultures
NUTR 300—Food and Culture (3)
POLS 329—Latin American Politics
REL 110—Introduction to Eastern Religions
REL 111—Introduction to Western Religions
REL 365—Islam
SOC 285—Women: A Global Perspective
From Summer 2017

When I review the goal of Multicultural Studies (pp 68-69 of the Undergrad Catalog 16-17), it is clearly stated that students will develop an informed perspective on traditionally underrepresented groups in the US and/or World Societies. This knowledge can be accomplished by studying one or more of the following topics: history, culture and society. On the other hand, when I try to find a similar description for the Foreign Language and Global Issues Requirement, there is only a list of courses that have received that denomination. The list of topics and courses is long and very diverse. Topics that go from anthropology to world religions, from music to international market strategies. This list includes other topics like US Foreign Policy or Terrorism and Conflict. (Pedro)

This conceptual disparity is problematic because although they both can prepare students to understand and appreciate cultural differences, FLGI courses do not necessarily do that. Global Issues do not equate to learning about cultural diversity. It is possible for a class about Hinduism to enrich students about world cultures, but it is also likely that a class on Global Warming or US Foreign Policy might not. In regard to the latter, Global Issues equate to the study phenomena of worldwide relevance, which is not the same about cultural diversity.

On the other hand, Multicultural Studies classes do not always provide students with a World perspective, as they include courses that study traditionally underrepresented groups in the US. For all the above reasons, I believe that before we answer any question from the CGI, we should define what are the academic goals of FLGI courses. What do we want students to learn? Cultural diversity? Global phenomena? The answer to these questions will help all of us to be more precise when we decide what courses truly fulfill that requirement.

If I had to describe the difference between a Multicultural course and a Global Issues course, I would say that a GI course would focus on national, cultural, political, social and economic differences and the relationships between different countries. A Multicultural course would deal with similar kinds of topics, but I would expect the discussion to be mostly limited to a single country or society. Maybe this distinction is arbitrary, and certainly there are some courses that could be both GI and Multicultural. But if I were a student enrolling in a GI course, one of my main expectations would be that I would be learning about some other nations as a significant part of the class. (Mike)

I view global issues (GI) as revolving around the economy, rationalisation, and capitalism (maximisation, efficiency, productivity, modes of f production, distribution, consumption, restructuring, integration, commodification, and westernisation, among other criteria) while multiculturalism (MC), in relation to education, encompasses a healthy respect and understanding of the "other" identity (cultural-, ethnic-, racial-, gender-, etc.) with the aim of mutual and reciprocal co-existence. (Davison)

A.4: GERC's Preliminary Status Report (2017.08)

In Fall 2016, GERC received from Faculty Senate the a charge that includes the following language. Below is the excerpt from the Preliminary Status report sent back to Faculty Senate in August 2017. The GERC report is still very much in progress, making this preliminary draft truly preliminary. Discussion will still continue. The following excerpts are limited to sections directly related to CIE/FLGI & GEGI):

"The General Education Review Committee (GERC) was charged with a comprehensive review of General Education (Gen Ed) at Western Illinois University (WIU). The charge included directions to consider six interrelated questions:
1. The purpose and necessity of each Gen Ed category, with specific focus on
   a. Multicultural in relation to Foreign Language/ Global Issues (FLGI)
   . . .

From the Preliminary GERC Report, as of August 2017:

2. We [GERC] discussed the purpose and necessity of each category with particular attention to the relationship between Multiculturalism and the FLGI requirement and the category of Human Well-being, including UNIV 100 and FIN 100.
   a. We agreed in principle that each category in the existing Gen Ed program at WIU is valuable to students.
   b. The Multicultural category of Gen Ed is entirely congruent with the values and goals of WIU, particularly the values of personal growth and social responsibility.
      i. Personal growth—Multicultural education broadens students' horizons making them better citizens in a diverse and interconnected world.
      ii. Social responsibility—Multicultural education awakens students to the roles they will play in a diverse society and encourages them to engage in their communities in ways that reflect the values of acceptance, inclusion, and social justice.
   c. The FLGI graduation requirement is outside the purview of the Council of General Education (CGE) and GERC. However, having affirmed the value of Multicultural education to WIU we make two observations about the relationship between Multicultural and FLGI:
      i. Thirty FLGI classes are also listed as Gen Ed classes. Of those thirty, twenty-three may count as Multicultural, five may count as Social Science, five may count as Humanities, and one may count as Natural Sciences. The remaining sixty-four FLGI courses are discipline specific.
      ii. The courses designated as Gen Ed and FLGI can serve in either role for a student. However, since the same course cannot count for both FLGI and Gen Ed, students may think that they are required to take an "extra" and therefore unnecessary course. *While we in CGE/GERC maintain that the goal of Gen Ed and the goals of FLGI are admirable and that an "extra" course on Global Issues might be a sound educational demand, we*

suggest that if the goals and intentions of the Global Issues designation can be met with one Gen Ed course, that the CIE be encouraged to reassess the need for the additional FLGI requirement. [*That reassessment ought to include the question of which GI courses that do not fit into Gen Ed would continue to be taught by departments if the FLGI requirement was abandoned.*] (emphasis mine).

iii. Only three of sixteen peer institutions surveyed require students to take one year of foreign language. Five others require a foreign language for some majors, while three require students to demonstrate proficiency. It was harder to evaluate whether a school required something parallel to our Global Issues requirement. Illinois SIU-C has neither a Global Issues requirement or a foreign language requirement. EIU requires a foreign language only for some majors and while it requires a course in Cultural Diversity it seems that the course need not have a global perspective. SIU-E is the only peer school in Illinois that requires both language proficiency or one year of language study *and* a Global Issues course in their Gen Ed program.

A.5: CIE Statement and Recommendations to GERC/GEGI Request

We discussed and proposed the following with this key question in mind: ***What type of student do we want graduating from WIU?***

1. There is an implicit argument that a student would choose not to attend WIU if the FLGI requirement were to be retained or s.h. increased has no substantive or demonstrable support. To make this claim is somewhat specious since a decision to attend any institution is not based solely on a single criterion; other variables such as tuition, fees, housing, and associated costs are stronger determinants.

2. That students are required to take 3 s.h. of 120 s.h (normative) or 132 s.h. (high end), which represents 2.5% or 2.27%, respectively, is an undue burden is another argument that cannot withstand scrutiny. If WIU requires ALL student to be competent or become experts in a global or multicultural environment, *then a more integrative approach to implementing the FLGI requirement is sorely needed*. NO ONE would agree or advance a position that 3 s.h. of any coursework would produce an effective, well-rounded individual based on that one criteria. As publicly advanced by the president of the university as well as in the strategic plan, one of the goals of education at WIU is to equip all students, regardless of major, to function effectively in an interconnected world. The *Preamble* to the February 2018 Strategic Plan updates for 2017-2027 (2018.03.01 at http://www.wiu.edu/university_planning/planningupdates.php) explicitly states:

> We advance our traditions of excellence. We empower students to become engaged and productive *global citizens* committed to making a difference *in the diverse communities and professions they represent* (emphases mine). Our graduates are leaders in their fields equipped with knowledge, problem solving skills, and community awareness necessary to address the professional, economic, and social issues of our time.

Moreover, in its *Our Mission* statement, WIU claims:

> **Western Illinois University empowers students, faculty, and staff to lead dynamic and diverse communities.** We provide student-centered undergraduate and graduate programs characterized by innovative teaching, research, and service, *grounded in multidisciplinary, regional and global perspectives* (emphasis mine).

Furthermore, as part of its *Social Responsibility* statement, WIU posits:

> **Western Illinois University is committed to civic and community engagement…**We create an environment that fosters and promotes citizenship. We serve as a resource for and stimulus to educational, cultural, environmental, community and economic development in our region and well beyond it for the public good.

3. 'Double or triple dipping" of FLGI courses is rejected. This becomes a moot point in the proposed integrated approach to a liberal arts education at WIU.

4. A tentative rejection of a s.h.-driven curriculum in favour of an *integrative approach*. In other words, ALL departments would be required to ensure that its courses reflect global, intercultural, and/or multicultural learning. Those departments that are 'challenged' by such an approach will nonetheless benefit as a whole since the overall educational experience will be reflective in the General Education courses that all students are compelled to complete for their baccalaureate degree. Each individual sub-component of GE will be designed around the integrated approach. Moreover, those disciplines that are driven by practical skills acquisition (LEJA, Engineering, Business, etc.) will undoubtedly benefit from such an approach to preparing their students for a diverse environment.

5. Metric concerns were also address with the proposal that each department and/or professor will submit a justification for FLGI for *each course* offered. CIE will develop/refine a metric that will be utilised in the construction of courses. Rather than delimiting a specific percentage of a course that meets the FLGI requirement, the overall expectations will reflect a knowledge-based approach to diversity. In other words, rather than stipulating a percent of time spent on cultural issues (whether inter-, cross, and/or multi-cultural), the overall material (i.e., substantive) must follow a tendency toward achieving the stipulated goals set out by the university and CIE.

In light of historic changes at WIU in regard to enrollment, curriculum changes, etc. along with proposal to eliminate or reduce the requirement of FLGI (as well as disbanding of CIE), the leadership of this university stands a crossroad: lead or be left behind in the training of our students to be not minimally knowledgeable, but to be culturally competent in a global environment. Anything else would be shortsighted and detrimental.

A.6: Current FLGI Requirement (2017-2018 University Catalogue)

Departments/Schools	FLGI Course Required	Min. s.h.
Accounting and Finance Department (105)	1	120
Agriculture School (110)	1	120
Art Department (118)	1	120
Biological Sciences Department (125)	1	120
Broadcasting and Journalism Department (136)	1	120
Chemistry Department (142)	1	121/125
Communication Department (148)	1	120
Communication Sciences and Disorders Department (152)	1	120
Computer Sciences School (155)	1	120
Counselor Education Department (163)	n/a	Grad Progs
Curriculum and Instruction Department (164)	1	120
Dietetics, Fashion Merchandising and Hospitality Department (173)	1	120/122
Economics and Decision Sciences Department (181)	1	120
Educational Studies Department (186)	1	120
Engineering School (190)	1	120
Engineering Technology Department (195)	1	120
English Department (204)	1	120
Foreign Languages and Literatures Department (211)	See note*	120
General Studies Degree Program (218)	1	120
Geography, Geographic Information Science and Meteorology Department (222)	1	120
Geology Department (227)	1	120
Health Sciences and Social Work Department (230)	1	120
History Department (239)	1	120
Interdisciplinary Studies Degree Program (245)	1	120
Interdisciplinary Studies Minors and Courses (250)		
Kinesiology Department (257)	1	120/124
Law Enforcement and Justice Administration School (264)	1	120
Liberal Arts and Sciences Department (271)	1	120
Management and Marketing Department (281)	1	120
Mathematics and Philosophy Department (290)	1	120
Military Science Program (298)	1	120
Music School (302)	1	120
Nursing School (312)	1	125
Physics Department (319)	1	120
Political Science Department (323)	1	120
Pre-Professional and Dual Programs (328)		
Psychology Department (334)	1	120

Recreation, Park and Tourism Administration Department (339)	1	120
Sociology and Anthropology Department (344)	1	120
Teacher Education Program (351); see p. 356	1	120
Theatre and Dance Department (358)	1	120/132

The foreign language/global issues graduation requirement may be fulfilled by successfully completing one of the following: 1) a designated foreign language requirement [see Foreign Language/Global Issues Requirement, p. 65]; 2) a General Education global issues course; 3) any major's discipline-specific global issues course; or 4) an approved Study Abroad program.

*The foreign language/global issues graduation requirement may be fulfilled by successfully completing a designated foreign language requirement [see Foreign Language/ Global Issues Requirement, p. 65].