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INTERNATIONALIZATION AND THE CHANGING STUDENT DEMOGRAPHIC: HOW ETHNO-RACIAL CLUBS HELP SHAPE AND NAVIGATE THE STUDENT EXPERIENCE ON CANADIAN UNIVERSITY CAMPUSES

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ABSTRACT: As globalization continues to make the world a smaller place, and the internationalization of higher education brings immigrant, international and domestic students closer together within post-secondary institutions, ethno-racial clubs have increasingly emerged on Canadian campuses. York University, for example, houses over 65 ethno-racial clubs, which provide both socio-cultural and psychological supports for students of diverse backgrounds. These ethno-racial clubs can be defined as "safe spaces" (Gee 2004) on campus where diverse students can embrace their ethnicity, cultures and backgrounds. These clubs may also serve as space to foster student engagement, intercultural dialogue, and international perspectives. This research proposes to contextualize the role and functions of ethno-racial clubs in an increasingly diverse university environment by conducting a case study of York University. Through interviews with two students from the Chinese Culture Club and the Ukrainian Students' Associations, both clubs that represent a large and organized student membership on the York campus, this study will provide critical insights and perspectives on how ethno-racial clubs engage students around questions of self-affiliation. This research aims to broaden discussion on how post-secondary institutions are internationalizing, and how students are affected by internationalization and how they (re) envision their place on campus as a result of these efforts.

Key Words: Ethno-racial clubs, Canadian post-secondary education, internationalization of higher education, immigrant students, higher education institutions, globalization, out-of-class student experience.

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I: Setting the Context

Introduction: Globalization and the link between internationalization and the student experience

Globalization defines schooling in the 21st century (Suárez-Orozco 2009). This is as true for Ontario's post-secondary education system, as it is for the entirety of Canada's educational institutions. Due to the impetus created by globalization - the shrinking of the world's geographic topographies in accordance with globally amplified opportunities for education and employment and the implementation of internationalization as a prevailing policy throughout higher education - Higher Education Institutions (HEI) in Canada have now been increasingly characterized as a private good; these institutions are currently measured internationally in terms of their abilities to compete for students, professors, rankings and other progressive economic resources (Shubert, Trilokekar & Jones 2009). Van der Wende (2001) defines Internationalization as a "systematic effort to make higher education responsive to the needs and challenges of the globalization of societies, economy and the labour markets" (Van der Wende: 2001: 253). Thus, Internationalization is considered a ***response to*** globalizing societies, and "one of the major forces impacting and shaping higher education in the 21st century" resulting in targeted, coordinated and innovative roles for national governments in internationalizing higher education (Knight: 2008a: ix; Teichler 2004). Broadly, and for the purpose of this study, *Internationalization of higher education in Canada* can be defined ***as the amalgamation of foreign and domestic political influences as manifested in the strategic national policies of post-***

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secondary institutions (Trilokekar: 2009: 100). Thus, Internationalization is not only an

objective, but has become a significant *resource* in the development of higher education

towards a system of international standards, and congruent with an overarching ethos that

is both "open and responsive to its global environment" (Qiang: 2003: 250). This

realization has forced Canadian higher education institutions to attempt to corral,

correspond, and captivate these resources, as mentioned above, at an international rather

than at the national or local level. As a result, the Internationalization of higher education

now figures prominently within these mission statements. However, what doesn't figure

prominently into these mission statements is a clear student voice reflective of student

experiences and input (Grimshaw 2011, & Leask 2001). It is by seeking answers to the

following research questions that I will begin to explore and understand, "at both an

institutional and programme level" (Leask: 2001: 16) how the student experience is being

affected by the strategic implementation of the internationalization of higher education.

II) Research Questions

The Internationalization of higher education in Canada, and around the world is

both real and complex, and has affects in both the economic prosperity of nations as well

as how and what these nations will deem valuable to teach their students. A greater

understanding of this phenomenon and its effects must begin with an education of how all

actors involved negotiate it, including, university administrators, policy makers,

educators and experts on the issues of Internationalization, *and most importantly, the*

lived experiences of these students on campus (Beck 2012 & Besley 2012).

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More than ever, students of diverse ethnic cultures and backgrounds are

encouraged to pursue a university education, increasing the numbers of university

students (Dale, Statistics Canada, 2011). With the increase in student diversity, there has

been a promulgation of ethnic clubs on campus, albeit these sites of student experience

and engagement have been understudied. The proposed research into the cites of ethno-

racial student clubs to explore the student experience of internationalization offers new

ways to think about how universities are internationalizing, how students are being

affected by the Internationalization of higher education, their responses to this process,

and how these students see their place on campus and the world at large.

This research will begin to reveal the significance around questions related to why

student affiliate within these ethnic clubs on campus, and how these clubs may present

students with opportunities for social and psychological support, skill building,

integration, identity formation, engagement and persistence in higher education (Astin

1984; Kim 2009; Kuh 1993; Patton 2010; Tinto 1993). These skills and supports are vital

to the traditional notion of student success as well as how students will negotiate futures

that place them centre as post-secondary institutions continue to develop and expand their

roles in the Internationalization of higher education.

Professor Zha Qiang writing on the topic of Internationalization in higher

education notes explicitly that, "Internationalization must be entrenched in the culture,

policy, planning and organization process of the institution so that it can be both

successful and sustainable" (Qiang: 2003: 257). By engaging students around their

reasons for affiliation within ethno-racial clubs, I will be able to focus on the larger issues

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regarding ideas of Internationalization and how it might pertain to them and their

education on campus. In this way I hope to "enrich the teaching and learning experience

in ways that deepen our students and our own engagement with the university" (Axelrod:

2008: 1). Through future research on university students and their affiliation within

ethno-racial clubs, I look forward to examining these relationships closer.

Thus, my three themes and research questions are:

<u>Affiliation and Interconnected Identities in post-secondary institutions</u>
1. Why do students affiliate with particular ethno-racial clubs, and how do their identities
and labels of immigrant, international and domestic students influence students
affiliations? What can be said about the formation of transnational identities and
communities within post-secondary institutions?

<u>The role of ethno-racial clubs, and navigating the post-secondary experience</u>
2. What roles and purposes do ethno-racial clubs serve their student members, and in
   what ways might they provide insight and understanding into the needs, concerns and
   overall experiences of diverse students as they navigate their post-secondary
   experience?

<u>Intercultural interactions, and the everyday experiences of the internationalization of
higher education by students</u>
3. In what ways do ethno-racial clubs facilitate intercultural interactions on university
   campuses and how might they serve as spaces to study the everyday experience of the
   internationalization of higher education by students? How do students understand
   internationalization of higher education and the role of the club, if any, in supporting
   their international and intercultural educational experiences ?

        Before further exploring the effects of the Internationalization of higher education

and the consequences of this phenomenon in accordance with my own research interests

and learning, it is necessary to briefly review the climate and organization of how global

trends are affecting the Canadian post-secondary education system as it currently exists.

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III) Internationalization of Higher Education

A) Canadian context: Historically, the provinces of Quebec, Alberta, British Columbia,

Manitoba, and Ontario were the first to inaugurate initiatives to internationalize their

universities. However, currently, all ten provinces, including New Brunswick, Nova

Scotia, Prince Edward Island, Newfoundland and Labrador and Saskatchewan now

remain engaged and heavily invested in this practice (Kirby 2007; Shubert, Trilokekar &

Jones 2009). Provincial reviews in education included: Newfoundland and Labrador's

White Paper on Public Post-Secondary Education (Newfoundland and Labrador 2005),

Alberta's Advanced Education and Technology Review (Alberta, 2006) Ontario's Post

Secondary Education Review (Ontario, 2005) and British Columbia's Campus 20/20

Review (British Columbia, 2007). Each of these province's initial reviews, while

different in size and scope, all addressed similar themes in their final reports:

affordability, accessibility, accountability, institutional collaboration, diversity, funding

and quality which has lead to the encompassing nature of how internationalization is now

articulated throughout HIE's (Kirby: 2007:1). Recently, a framework to outline and

achieve these objectives of internationalization has been institutionally implemented. If

all provinces, educational institutions, non-governmental organizations and the private

sector participate, Canada can become a world leader in international education and

ensure prosperity (CIES 2014).

The Canada International Education Strategy (CIES) website (http://
international.gc.ca/) has a clear mission to brand Canada and attribute high value to

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international strategy efforts. Karen McBride, the President and CEO of the Canadian

Bureau for International Education promotes CIES and states that it will:

> "...significantly improve our capacity to be competitive in attracting
>
> international students at all levels of education, with all of the benefits that
>
> this will bring to Canada. But, importantly, it also points to a broader vision of the
>
> value of international education for Canada and for our partners around the world,
>
> as international education builds the diplomacy of knowledge and gives the next
>
> generation of Canadian and international students the tools they need to contribute
>
> to global society in meaningful ways" (CIES 2014).

internationalization has come a long way over the past three decades and now policy

makers have to adapt to international missions and cross-border markets. The

consistencies found within these initial reports collectively contributed to the current

policy trends apparent within the Canadian post-secondary education system (Kirby:

2007: 1).

Institutional

The Association of Universities and Colleges in Canada's (AUCC) 2014 study

showed that Canadian Universities are demonstrating, with good reason, a ***strong***

commitment to internationalization. University internationalization is considered the

major channel developing, and attracting international students and networks in order to

augment a "globally competitive national labor force" in the hopes that these thought

leaders "become new citizens and workers" (AUCC Internationalization Survey 2014).

Accordingly, "today over four-fifths of all Canadian Universities identify

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Internationalization as a top planning priority" within their institutional mission

frameworks (2014). This study revealed that: "more than 95%" of Canadian Universities

consider Internationalization endemic of their strategic planning due its priority and

accelerated positioning on their campuses during the last three years (2014). Canadian

Universities are primarily motivated to internationalize based on priority directives for:

(1) undergraduate student recruitment, (2) pursuing strategic partnerships with oversees

HEI's while expanding outreach for international academic research collaborations, and

(3) the expansion of international graduate student recruitment while simultaneously

expanding outbound student mobility (2014). Under these directives,

"internationalization has become a core element of Canadian Universities' activities," and

as a result in January 2014 the Canadian Federal Government announced its first-ever

international education strategy (2014).

Provincial

The Ontario Ministry of Training, Colleges and Universities is dedicated to

growing the economy and creating "good jobs that are fundamental to building more

opportunity and security, now and in the future" (MTCU 2014). This is where the goals

of internationalization align with general post-secondary education objectives put forth

by MTCU; as mentioned above, one of the objectives of Internationalization is to ensure

economic prosperity by having a greater number of international students who choose to

remain in Canada as permanent residents after graduation, building their careers here.

The goal is to have these international students stay within the province, helping create a

"dynamic business climate that thrives on innovation, creativity and partnerships to foster

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greater prosperity" (MTCU 2014). The commitment to internationalization not only is

apparent provincially but also at the federal level.

Federal

Canada's International Education Strategy: Harnessing Our Knowledge

Advantage to Drive Innovation and Prosperity (CIES), released in January of 2014, is a

direct result of the prevailing conditions of Internationalization. Canada's first

International Education Strategy recognizes the importance of utilizing higher education

institutions to promote new, and sustain existing international educative directives

(2014). These directives will assiduously encourage partnerships between Canadian post-

secondary institutions domestically, and those abroad through collaborative research,

teaching and learning opportunities (2014). As implemented, this Federal policy has been

designed to "fuel the people-to-people ties crucial to long-term success in an increasingly

interconnected global market, [and] make Canada a world leader in international

education" (2014: 4). This aspiration towards world leadership in international education

is representative of the global capacities and pressures to "brand Canada to maximum

effect" in order to "attract international student enrollments, facilitate coordination among

federal, provincial, territorial governments and education stakeholders, and ensure long-

term economic security" (2014: 4). Therefore, this strategy officially stipulates Canada's

responsibilities in future orientations of internationalization as a high policy priority

aligning provincial interests within a federal framework (Desai-Trilokekar; Jones 2013).

Nevertheless, Canada's International Education Strategy is not surprising; since 2004, the

lengthy recommendations from leading university research faculties, and policy makers

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(2013), combined with Canadian provincial governments inaugural assessments and

reevaluations of their respective post-secondary systems, have long indicated policy

amendments for what it now means to be a 'competitive' university in the globalized

world (Kirby 2007).

These policy trends reflect the growing nature of these review reports, and

confirm the predominant influence of economic globalization on post-secondary

education's raison d'être, which has become increasingly bound by a utilitarian, market-

oriented ethos (Axelrod 2002; Kirby 2007; Shubert, Trilokekar & Jones 2009). These

review reports, exhibit to varying extents that, privatization, marketization, quality

assurance, and internationalization were, and now continue to be the most influential of

policy reforms to date (Kirby: 2007: 1). Each of these stipulations noted above plays a

vital role within the current higher education policy-making decisions, and the

internationalization of higher education remains a consistent catalyst, pushing and

pervading the boundaries of these institutions.

B) Changing contexts in post secondary education

New possibilities and advantages

Internationalization also facilitates new possibilities for post-secondary

institutions and students. These institutions may gain a renowned reputation, establish a

presence within the international education community, and discover unique solutions to

the predicaments of globalization (Henard, Diamond & Roseveare 2012). Marmolejo

(2012) identifies that the top five reasons for internationalizing institutions, in the order

of importance, are to:

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"Improve student preparedness, internationalize the curriculum, enhance the

international profile of the institutions, strengthen research and knowledge

production and diversify its faculty and staff" (1).

Despite differences between countries and institutions, internationalization, when

implemented using these strategies, can offer students, faculty, and institutions valuable

advantages. These strategies foster a culture of faculty-student collaboration, help to

modernize pedagogy, and instill institutional awareness towards global issues (Henard,

Diamond & Roseveare 2012). With a greater awareness of global issues, teaching and

research departments of the university can hope to extend well beyond national borders.

Perhaps, the most salient feature of this strategic internationalization is that post-

secondary institutions value intercultural relationships and interdisciplinary thinking as

the scaffolds of institutional innovation (2012). Specifically, by cultivating a *culture of

integration*, one that embraces inclusion, equity, global thinking, and efforts to

internationalize curriculum, students and faculty can begin (or continue) to look outside

of their concentric circles for solutions that strengthen their own ideas of successful

learning.

The changing ethos of higher education

These advantages provide many new learning opportunities, however, pressures to

internationalize are also changing the ethos of higher education. Generally, globalization

depicts how current, social, technological, economic, political, geographical, ideological,

and cultural transformations affect nations (Kirby 2007; Rojewski & Lasonen 2004). The

term globalization is frequently used to explain the prevailing influences of neo-liberal

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forces in economies around the world as they become more integrated through free trade,

technological innovations, and growing labour mobility in society and the economy

through "education, training and labour market policies" (Kirby: 2007: 5). There is

consensus that higher education is undergoing substantial change in the face of

globalization, which brings a "greater emphasis on market forces to the process of

educational decision-making" (Trilokekar and Jones 2009; Axelrod 2002; Knight 2004;

Quiang 2003; Stromquist: 2007: 3).

Kirby (2007) states that education is increasingly viewed as an agency capable of

fostering economic prosperity by "facilitating innovation and providing sufficient human

capital" (5). By this, Kirby is referring to those educated workers who meet the changing

demands of industry. This can be understood as an "economic-utilitarian policy

approach" which accentuates the contribution of post-secondary education to economic

development, placing lesser emphasis on traditional perspectives (academic-humanist

ideas) and more emphasis on the expanding influence of privatization and marketization

in post-secondary systems. This influence goes hand in hand with the growing influence

on internationalization as a "mechanism for meeting national challenges in the areas of

post-secondary education funding, workforce development and innovation" (5).

Justifiably, Paul Axelrod ascertains in his book <u>Values in Conflict: The University, The

Marketplace, and The Trials of Liberal Education</u> (2002) that, "more than ever, higher

education is expected to cater directly, quickly, and continually to the demands of the

marketplace" (Axelrod: 2002: 3).

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Market actions and neoliberal approaches (utilitarian approaches)

Thus, governments at the Federal and Provincial levels in Canada, pragmatically consider investments in post-secondary education as vital to the economic growth of the country (Kirby: 2007:5). Globalization has also effected major policy changes in higher education including "reduced public subsidies for universities and parallel increases in tuition" that have forced post-secondary institutions to embrace change (Shubert, Trilokekar & Jones: 2009: 8). These interventions have created a growing dichotomy regarding what the objectives of post-secondary institutions must emphasize in this new era of Globalization. Motivated by the desire to grow, change and adapt, governments have implemented increased state interventions in order to adjust to the demands of modern global economies (Axelrod, 2002; Kirby 2007; Levin 2004). With the advent of increasing state interventions, governments have significantly reshaped the objectives of post-secondary institutions. The budget announcements from the federal government over the past decades have demonstrated that Canada's global economic competitiveness in the future is directly linked to an increasingly educated workforce (Kirby: 2007: 5). Currently, post-secondary institutions in Canada and around the world are responsible for preparing student populations for the transformations taking place in the global labour economy. In the emerging contexts of globalization, this workforce must become proficient in the skills needed to excel in this prevailing global knowledge economy (Kirby 2007; Shubert, Trilokekar, & Jones 2009). At the same time, the objectives of post-secondary institutions are to create knowledgeable individuals who are capable of responding to theses changing demands of industry (Kirby 2007).

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Post-secondary institutions have increasingly taken to educating individuals so that they may take their place in the growing economies of the world. In doing so, many post-secondary institutions have embraced this economic-utilitarian policy approach while incrementally marginalizing the more traditional definitions of "liberal education" (Axelrod 2002; Kirby 2007). Liberal education can be defined as the traditional academic-humanist perspectives that emphasize education for active citizenship and social cohesion (Kirby 2007). While a liberal education is still a large part of the modern post-secondary experience, the shift towards privatization, marketization, quality assurance, and the internationalization of higher education now features predominantly into the characterization of many Canadian post-secondary institutions. Post-secondary institutions in Canada remain dynamically wedged between the objectives of both a traditional academic-humanist policy approach and an increasingly economic-utilitarian model.

C) Internationalization as a response to globalization

Globalization is positioned as part of an environment where the "international dimension of higher education is becoming more important and significantly changing" (Knight: 2004: 8). At the same time, Jane Knight, one of the first academics to inquire about the intricacies of internationalization defines it as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education" (Knight: 2003: 2). This concept is connected to Globalization when taking into account the fact that international students have become more common in Canadian Universities as national boundaries have become more

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blurred; the increasing homogenization of cultures - a significant part of globalization -

has made it psychologically easier to travel and to live and study in a foreign culture

(Stromquist: 2007: 97). Endeavors to internationalize Canadian post-secondary

institutions epitomize the ideological dichotomy between academic and economic policy

imperatives. This process, as illustrated in the ideological dichotomy of academic-

humanist vs. economic utilitarian values, has required many higher education institutions

to invest in an active response to the pervasive influence of globalization - the

compression of worldwide social relations - in order to remain competitive. As such, the

responses to this paradigm shift have forced post-secondary institutions to react by

internationalizing their policy agendas, or miss the opportunity to capitalize on the

precious resources that internationalization affords them; student consumers.

Student Consumers: recruitment and retention of talent

Depicting students as consumers, both at home and from abroad, emphasizes the

changing environment in Canadian post-secondary education. This changing environment

stipulates what skill-sets are valued in the context of, "improv[ing] domestic and

international competitiveness" in the new global knowledge economy (Trilokekar 2009:

106). These changes reflect and clarify why the purpose, functions, and delivery services

of post-secondary institutions in Canada are strategically promoting student mobility and

global skill-sets as the new standard in preparing students for the realities of modern

labor markets. These skill-sets, once termed "mobility capital" by academic Murphy-

LeJeune, are now being overtly expressed as the overarching ideals representing the

importance of cross-cultural and intercultural competencies (2002: 51). Murphy-LeJeune

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defined these competencies as the "the sub-component of human capital, enabling

individuals to enhance their skills because of the richness of the international experience

gained by living abroad" (2002: 51). Institutional internationalization has become

responsive to investing in the idea of "mobility capital" because Canadian post-secondary

institutions are being affected through the numerous and open channels of student

mobility.

Student mobility, defined as the growing number of students able to study and

remain abroad, has driven post-secondary institutions to respond to these circumstances.

While increasing patterns of student mobility continues to catalyze many of these

institutional missions, the *practice* of Internationalization is much more complex. More

specifically, Shubert, Trilokekar & Jones (2009) agree that Internationalization includes:

The recruitment of international students; the incorporation of international

dimensions into the curriculum; the development of intercultural skills;

competencies and global citizenship; the hiring of international faculty; and

many other initiatives and approaches. (3)

Certainly, Internationalization has quickly become the yardstick for how post-secondary

institutions measure success nationally and delineate competitiveness internationally.

Skill development and intercultural competency

Subsequently, Canadian post-secondary institutions now recognize the essence of

'mobility capital' within their institutional frameworks as necessary and needed to

cultivate these skills and remain competitive. Thus, post-secondary institutions are now

placing higher value on the abilities of students to foster interconnected social networks

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and global awareness. (Henard, Diamond & Roseveare 2012). With current labour trends

accentuating the need for graduates to be adept in foreign languages and intercultural

skills, more attention is being focused on how students will acquire these skill-sets

consistently at home and abroad (2012).

For these reasons Canadian universities remain committed to actualizing these

tenets into their institutional missions in order to retain and recruit talented student

consumers (Shubert, Trilokekar & Jones 2009). Thus, the **_practice_** of Internationalization

has emerged as an economic strategy recurrently implicated as the overarching goal of

many Canadian postsecondary institutions (Childress 2009; Desai-Trilokekar 2009). This

strategy, while inherently economic, continues to highlight the tension between the

academic-humanist and the economic-utilitarian policy initiatives as Canadian higher

education institutions compete for student consumers at home and abroad. These policy

initiatives, especially as denoted by AUCC 2014 report and CIES 2014, reinforce the idea

that global competitiveness is contingent on the way these institutions foster and appeal

to student mobility, global skill-sets and the student as a consumer.

D) Critique of internationalization

Surely, while these institutions - and the nations where these institutions reside -

have much to gain from these processes, students around the globe are also benefitting

from the efforts of internationalization. Purposefully, internationalized higher education

espouses a system that promotes the most relevant education to students (Henard,

Diamond & Roseveare 2012). Internationalization has become the quintessence for

change; consistently advocating that professional and academic knowledge coupled with

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social and intercultural skills will foster positive economic growth and lead to

competitive job creation (Henard, Diamond & Roseveare 2012; Qiang 2003).

Opportunities for students to study and research abroad but also traverse the higher

education landscape within their own nation, has increased tremendously. In turn, the

post-secondary student experience has become increasingly multifarious, offering radical

ways for learning that expand beyond the notion of the traditional classroom. George Kuh

(2008) describes some of these radical learning processes, outlining the following ideas

as imperative: (1) Teach first-year students how to use college resources effectively; (2)

Make the classroom the locus of community;(3) Connect every student in a meaningful

way with some activity or positive role model and, (5) Remove obstacles to student

engagement and success (Kuh 2008). Ambitions to combine ideals of 'the modern student

experience' with how post-secondary institutions are internationalizing has created a

contagious aura of possibility for students and faculty alike.

　　　While there are laudable gains to be made from the Internationalization of higher

education, there are also many points of contention. The complexities associated with

Internationalization have created many issues for policy makers and scholars alike, both

ideologically and from a practical perspective (Belsey 2012). Current policy directives

from the Canadian federal government stipulate that increasing access to post-secondary

education for both domestic and international students will generate a competitive

advantage imperative for the future economic growth of the country (Kirby 2008).

However, from a strictly ideological construct, *accessibility* will need to be about more

than the ability and opportunity to physically attend post-secondary classes. These

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"policy interventions, and outreach initiatives" will also need to consider how post-

secondary institutions accommodate under-represented groups including: First Nations

peoples, adult learners, francophone's, women in "non-traditional fields," students with

disabilities, rural populations, and first generation students – those whose parents did not

attend post-secondary education, and international students (Kirby 2007). From a

practical perspective, policy makers must be cogently astute around questions of how to

optimize waves of student mobility, create equitable access to international education,

and simultaneously safeguard student rights (Henard, Diamond & Roseveare 2012).

Policy makers have also had to focus to ensure high standards of quality assurance and

the credibility of degree credentials in order to further the success of institutional

Internationalization (2012).

Tina Besley (2012) contextualizes these narratives of internationalization with

questions of what it means to practice, encourage, and maintain intercultural dialogues.

Besley, in her article on Narratives of Intercultural and International Education (2012),

alerts us to the importance of background beliefs as foundational to the ways that culture

affects behaviors (87). She communicates that due to the revolutionizing nature of

Globalization, the role of education is now central to bridging understandings between

nations and geopolitical actors alike. Besley defines "Interculturalism" by adopting the

principles outlined by the Council of Europe's 2008 White Paper on Intercultural

Dialogue, noting its key features as:

"The management of cultural diverse populations through non-discriminatory

channels, and offering equal opportunities to maintain and transmit one's own

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culture in a way that generates cohesion and looks to prevent conflict by

encouraging positive public attitudes towards diversity" (90).

However, Besley contends that while many post-secondary institutions represent

Internationalization as conjoined to or synonymous with this 'aspirational[1]' intercultural

dialogue noted above (91), she maintains that increasingly, International education is

formulated as a marketable commodity modeled more as a product of economic

Globalization, neo-colonialism and neo-liberalism (93). In essence, Belsey (2012)

employs a neo-liberal critique to question how post-secondary institutions utilize

Internationalization to manipulate their own agendas, promote their reputations and

increase their statuses (93).

In her attempt to process a heightened understanding of where Internationalization

is headed, Besley (2012) deconstructs Internationalization from a historical perspective,

critically examining the legacies of Internationalism, and Cosmopolitanism (92). Besley

defines Internationalization from a distinctly neo-liberal, market driven approach

similarly to Axelrod, Kirby and Stromquist, citing its current orientation as contingent

towards competition and trade liberalization. Therefore this is one of the main tensions

that post-secondary institutions experiencing this phenomenon are struggling to

understand. Besley (2012) further associates this definition with an increasing focus on

the recruitment of International students to advance, "export education, brain circulation,

human capital trade, and to secure domestic revenues" (92) juxtaposed with what theories

---

[1] Besley (2012) defines *Aspirational values* as objects or situations that people desire, adopt, or seek, and thus come to define cultural behaviours. These values or ethics are ingrained within a social compact and become expressions of, "the good life, citizenship, and moral cosmopolitanism" (p.91).

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of Internationalism and Cosmopolitanism denote. Internationalism, notes Besley, is

founded on global political doctrines, and principles of natural law that draw from a

"Kantian moral Cosmopolitanism" regarding all individuals as of equal moral value, and

a shared world community (92). Cosmopolitanism, the logical extension of this moral

code, expresses idealized world citizenship, realistic notions of enforceable human rights,

a shared ethics, the search for shared commonalities, and a veneration for unshared

differences (92). Establishing the difference between these definitions, explains Besley,

is what helps to expose what post-secondary institutions adhere to under the guise of

Internationalization. And, therefore, investigating how post-secondary institutions

understand their own orientations towards Internationalization will help to unearth this

growing phenomenon. ***In other words, understanding how students, faculty, and***

administration experience internationalization within the university, will help to clarify

the benefits and implications of this current practice. Finally, in this light, Besley

advises that research needs to be directed towards ideas prevalent within intercultural

education, and global studies as it effects youth cultures and the forming identities of

young people (91). Youth cultures, specifically those immersed in post-secondary studies,

some as early as 18 are in much need of guidance around where their education will

inevitably lead them. The better guidance they have earlier in their education, the more

agencies and opportunities they will have in educating themselves for their futures. As

such, ethnic clubs in Canadian HEI's present a fertile ground for investigating whether or

not Besley's claims, and others like her align with the realities of these diverse student

groups and the validation they receive in these ethnic clubs that they form on campus.

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Harkening Beck's call to formally institute a culturally responsive and relevant

environment for these students that integrates them within the institution consistently

throughout their academic studies.

The growing economical and neoliberal ideologies exist in stark opposition to

scholars whose research details the long-lasting effects of these policies of student

experience. Some scholars have critiqued Internationalization, citing the

commercialization of higher education as problematized by notions of import/export

education (Besley: 2012: 93). Import/export education often refers to the "brain-drain"

caused by International student migrations from one country to another. Other critiques

have cited Internationalization as a means to use neoliberal rhetoric to exploit

international student ambitions for ***one-way*** academic and economic gains (Stromquist

2007; Stier 2004). Rising tuition fees and student loans exacerbate students stress,

increasing student competition by enforcing a "by all means necessary" approach to

maximizing the financial returns on their educational investments (Besley: 2012: 93).

This approach refers to how some students develop an "entrepreneurial self" as they

strategically select courses and professors that will lead to high marks and thus future

success when seeking employment (93). While this self-minded approach to higher

education is certainly not new, what is, are the consequences embedded in this ethos.

Many of these consequences manifest in what can be referred to as "fast knowledge,"

where students demand a specific style of teaching. Here, students avoid engaging their

administration, faculty, and programs; there is a decreased demand for courses, most

often liberal arts, not considered by mainstream student populations to be practical; lastly,

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increased individuality and competition as students "seek limited entry courses and

admission to higher ranked institutions" (93). *This mindset of how it may feel for*

students experiencing these globally charged post-secondary institutions might very

well be reflected as barriers to collaboration, cooperation, and a diminishing value of

student integration; the exact opposite of the values expressed within the idyllic

principals of internationalization, which emphasize student opportunities in the post-

secondary experience. These critiques emphasize the challenges apparent in both the

political and scholarly debates around the Internationalization of higher education.

IV: Student Mobility and Changed Demographics

A direct result of heightened internationalization on Canadian campuses has been

that international students are sought-out by Canadian post-secondary institutions for

many reasons, one of which is because these students pay high tuition fees. International

students are considered to be an important resource in a global economy geared towards

the demand for higher education (Kirby 2007; Shubert, Trilokekar & Jones 2009). Thus

increasingly international students are found within Canadian post-secondary institutions

(Altbach & Knight 2007; Desai-Trilokekar 2009). Simultaneously, revisions to Canada's

Immigration Act over the past 50 years have made it easier for people seeking

opportunities to immigrate to Canada and this has also increased the number of

immigrant students on Canadian campuses.

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A) Changing student demographic

Currently, large numbers of immigrants and international students attain post-secondary university degrees in Canada, as it is clear that they value education as a priority (Statistics Canada: 2012: CANSIM table 282-0106). The most recent data (2012) from Statistics Canada suggests that in the 2011/12 academic school year, there were approximately 1,996,200 immigrant student enrollments, of which, 186,492 were international students (Statistics Canada: 2012: CANSIM table 477-0031). Statistics Canada also verifies that during the 2011/12 academic school year, there were 461,517 post-secondary graduates of immigration status (Statistics Canada: 2012: CANSIM table 477-0032). These statistics reflect how international and immigrant students increasingly characterize the population of many Canadian post-secondary institutions. ***Thus, while the experiences of all students are important, specifically, the needs and concerns of this growing student demographic offer a unique understanding of their experiences. Finally, it is important to note that while the literature on the student experience attempts to explicate, "white, traditional-age, full-time students attending four-year, residential institutions," studies taking into account experiences of students of distinct "race/ethnicity or gender are noted where relevant, but they are rare" (Terenzini, Pascarella & Blimling: 1996: 150). It is in this vein that new research must gain stride to perpetuate new ways of understanding what experiences are current, relevant and needed for increasing success for these rapidly changing faces within Canadian post-secondary institutions.*** Further-still, it is important to understand and point out that these shifting demographics will only continue to become more pronounced in the future.

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Notably, the rapid nature of these shifting demographics combined with the increasing

nature of internationalization on campus has and will continue to result in significant

changes to how Canadian post-secondary institutions think about student recruitment,

learning, and skill development.

B) Implications

To remain competitive, equitable, and inclusive, these institutions will need to

consistently reassess what types of learning and skills are needed for student development

in light of these shifting demographics and in the context of new and emergent

knowledge economies. George Kuh's (2008) 'radical learning processes' outline several

strategies to engage these students through formal (classroom based) and informal (out-

of-the-classroom) education. Kuh's ideas logically extend to new approaches that might

be specifically designed to integrate diverse student populations. These approaches

strategically emphasize the importance of holistically embedding culturally relevant and

responsive practices that scaffold intercultural skill development and learning. For

example, Villegas and Lucas (2002) note that a culturally responsive education will be:

> "(a) socio-culturally conscious, (b) have affirming views of students from diverse
>
> backgrounds, (c) [allow students to] see themselves as responsible for and capable
>
> of bringing about change to make schools more equitable, (d) understand how
>
> learners construct knowledge and are capable of promoting knowledge
>
> construction, (e) *know about the lives of their students* and (f) design instruction
>
> that builds on what their students already know while stretching them beyond the
>
> familiar (20)."

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Therefore, these shifting demographics highlight the changing nature of and increasing diversity on campus. As a result of these changes more attention will need to be focused on new skill-sets and learning processes that engage these diverse students. These skill-sets and learning processes will need to be reflective of and incorporate ideas that are proposed to foster student preparedness for the modern knowledge and labor economies of the future.

C) Understanding the diversity

However, in order to comment on these diverse student experiences and begin to consider what knowledge will be emphasized to prepare these learners, it is first necessary to define what is meant by the terms: immigrant, international and domestic students. A basic definition of these terms is used to benchmark these categories. As such, first and second-generation immigrant students can be steadily defined as those with foreign-born parents (Suárez-Orozco, C., Suárez-Orozco, M. M., & Todorova 2009). International students are considered to be non-Canadian students - those on a temporary student visa - or refugees, and do not have a permanent residency status in Canada (Statistics Canada: 2012: 81-004-XIE). Domestic students then, can be defined as those whose parents are not foreign born, or whose parents have immigrated to Canada and attained citizenship, but may also include students more likely to associate with a strong Canadian national identity, civil and societal culture, and heritage (Lee and Hébert 2006). *Ironically, patterns of global mobility have blurred the traditional identities attached to these basic definitions of immigrant, international and domestic students. The reality is*

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that these identities now exist in various combinations, making it difficult to categorize

these diverse student populations.

These new student identities can be confusing, but it is important to note the

subtle differences in order to better understand the broader Canadian higher education

landscape. Within the context of Internationalization today, the most fundamental

difference between international and domestic students has been ***financial***. International

students are known to pay almost double and triple that of domestic tuition (Grimshaw

2011; Shubert, Trilokekar, & Jones 2009). From an economic standpoint, tuition costs

categorizes how the institutions places them within the school community. International

and exchange students are filed and filtered through the international on-campus

administrative bodies.

D) Identity Politics

Notably, these subtle differences also manifest in the labels depicting immigrant,

international, and domestic students, as malleable based on the circumstances. The label

'International Student' covers a wide range of diverse individuals on campus (Grimshaw

2011). This label extends to, and is often used, interchangeably with the term 'Exchange

Students,' which refers to students from other parts of the globe or students involved in

study abroad programs (2011). For example, a student that is considered to be domestic

might experience an internationalized persona when on exchange. Similarly, a domestic

student might identify more with a specific international community on campus due to

cultural preferences and shared commonalities. These scenarios may also extend to

groupings of first and second-generation immigrant students who choose to identify with

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what might be labeled as a more domestic student community on campus. While the

definitions associated with these student groups on campus continue to remain in flux, so

do their experiences, which emphasize the "complex and dynamic array of [their]

interconnected identities" (2011). In addition to nationalities, these *interconnected*

identities are informed by, but are not limited to, students "academic discipline, previous

educational experiences, previous experiences abroad, ethnicity, social class, age group,

and gender" (2011). These subjective markers of identity guide specific student

behaviours and affect their sense of self. Their identities may be challenged throughout

their academic career; ideals, values and characteristics can change from place to place

and person to person, complicating the labels they are given (Brislin 2000). Labels and

definitions of these differing student groups' help to uncover and understand the changing

face on Canadian post-secondary institutions. However, there is need to explore how

these emergent and varied interconnected student identities and circumstances influence

the nature of the student experience and if the signification attached to these labels and

definitions is fluid within the spaces of the ethno-racial club.

E) Growing importance of the student experience

As student demographics continue to transform Canadian post-secondary

campuses, so too have the increased financial and social pressures. Many students have

now become hyper-diligent in researching both the academic and social programs where

they seek enrollment in hopes of finding gainful employment after the completion of

post-secondary studies (Brown 2001; Selman 2005; Giroux 2002). Student sophistication

in this area has been perpetuated by both the changing student demography as well as

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widespread attitudes towards the importance of higher education. The dominant ideology

in the developed world holds that continuing education is necessary because of the

increasingly complex demands of workplaces (Brown: 2001:19). Despite the encroaching

demands of a market-driven logic, education is still a moral and political practice and

always "presupposes an introduction to - and preparation for - particular forms of social

life" including understandings of what community is, and what the future might hold

(Giroux: 2002: 441). Higher education is in part about the production of knowledge,

values, and identities; what becomes important is cultural capital and social exclusion

rather than technical "skills" that are needed in jobs (25). Cultural capital is highly valued

in society and is often connected to "educationally induced cultural competencies" which

can then transfer into economic capital (25). Attaining a post-secondary degree is a form

of social credit that symbolizes legitimate authority and competence (26).

In conjunction, society has become increasingly pluralist and campuses are more

diverse; there has been a demand by students to be treated as members of communities

with particular cultures, languages and sets of values (Selman: 2005: 23). Embedded in

the ability to visualize what constitutes a vibrant student life - enhanced through global

virtual tours of post-secondary institutions, and perpetuated by large-scale social

networks on the internet - post-secondary institutions now strategically cater to the idea

of the student experience, and the benefits that it presupposes. So much so that the

majority of post-secondary institutions in Canada promote their institutions on the basis

of how effective the student experience is on *their* campus. For example, Macleans

Magazine and many other University ranking authorities use the results from the National

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Survey of Student Engagement (NSSE), one of the largest non-governmental surveys, to rank and chart how well their students are learning. This survey, which includes both first and senior year students, takes into account how well universities perform on the basis of Five Benchmarks of Effective Educational Practice: (1) level of academic challenge, (2) student-faculty interaction, (3) active and collaborative learning, (4) enriching educational experience, and (5) supportive campus environment (NSSE.2013). Since it's inception in 2000, NSSE, and similar subsequent surveys, continue to be an important point of reference denoting why students might choose to attend a particular post-secondary institution, and how these institutions are measured both nationally and internationally in terms of their educational efficiencies.

With increasing pressure to conform to these criterions, it is no surprise that many of these modern institutions have created thriving athletic, academic and social programs that enhance the student experience. University seed funding primarily funds these programs for students who wish to become actively involved in club activities (Kuh: 251: 2007). Pascarella and Terenzini (2005) state that it is important to "focus on the ways in which an institution can shape its academic, interpersonal, and extracurricular offerings to encourage student engagement" (602). For example, York University openly promotes that students or clubs may "request up to $500.00 for club activities and events that promote leadership, academic and professional development" (www.yorku.ca). Clearly, this message echoes the idea that post-secondary programs that strengthen the aptitude of the student experience also contribute meaningfully to student engagement, development and overall success.

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As the student populations of Canadian post-secondary institutions continue to diversify, the growth and nature of these extra or co-curricular activities offers students bridges to extend and engage their *interconnected identities*, within the frameworks of Internationalization and Globalization. One recent development evolving to meet the needs of interconnected identities and changing student bodies has been the emergence of ethno-racial clubs (Patton 2010). Ethno-racial clubs are those student-initiated services meant to support the needs of both immigrant, international and domestic students alike. As they continue to emerge within higher education institutions (HEI's) in Canada, there exists more opportunity to understand their nature and students' reasons and aspirations for group affiliation. Researchers who have examined ethno-racial clubs have appropriately termed them ethnic "subcultures" within the university environment (Lozano 2010). A subculture, defined by George Kuh (2001) - Professor Emeritus at Indiana University - is a "sociological construct that denotes groups within an organization whose members share patterns of norms and values that differ from those of other groups" (24). Members of ethno-racial groups on Canadian University campuses can share and develop their ethnicity, cultural, linguistic, and social commonalities and therefore, become interesting spaces to research. Clubs offer new ways to think about *why* post-secondary institutions are Internationalizing, ***how*** students are affected by the Internationalization of higher education, ***how*** they are responding to the phenomenon, and ***how*** they envision their place on campus. Most importantly, ethno-racial spaces are a topic that has yet to be explored and expanded upon in the literature in reference to the differentiated effects of the out-of-class student experience. By looking at Ontario,

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specifically Toronto, there seems to be many areas within post-secondary institutions that

exhibit exciting examples of these *ethnic enclaves* that appear on campus in the form of

ethno-racial social clubs.

V: Researching the student experience

While Canadian post-secondary institutions capitalize on the potential for

immigrant and international student enrollments, spaces exist for these students that

reflect the changing nature of these elusive categories and interconnected identities.

Students who attend a university, which is not in their passport country, can use their

interconnected identities to their advantage, finding multiple points of belonging in

different places on campus (Fail: 2004: 333). Interrelated experiences between students

occur partly as a result of the shared experience of attaining a higher education and

changes in their identities become evident (Pascarella & Terenzini: 1991: 610). These

changes have materialized in the ways that students' self-organize on campus and outside

of classrooms[2]. In fact, student experiences outside of the classroom contribute to just as

much, if not more, to student development than any other classroom experiences (Wilson

1966). The student experience outside of the classroom in post-secondary institutions

today augments the probability for student success socially, academically, and

developmentally. Thus, varying psychosocial and cultural perspectives are now being

---

[2] The term *out-of-class experiences* refers to structured and unstructured activities or conditions that are not directly part of an institution's formal, course-related, instructional processes. Particular attention is paid to those out-of-class experiences over which student affairs professionals have some control through policy or programmatic intervention and, thereby, the potential to contribute to the academic mission of their institutions (Terenzini, Pascarella, Blimling, 1996.p.149).

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used throughout academic discourse in order to examine how these particular experiences

are enhancing student life on campus.

A) In and out of classroom experience

Current research detailing students out of class experiences have increasingly

articulated how these experiences positively effect and allow for the maturation of their

psychosocial development (Terenzini, Pascarella & Blimling: 1996: 149). This growing

body of research continues to suggest that these out of class experiences help students

develop holistically, while simultaneously, it is these sources of influence that are

themselves holistic for student growth (149). The reviews of campus-based Student Led

Initiatives (SLI), have therefore detailed a strong correlation between academic,

intellectual and cognitive development among student's who take part in these

experiences (150). While there exists a gamete of student experiences outside of the

classroom, taking many different forms, occurring in many different settings, and

subsequently initiated for many different purposes, *this research is particularly*

interested in the nature of how extra or co-curricular activities, and how peer

interactions within these activities shape the experiences of students who are actively

involved within them. This research will also attempt to understand student affiliations

based on students interconnected identities and labels as distinguished within these

spaces. Specifically, these extra-curricular activities offer varying interpersonal, identity

formation, and other unique learning opportunities for students and their peers, which

help them to navigate their post-secondary experience (Terenzini, Pascarella, Blimling:

1996: 155).

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B) Peer Groups

These peer interactions, especially when they involve educational or intellectual activities and topics, produce fertile conditions for beneficial learning experiences. On many levels, committed student involvement in these activities produces social opportunities for learning outside of the classroom. Student run clubs and other extra-curricular activities produce peer relations that often resemble modes of peer teaching, mentoring and tutoring; that of which has been evidenced to produce a positive influence on student learning (Terenzini, Pascarella, Blimling: 1996: 156). Not to be confused with traditional one-on-one peer tutoring for academic purposes, this type of peer teaching, mentoring and tutoring taking place in student clubs is subtler in nature. One example, noted by Terezini, Springer, Pascarella, and Nora (1994b), reported that active involvement in student clubs and organizations was positively related to first year gains in critical thinking abilities. This research indicates time and time again throughout the literature that the peer mentoring, tutoring and teaching that takes place inside of these peer-groups or student clubs can be attributed to gains in student cognitive complexity - such as reflective thought and knowledge application (Terenzini, Pascarella, Blimling: 1996: 156).

Similarly, involvement in student clubs and organization often requires students to embrace an identity (Pittman & Richmond 2009). Identity is, in part, constructed through interactions with the broader social context. Sociological perspectives on identity consider an individuals identification with a given social group; identity politics depends on interactions among groups of people. Clubs and groups become an arena of social

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interaction where an individual comes in contact with others in a communal setting

(Kaufman & Feldman: 2004: 464). Here, individuals influence one another through

personal traits and roles and their own identities become more defined. Furthermore, the

inclusion of cultural clubs on campus provides a shift in thinking about society, both on a

micro and macro level. The international presence within the university means that there

are new ways to understand diversity; students are able to define themselves in relation to

their peers. Students are reflecting on their own identities as part of a larger, more

complete social structure. Within their own club involvement, they are creating a

connection to their chosen culture, while at the same time the presence of other cultural

clubs around them means that students define themselves in opposition or in relation to

other things, further strengthening who they are. It remains clear that these out-of-class

learning experiences parity, if not surpass, traditional methods of classroom learning and

thus consistently foster critical thinking skills that enhance the conditions for student

learning and identity development (157).

Thus, the implications of this research for current university policy makers and

institutions are three-fold, especially as post-secondary institutions in Canada continue to

aggressively promote Internationalization as a means to garner their student populace and

appeal to international educative standards. Firstly, the proliferation of these peer

interactions within student clubs or extra-curricular spaces on campus highlights the need

to "promote and sustain purposefully and intentionally, a learning centre-environment or

a culture on a campus" that reflects these student values (Terenzini, Pascarella, Blimling:

1996: 159). This culture must account for the cumulative set of interrelated experiences

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that students stand to benefit from. As such, these benefits should be communicated in ways that help student's appreciate and understand the value of these informal learning spaces. It is important for the university community as a whole to take these values into account. Without the support of administration, clubs will not receive the funding they need nor will they be able to operate on campus without their support and approval. Teachers and professors, on the other hand, must be aware of cultural differences and how these experiences inevitably bleed into the classroom setting. This requires an adjustment to traditional teaching methods and an inclusion of innovative teaching methods. Secondly, post-secondary institutions can self-actualize these principles by continuing to "blur the functional (if not the structural) between academic and student affairs divisions" (Terenzini, Pascarella, Blimling: 1996: 159). A culture of institutional integration and involvement that promotes equitable standards for all students is just one way to assert these principles in the context of Internationalization.

Thirdly, because the knowledge accumulated regarding the out-of-class experiences of post-secondary students has mainly derived from samples of white, traditional-aged (typically 18-22) students attending a four-year residential institution, there is much more research and work that needs to be done regarding non-traditional students (160). It will typically be women, students of color, low income students, mature students, part-time students and increasingly international students' which currently make up and will continue to shape the demographic profile of Canadian post-secondary students' (160). Thus, the emphasis on the educational gains to be had from the student experience outside of the classroom will continue to be shaped both by the institutional

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culture, regarding what it means to be a post-secondary student, combined with the needs

and profiles of these new student demographics. The diversity of these new student

demographics are changing the ways students and administrations are thinking about

higher education.

VI) Review of relevant research and scholarly writing

Having established the context for the study of ethno-racial student clubs, it

becomes necessary to review two areas of literature that do not necessarily speak to one

another but are equally relevant to the study of how trends in the Internationalization of

higher education, specifically how the trend affects the experiences of student groups.

The first is student development and experience literature, which will outline the

importance of these ethno-racial spaces on campus. In this section, I will draw from the

foundational work of Ernest T. Pascarella and Patrick T. Terenzini, and enhance it by

using research by Laura Rendon. Pascarella and Terenzini (1998) establish how student

development is positively shaped, both psychological and socially, by peer-support

systems resembling that of ethno-racial student clubs. Laura Rendons' work emphasizes

how student perseverance, engagement and ultimately student success, especially for

students with diverse racial/ethnic cultural backgrounds, is inextricably linked to

validations from these peer group networks (1994).

The second review of the literature points to the contributions that research on

ethno-racial student clubs stands to offer to both students and, more broadly, the

university community. The working theories used in this part of the literature review

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primarily include: Arjun Appadurai (1996; 2006), Kumari Beck (2012), and Richard

Edwards and Robin Usher (2000).

A) Student experience and development in higher education literature review

Ernest T. Pascarella and Patrick T. Terenzini in *How College Affects Students*

(1991)*, address the issue of how students change and develop during transitional phases

in higher education. They reveal that while enrolled, a students' experience heavily

influences their academic outcomes (Pascarella &Terenzini 1991). They argue that

student development systematically, successively and adaptively enhance student survival

(Pascarella &Terenzini: 1991:17). Amplifying both Erik Erikson's work on "Identity

Versus Role Confusion" crisis (Stage 5), and Arthur Chickering's "Seven Vectors of

Development"[3] - noted as the dominant developmental tasks for traditional students in

higher education, Pascarella and Terenzini (1991) articulate how "friends, groups, and

student culture amplify or attenuate other institutional influences on development" (23).

These scholars posit that while there are many ways that higher education effects

students, including their curricular experiences, classroom experiences, and out of class

experiences, that it is the conditional effects, pertaining specifically to the groups that

students interact with, that influences them most (Pascarella &Terenzini: 1998:151).

Basing their work within the family of psychosocial theories, Pascarella and Terenzini

(1991) include the view that individual development within higher education is a process

that requires the successful completion of "development tasks." These tasks arise

---

[3] Arthur Chickering's Seven Vectors of Student Development recognize identity formation as related to student development within Higher Education. Chickering's Seven Vectors of Student Development are as follows: Achieving Competence, Managing Emotions, Developing Autonomy, Establishing Identity, Freeing Interpersonal Relationships, Developing Purpose, and Developing Integrity (Thomas & Chickering, 1984).

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sequentially and may largely be influenced by biological and psychological growth

patterns, or by socio-cultural influences (such as ceremonial milestones associated with

coming of age and societal expectations). As such, these "developmental tasks" can also

be realized outside of school life and take place in the personal lives of the students

whether it be at home or in their social life. Culture is deeply embedded in the psyche of

a community and within the individual so it can be very difficult to alter. Students may

perceive themselves as a distinct group within the institution and therefore, post-

secondary settings should work on understanding and describing diverse cultures on

campus as opposed to homogenizing university culture (Kuh, Whitt & Shedd, 1987;

Morgan, 1986; Ouchi, 1983).

Pascarella and Terenzini (1998) establish a footing for how development and

student survival in higher education is intrinsically linked to the culture of the institution

and that of student peer groups. Here, the culture of the institution includes structural

diversity within the campus, inclusion of multicultural or diversity courses, cultural

awareness workshops, and cultural centers; these elements are positively associated with

a host of educationally purposeful activities and outcomes. Furthermore, Pascarella and

Terenzini also express how the dramatic increase in student diversity on campus denotes

the salience of investing more time and energy into the study of how these conditional

effects impact the student experience (151). Researching spaces where diverse students

congregate, meet, and socialize provide a direct link to these student experiences. A focus

on conditional (or interactional) effects, looks to explore how the impact of these

experiences differ in significance for different kinds of students, while simultaneously

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acknowledging the importance of student diversity in shaping the impact of the student

experience in higher education (Pascarella & Terenzini: 1998: 153).

Knowing the importance of out-of-class experiences further points to the

significance of ethno-racial clubs. These clubs on campus may be better defined as

'affinity spaces.' James Paul Gee (2004) elaborates that they are located outside of the

classroom, resembling learning communities that unite common interests, encourage tacit

practical knowledge, and place leadership as a porous resource. These ethnic clubs

provide both social and psychological support for students where, "members of the

mainstream and members of a variety of cultural groups can learn about the history,

culture and experiences of others" in a comfortable learning environment (Ladson-

Billings: 2010: 5). These learning environments provide opportunities for students'

feelings, ideas, cultures and experiences to not only be represented and validated, but also

to flourish (Patton 2010).

Laura Rendon articulates the difficulties for students with diverse racial/ethnic

cultural backgrounds, especially those who find transition to higher education difficult, as

well as those who are unfamiliar with the benefits that involvement in academic and

social infrastructures beget (Rendon: 1994: 40). These benefits include achieving higher

levels of success both academically and socially, and catalyze as a result of validation by

faculty, peers, and cultural groups on campus. In a study that looked to engage culturally

diverse students around their personal reasons for getting involved in student life, Rendon

observed that initiatives offering validation to students from external agents, both

academically and interpersonally, increased students overall ideas of self-esteem and their

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attitudes towards success in higher education (40). Although validating experiences

initiated by faculty and peers in-class were important for student perseverance, ultimately

many students reported out-of-class academic validation to be equally, or more

significant as those that occurred within the confines of the classroom (42).

Traditional, and non-traditional students were surveyed in Rendon's 1994 study.

She defines traditional students as, "white males from privileged backgrounds" (33).

Non-traditional students are defined as, "students that challenge tradtional backgrounds...

[on the basis of] social background, race/ethnicity, gender, disability, lifestyle, and sexual

orientation" (33). This study also expressed the importance of interpersonal validation,

including the positive impact that faculty, friends, and family have throughout their

higher education experience. When asked about who were the most important people in

her life during her higher education, one student noted significantly that it is "your

friends at school who you're going to depend on most. We know that if one of us has a

problem everyone is going to be there to deal with whatever needs to be dealt with" (43).

This type of statement is one of many in Rendon's findings that lend credence to the

benefits associated with accruing social validation through varying channels of

involvement within higher education. Rendon's analysis allows her to build on theories of

student development in higher education, expressing how student involvement and

validation foster student success. For those who may not know how to take full advantage

of the system, active "academic and interpersonal validation of these students" is required

(Rendon: 1994: 18). This involves "a process that affirms, supports, enables and

reinforces their capacity to fully develop themselves as students and as individuals" (18).

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While involvement and validation can be compartmentalized as distinct, both terms are

employed by Rendon to exhibit how increased student persistence and engagement leads

to success in higher education, allowing students to embrace the full scope of academic

and social community (21). Rendon states that the importance of engagement cannot be

overstated for it points to real hope for students who feel as though "[post-secondary] life

has little or nothing to do with the realities from which they come" (21). Thus, because

validation is developmental in nature, it is not an end in itself; the more students get

validated the richer the academic and interpersonal learning experience (43).

Rendon's study showcases how diverse students with different ethnicities,

genders, sexual orientation etc. seek out validation in order to enable and confirm their

participation and foster their academic and personal development (33). Looking towards

new models of student development, learning and growth, Rendon advocates spaces on

campus where both traditional and non-traditional students can become validated,

celebrated and comfortably involved in community building (49). These spaces can take

place both inside and outside of the classroom, but must foster a therapeutic learning

community that "promotes healthy relationships among students, faculty, and staff,

fosters cultural pride, and recognizes the potential of all students to attain success" (49).

As the student body continues to become globally heterogeneous on university campuses,

institutions have now become more cognizant of how student involvement, both

academically, and socially, is effected by whether or not students of diverse backgrounds

feel validated within and outside of the classroom. Rendon's study not only supports but

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also speaks to the need, function, and salience of ethnic clubs on the Canadian university

campus, and importance of understanding them further.

B) How internationalization has changed me – the nature of the student experience

Appadurai (1996) proposes a conceptual apparatus portraying how transnational

migratory flows continue to manifest and affect the dispositions of modern human

subjectivities (4). Expounding in his book Modernity at Large (1996), Appadurai notes

that societal osmosis of the once regulatory mandated 'cordon sanitaire'[4]; is now defined

by how local and national human experiences ruminate and refract, allowing for cultural

minority groups to establish thriving 'communities of sentiments,' which act as spaces

where these groups can readily imagine, feel and invoke agency through national and

local solidarities (7).

Appadurai contextualizes this social imaginary by exploring how migrant

communities are affected by the disjuncture between global cultural ideologies and

modern group sentiments. Considering the notion of "Scapes," Appadurai offers a theory

that challenges traditional perceptions of Globalization as a strictly centrifugal process[5],

and instead posits global flows from the perspective of a variety of cultural dimensions.

Appadurai's cultural dimensions express how the movement of people and the media are

continually implicated in the complex, disjunctive and continually adaptive forces of

---

[4] The French phrase meaning, 'quarantine line' or literally translated meaning 'sanitary cordon' is a term
used in English to metaphorically symbolize the attempt to prevent the spread of an ideology deemed
unwanted or dangerous.

[5] Kumari Beck (2012) notes that while many scholars view Globalization as "an engulfing of the
peripheries by the centre", Appadurai shifts the focus from a more Marxist analysis of capital to how the
cultural forces of Globalization have created a complex interweaving motion where cultural nuances
change and adapt depending on their place and space (p.12).

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indigenization (Beck: 2012: 12). Indigenization is described as the process by which a global idea, activity, or object is co-opted or tailored to fit the local community it has been routed in (12). In order to characterize indigenization further, Appadurai reveals his conceptual apparati, a framework of five "Scapes":

> "Ethnoscapes (the distribution of mobile individuals as tourists, refugees, migrants, etc.); Technoscapes (the distribution of technology); Finanscapes (the distribution of capital), Mediascapes (the distribution of information through a variety of media), and Ideoscapes (the distribution of political ideas and values) (296-7)."

Scapes continue to evolve and propel in multi-directional trajectories that are often uncontainable and increasingly unpredictable (Beck: 2012: 13).

Within these *imagined* worlds, Appadurai focuses on the Ethnoscape to explain the shifting nature of the world in terms of how "tourists, immigrants, refugees, exiles, guest workers, and other moving groups and individuals affect the politics of, and between nations, to new and unprecedented degrees" (32). Ethnoscapes offer a way to conceptualize patterns of human motion, while helping to understand the realities of people and groups having or wanting to move. Appadurai's Ethnoscape helps to explain how these "communities of sentiments" represent a space to posit how modern migrants form their identities (33).

Appadurai's theory of Globalization facilitates new possibilities for modern Ethnoscapes. These possibilities can help to reveal how ethno-racial student clubs in post-secondary institutions create communities in order to validate their transnational

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identities. In these ways, ethno-racial student clubs act as Modern Ethnoscapes,

(re)presenting students with opportunities to thrive and interact within their surrounding

campus environments.

Kumari Beck (2012) extends the idea of the Ethnoscape using Appadurais'

framework to examine Globalization in the context of the Internationalization of higher

education. Beck builds on ideas of 'Scapes' with research around how spatiality - the

spaces that these groups carve out for themselves - affects how these groups identify

within post-secondary institutions. These spaces culminate in what Beck terms the

Educscape, conceptualized as the "flow of educational theories, ideas, program, activities

and research in and across national borders" (14) Eduscapes, specifically within post-

secondary institutions, might function as spaces for ethno-racial communities to activate

agency that has developed as a result of their prior existing group sentiments. However,

while there exists ample space and place for these ethno-racial groups to amplify their

agency, there are still forces at work within Internationalization that hinder these

possibilities. The obstacles students may encounter manifest in the hyper-competitive

pressures of academic life combined with the financial realities and costs of school.

These obstacles might limit the types of interactions and extra-time afforded to students

of these clubs. In relation to these obstacles, Axelrod (2002) and Kirby (2007) expand on

the problematics between the relationship between humanist and economic imperatives,

and Beck also acknowledges these obstacles and tensions of Internationalization.

Reflecting on Joseph Stiers' (2004) critical stance toward Internationalization

ideologies in higher education, Beck (2012) notes how variations of Internationalization -

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idealism, instrumentalism, and educationalism – shape the landscape. Idealism is cited as

how the differing ideological representation is often characterized as "goodness per se"

meaning that Internationalization is wholly positive for both the institution and the

students (Stier: 2004: 88). Stiers' focus on idealism includes outcomes that bring about a

stronger societal commitment to democratic and equitable values. Stiers' view of

instrumentalism expresses Internationalization as a tool for creating a competitively

skilled labor force, building up the economic state of affairs of a country, and increasing

the profitability of educational institutions. Stiers' belief in educationalism, espousing

Internationalization as a means to promote a pedagogical platform for learning in tandem

with increasing humanistic sensibilities, is the iteration that Beck leans on most. Albeit,

Beck cautions that even though she would prescribe educationalism as most worthy of

conceptual admiration, that it too, must not be invoked equivocally (Beck: 2012: 190).

Advocating for a way to move "beyond the economic orientation of

Internationalization," Beck looks toward an ethical framework to explore how spaces

between and beyond neoliberalism might allow for agency, further articulating the nature

of these local global spaces in post-secondary institutions (187). She envisions these "in-

between" spaces on campus as a place where university students, specifically the

International student, might use dialogue and education to help understand how the

multiple variations of Internationalization shape the campus environment and their place

within it (12). Beck aims to use this examination of "in-between" spaces on campus to

resist, change and transform the terrain of Globalization in post-secondary education.

Transformation, Beck articulates, is dependent on whether or not current trends in the

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Internationalization of higher education might extend beyond aforementioned neoliberal

pursuits and paradigms. Therefore, Beck propositions these openings in the discursive

practices of Internationalization in hopes to engage and foster a more student-centric

approach "based in dialogue" (Beck: 2012: 16). It is Beck's hope that these spaces will

activate new frontiers for thought around how post-secondary educscapes can equip

students with more agency than is currently available to them (201).

In Making Sense of Internationalization, A Critical Analysis (2005), Beck

attempts to ground theory to practice. She notes pointedly in her work the paradoxes of

student relations between the spaces occupied by International, Immigrant and Domestic

students. Examining how International students (mis)fit into the campus environment,

reveals how student groups can act as a source of agency. Such agency is what Beck

alludes to when she describes these 'in between' spaces on campus.

In juxtaposition, Beck also describes that while International students are often

initially greeted as part of the administrative duties at the onsets of their studies,

afterwards, and all too easily, these students become invisible (Beck: 2005: 12). This

cloak of invisibility refers to how International students themselves feel when integrating

into the social culture of campus and academic life. Beck notes that many times the

culture on campus forces International students to cluster together, and therefore

reinforces a typical stereotyping of International students as:

"…exclusive, not mixing with others, and drawing boundaries around themselves;

[subsequently) the message that the students receive is that no one is

interested" (12).

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This environment forces International students to mix and interact exclusively with one another as a means of social survival, as a result, they become *Internationalized* in their relation to their experiences with other international students on campus. (Beck: 2005: 12).

Beck's research into how International students have understood concepts of Internationalization also confirmed the paradoxes between these student relations on campus. Since these students are designated "International" *Ipso facto*, it was important for Beck to explore how these spaces and students understood concepts of Internationalization (10). After educating these students about some shared definitions of the term, they were asked for their opinions to whether or not the process of Internationalization was occurring on campus (10). On the whole, student responses showed that they did not think that Internationalization was occurring on campus in any "noticeable" ways (10). Students supported their claims by emphasizing that it was the "lack of interaction between local and Canadian students, and the International students" (10) that deterred this process. Most telling however, is Beck's description of the International students' observations of campus groupings, noting specifically that:

> "[International students] could not tell if the groups of same-background students were all International students, or whether they were domestic, immigrant groups clustering with others of their own background"(10).

When Beck asked these students about the impact they might have on others, these students reported only surface interactions[6] (10). Apart from their invisibility to other

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[6] These 'surface interactions' were expressed by International students as brief discussions that corrected perceptions about their backgrounds and home countries, but nothing further (Beck, 2012, p.10)

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students on campus, it was International student events organized by the institution, that

consistently recognized these student's as International, and therefore perpetuated the

stereotyping and thus integration of International students among themselves (10). In her

critical analysis Beck reprimands post-secondary institutions as having become too

complacent in their platitudes of Internationalization, especially where International

students are concerned. Beck ardently argues that having an International student

presence on campus does not "facilitate the infusion of intercultural and International

dimensions" (Beck: 2012: 10). Instead Beck advocates that: "more attention needs to be

paid to just how those intercultural interactions might be facilitated across the learning

and social spaces of the university" (13). Thus, spring boarding from Beck's advocacy,

ethno-racial clubs on campus present a notable arena, an Eduscape - *Sui generis* - from

which to investigate the student experience from the vantage of Internationalization.

Beck's work on the identity of the international student on campus also directly correlates

to Rendon's ideas of what types of structural supports are needed for diverse

demographics on campus.

Employing themes of global and local, and space and place, Beck shows how it

might be possible to transcend the limitations that binary definitions of Globalization

produce. Reviewing Smith's (1999b) description of Globalization as one that is bimodal,

describing both a "kind of imaginary…construct of human imagination to organize and

mobilize certain forms of action" and "a facticity of Globalization" (Smith: 1999b: 3).

Beck represents globalizing acts with the possibilities to include a resistance and response

within the culture of Internationalization. Beck (2012) argues that new dimensions of

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globalization that might help to ignite a more responsive culture of internationalization

would be those students interested in asserting their voice in the institutional directives.

Beginning with a "dialogue about how teaching and learning in these new globalized

conditions could emerge" (8), Beck conceptualizes the Eduscape from the standpoint of

how Internationalization is implemented and achieved in post-secondary institutions.

Beck's theoretical conception of this Eduscape is significant because it offers

post-secondary institutions a space to think about where internationalization, student

voice and a shared ethics might exist. If the Internationalization of higher education is to

promote and value an academic-humanist 'culture of integration', then a student-centric

approach could help begin this conversation. The ethics of Internationalization might then

extend quite logically to these spaces for students because it is their education, and

internationalization should be as much about the success of its institution as it is about the

success of it's students. What can be offered to these students then, is an avenue to

actualize their agency. Post-secondary institutions can be daunting places to navigate

even for domestic students but these ethno-racial clubs, these spaces for student learning

outside of classroom time, might be the place to offer students a more holistic identity

within their school and home life. These student clubs might then operate as a way to

help students exert agency within their campus environment, validate their experiences

and enable them to be stronger more active and self-defining agents of

Internationalization. Beck notes specifically, that it is for these reasons outlined above

that it becomes imperative for post-secondary institutions to

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"...understand the diverse connections and flows that begin long before the

student sets foot on campus and are operational outside of the so called 'learning,

teaching, research, service' areas of the university" (15).

This educationalist ideology is crucial to progressing a dialogue regaling ethics as salient

to the agendas of Internationalization. Using this perspective, Beck also situates how

students, faculty and administrations, through collaboration, have the opportunity to be

stronger agents in this process of internationalization. Open meaningful dialogue between

the different interests on campus will begin to establish a positive example for the

different narratives shaping internationalization. This different narratives can occur in a

variety of spaces.

For example, Richard Edwards and Robin Usher in their work, <u>Globalization and

Pedagogy</u> (2000) describe "the spatiality of human life" as one way to recognize the

difference that *spaces* produce in relation to, and in recognition of, identity and biography

(31). Edwards and Usher look to theorize how spaces influenced by Globalization allow

for global and local characteristics to intersect, creating new places for identities to foster

and enfold (33). Both Appudarai and Beck as outlined previously postulate that these

spaces become signifiers of transnationalism and ethics. Edwards and Usher argue that

these "glocalized hybridities" produce a "spatialization of knowledge and education in

the postmodern age" (Peters: 1996: 100). The spaces are based in the "soft architecture of

the network, which increasingly defines the nature of our institutions and

subjectivities" (100). Edwards and Usher look to define these new spaces as open social

arenas presenting possibilities for meeting places where the notion of insiders and

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outsiders of nation, ethnicity, religion, and culture are re-imagined as more fluid. Given

these opportunities, particularly within the context of Canadian higher education, these

globalizing processes profoundly effect what constitutes learning in these spaces with

respect to how students "characterize the contemporary experience, and conceptualization

of Globalization" on campus (Edwards & Usher: 2000: 8; Edwards & Usher: 2000: 34).

These globalizing practices and student responses can be denoted in the lived experiences

of how and where students affiliate on campus, with emphasis on the importance of their

location or "locating practices" (34). Similarly, Edwards and Usher look to understand

how "glocalized hybridities" are practiced within these spaces, and explore the complex

relationship that the politics of these globalizing practices produce. For example,

Edwards and Usher consider the multidirectional nature of affiliation, given the

possibilities that people can 'belong' to different social groups, and the fact that different

individuals can belong to a number of different social groups (34) Applying this idea to

the post-secondary experience, it is possible to imagine how one student may belong to

two or more different ethno-cultural clubs. Thus, Edwards and Usher offer the potential

associated with looking closer at the reasons for student affiliation within these ethno-

racial clubs, as spaces on campus where these practices and new modes of learning might

occur.

In this light, Appadurai, Beck, Besley, and Edwards and Usher all contribute to

research that seek to answer queries around why and how these student groups affiliate

and what purposes they serve within the context of the Internationalization of higher

education. Thus, it will be these ideas that will guide this research towards an

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investigation around the roles that ethno-racial clubs play on campus and the reasons for

student affiliation within these clubs.

As a way to study these ideas, my own experiences have sparked my desire to

investigate on- campus student culture. As a member of the university, and as a current

graduate student in the Faculty of Education, I share the same university community as

these clubs. I understand the importance of having a strong peer support group on

campus, as I was a member of many clubs and social groups during my undergraduate

degree, and have since continued to be involved with the York Graduate Students

Association of Education during my current graduate studies. Therefore, as a graduate

student, I am particularly interested in how the experiences outside of the classroom

shape student learning, particularly in regards to student's psychosocial development,

what they gain from these experiences, and from the vantage of students navigate their

own lived experiences on campus. Furthermore, as an educator, I am interested in what

experiences will be available to students outside of their rigorous academic programs,

and which ones might offer meaningful experiences to help them better understand

themselves and their studies. What follows is an explanation of the methodology that will

help to seek out one member of each of the clubs I have chosen, in order ask questions

related to the nature of these clubs, how they shape the experiences of their members, and

their overall experiences in post-secondary education.

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VII) Method

A) A case study of ethno-racial student clubs

In order to investigate these themes further, two student leaders will be interviewed from two different ethno-racial clubs on the York University campus: the Chinese Culture Club and Ukrainian Student Association. Two students will allow for a in depth interview and enough data to think about their responses comparatively. Ultimately, these interviews will take place in order to give better insights into the reasons for these students' affiliation. Questions were asked to both students and then their answers were transcribed. The rationale for choosing to interview students from the York University campus is what follows below.

York University in Toronto, boasts over 65 ethno-racial clubs on its own University campus. York University categorizes these clubs as "Cultural and Linguistic Organizations" which are governed by the policies set forth by the York Federation of Students (YFS). The policies governing these clubs have been set in place by the YFS and are upheld by the universities administrative faculties. The two most important YFS documents are the club ratification and club funding policies (both of which clearly outline their function in their preambles)[7]. Further still, successful club ratification requires that:

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[7]Preamble: The York Federation of Student (YFS) recognizes the rights of students to form clubs and associations at York University as a forum for expressing their views and to meet academic, social, religious and cultural needs at York University. The YFS provides funding for student clubs at York University to provide support for their initiatives which enhances the experience of students at York University. The YFS is dedicated to supporting all inclusive and accessible events at York University.

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> "...the objectives and activities of groups seeking recognition should be seen as
>
> attempting to contribute to, but not limited to, educational, recreational, social or
>
> cultural values of the York University Community. And that YFS ratified clubs
>
> must be open to all York University students. This inclusive policy is all
>
> encompassing and reflects on every aspect of club policy" (1).

These student clubs have been formed on the basis of their *interconnected idenities*[8], and

are intent to celebrate their club cultures with all interested students, as depicted in the

club ratification guidelines. However, many of these clubs actually connect with and

unite a very specified ethno-racial student population. For example, the Chinese Culture

Clubs mission is to "aim for a better understanding of Chinese Culture, and try to best

inform Chinese students and International Chinese students to better adapt to their

environment" (yorku.collegiatelink.net/organization/chinesestudentsassociation). The

missions of many of other ethno-racial student clubs are similar in nature. Thus, the

purpose of these clubs is clear, they aim to help the varied ethno-racial student

populations adapt and thrive in the university environment. Therefore, while these clubs

maintain that they are open to all student members of the university, in reality they have

been inadvertently formed on the basis of socio-cultural affiliation. Similarly, both these

clubs and the students residing in the larger post-secondary campus community may

logically assume, that if you are not a part of these broader ethno-racial communities,

then you are not going to have an interest in affiliating with these clubs in the first place.

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[8] These *interconnected identities* are informed by, but are not limited to students: "academic discipline, previous educational experiences, previous experiences abroad, ethnicity, social class, age group, and gender" (Ibid, 2011).

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What becomes interesting, then, is how these clubs may respond to interests, if any, from

what might be viewed from the clubs perspectives, as *outsiders*. Thus, affiliates of these

ethno-racial clubs are an interesting mode of analysis as they present a rich site to mine

the ideas proposed in this research, with specific attention to the interconnected identities

of these students within the context of the Internationalization of higher education.

Comparatively, not all faculties on the York University campus adhere to similar

policies when it comes to the groupings of these ethno-racial clubs. For example, the

Schulich School of Business at York University has a different policy stance altogether on

what types students may form and affiliate based on their ethno-racial standing. The

Schulich School of Business at York University prohibits a specific type of ethno-racial

clubs from affiliating on their faculty branch and campus. Schulich outlines, in the

Graduate Schulich Business Council Club and Association Guidelines, strict policies

around sanctioned clubs. These guidelines depict three types of sanctioned student clubs:

Industry-Oriented (Functional) Clubs[9], Social or Athletic Organizations[10], and Affinity or

Diversity Groups[11] (Graduate Business Council Club and Association Guidelines, 2013:

2). Affinity or Diversity Groups in the Schulich Graduate Studies program are groups that

affiliate around student's 'diversity' or ethno-racial identity, but must be specifically

---

[9] Clubs that have a clear managerial or professional orientation related to one of Schulich's areas of specialization.

[10] Clubs focused on ongoing social or athletic activities.

[11] Schulich's diversity has generated an interest in clubs with a management focus that are also based on national or cultural attributes. The purpose of these clubs must be broader than social interaction among the members. All student organizations recognized by the GBC must be open to all students in the graduate programs. Clubs that focus primarily on *religion, political position or nationality* are not recognized by the GBC. *There are a wide range of religious and political student clubs within York University, for students desiring such affiliations.*

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contextualized from a business prerogative. For example, the South Asian Business

Club's mission is to "support the aspirations of South Asian student community and help

them better understand and assimilate into North American work culture…and get

involved in the Internationalization of Schulich by raising the level of understanding of

economic needs, opportunities and issues affecting North America and South

Asia" (Graduate Business Council; Student Clubs and Committees Web Page). This

example shows that although the clubs focus is South-Asian students, there is priority to

integrate them within North American Work Culture, and therefore stresses the business

prerogative of the program rather than assert a specific cultural identity. Furthermore, The

Schulich Graduate Business Council Club and Association Guidelines also references that

it does not recognize the following clubs:

> "clubs that would exclude any member of the student body on the basis of any
>
> personal attribute. And clubs that focus primarily on religion, political position or
>
> nationality are not recognized by the SBC (Schulich Business Council). There are a
>
> wide range of religious and political student clubs within York University, for
>
> students desiring such affiliations" (2).

Thus, Schulich's policy stance on how and why ethno-racial student clubs form and

affiliate very much differs from York University's undergraduate faculties; the

undergraduate faculties at York value the formation of these ethnic subcultures whereas

Schulich operates within a strict framework, prioritizing professional interests over

culture. While it might seem that Schulich's policy is limiting, in reality it is even more

open than York's undergraduate policy in terms of who can and perhaps would want to

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join these clubs. This is because Schulich's clubs are not categorized on the basis of

cultural prerequisites as stipulated in their policy around affiliation in the clubs (2).

Further, this difference is perpetuated in the way that these clubs are thus marketed to the

student community. Despite the prevalence of the clubs, there exists little to no secondary

sources regarding any socio-historical information, if any at all, about the clubs. (This

information would be significant for this research because it might have shed light on the

types of students and affiliations that previously existed in these clubs, and how it has

changed or remained similar. Unfortunately, there is no academic historical

documentation of the clubs in the sense of books, articles, or anthologies in the York

University libraries or even from the clubs themselves).

While both York University and Schulich's School of Business make it transparent

that these clubs are given access to funding opportunities from their respectively separate

university faculties, it is important to note that under the York University umbrella, both

types of student clubs engage similarly and quite vigorously in the opportunities

associated with the Internationalization of higher education. Both York University and

Schulich's School of Business attempt to attract International students, catering to the

needs of a diverse student body. As well, the faculties within York University present

different avenues of affiliation for their student communities, whether it is ethno racial

clubs, sports team or academic clubs. This subtlety signifies that there are, and may exist

many different interpretations, (on many different Ontario campuses, but especially,

York) at least administratively, of how to implement a student experience that caters to

the ideas, values, and diversity embedded in the Internationalizing forces of higher

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education as it exists within post-secondary institutions. Both York and Schulich make it

clear to students that as long as they follow the club guidelines there exists ample

opportunities for affiliation and funding. Regardless of the differences in defining the

clubs, both York and Schulich recognize the importance of having clubs in general, and

thus support them through funding.

In an age where fiscal management of higher education has become increasingly

regulated and decreasingly budgeted, university funding for a variety of clubs on campus

is readily available as long as clubs adhere to the specific faculty guidelines (Snowden

2005). The levels of funding are important to note, as they once again highlight the

importance of the student experience on campus, outside of the classroom. York

University, for example, has five different sources of seed funding for clubs on campus

including: York Federation of Students (YFS), Student Community and Leadership

Development (SCLD), College Councils, Departments, and Student fundraising

initiatives. Similarly, the Schulich School of Business grants funding from the Graduate

Business Council and their students also have access to seed funding at York. With many

avenues available for the funding of student clubs, a strong case can be made that York

University considers student clubs, and thus student life, an important asset to the

university student experience.

The Chinese Culture Club and Ukrainian Student Association are among the

largest clubs within York, and also represent two of the largest landed immigrant groups

in Canada (Wang & Lo 2005; Luciuk 1986). These clubs also exhibit strong impressions

that are associated with high levels of organizational behavior, as witnessed from their

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active student websites, on the University campus. Examining two different ethno-racial

clubs from the York undergraduate faculty will present the opportunity for both a

comparative analysis, while also offering different perspectives regarding the reasons for

student affiliation within these clubs. The reason for choosing two clubs from the York

undergraduate faculty is because these clubs affiliate based on cultural orientations as

opposed to the more business centric version of the clubs in Schulich. However,

examining only two different ethno-racial clubs will also produce its limitations.

It is important to recognize that this research is a pilot project that will have some

limitations. The clubs being interviewed will be limited to two groups on the York

University campus, and not the clubs on Schulich's York University campus. These two

groups of students will also be limited to only the 2014/2015 cohort. Interviewing one

student from each of the clubs will most likely focus on a club member who is for the

most part, engaged, committed, and invested in the success and longevity of the club

which might not accurately reflect all the members. Despite these limitations, this will

allow a closer examination of the commonalities and differences between the two chosen

clubs in regards to their formation, purpose and structures as outlined in the research

questions. Thus, it is within these ethno-racial clubs on the York University campus

where my research will seek to explore these reasons for student affiliation in an attempt

to understand the broader landscape within the growing phenomenon of the

Internationalization of higher education. Ultimately, this research is interested in

determining how these issues on the York campus manifest in relation to the relevant

literature examined (Boyatzis: 1998: 2). In this way, the thematic analysis will be used to

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develop and code inductively, and based on the qualitative evidence sought in the

analysis (41).

B) Two semi-structured interviews

This research included interviewing two student's face-face, with semi-structured

interview questions for approximately 30-60 minutes. Interviews were set up at times

convenient to the participants on the York Campus. A list of 34 interview questions is

attached in Appendix 4. Participants were recruited from the prospective clubs by initially

soliciting participation through email contacts, and then by meeting in person with the

respective member of each of the clubs that had agreed to participate in the study.

Moreover, this research will also attempt to solicit club members that are active leaders in

the club, as these students hold important positions in the clubs, and might have access to

more information, both from a historical and experiential point of reference about these

clubs. Students emails were found on the public web page of the York University Clubs

website and are easily accessible to all registered York University students. As a member

of the University community, and as a current graduate student in the faculty of

education, I was easily able to gain access to these clubs. These clubs operate on the

University campus and many of their members reside within the community surrounding

it. Finally, these clubs present themselves as *multicultural signifiers* in an urban

university setting, where diversity is encouraged and flourishes. From a

phenomenological approach, I will gather the cumulative perspectives of these two club

members in order to understand how they experience the essence of *affiliation* within

their respective clubs (Patton: 1990: 70). These interview questions were carefully

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worded and arranged in order to take each respondent through the same interview process

to compare and contrast their answers in relation to the broader *themes* outlined in three

focal research questions (Patton: 2002: 342).

Utilizing semi-structured interviews, this research intends to tap into the

subjective feelings of these students, explaining what guides the behaviors and situations

that these students experience. Interviews have become "the most feasible mechanism for

obtaining information about individuals, groups and organizations in a society

characterized by individuation, diversity and specialized role relations" (Fontana & Frey:

2005: 646). This is because semi-structured interviewing can provide a greater breadth of

data than a survey given its qualitative nature; interviewing opens up realms of meaning

that "permeate beyond finding the truth of the matter" (Madison: 2012: 27). Interviews,

unlike surveys, allow for more than simply quantifying data. Within the interview setting,

the interviewer and the interviewee exchange a dialogue and construct meaning out of

personal narratives (28). As respondents share their stories, they are actively constructing

knowledge around questions and responses (Fontana & Frey: 2005: 647). The aim here is

to locate valid and reliable information as respondents answer questions as truthfully as

possible (Madison: 2012: 28). I am referring to these interviews as 'semi-structured'

because the process will be a hybrid between structured interviews and unstructured

interviews. Similar to a structured interview, I asked all respondents the same questions

and recording their responses according to a pre-established coding scheme. Furthermore,

I conducted the interviews myself in a relatively straightforward manner: I asked the

questions and the respondents answered as truthfully as possible. At the same time, this

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process had unstructured characteristics as well; I gathered this information by asking

students to describe their experiences, specifically, by asking these two people questions

about themselves and their affiliations within the club setting (Patton: 1990: 71). Here,

the interviewees individual subjectivity led me to understand and capture certain

behaviors without imposing any a priori categorization that may limit my field of inquiry.

The goal here is to understand rather than explain (Fontana & Frey: 2005: 654). This

research deals with cultural knowledge and affiliation and as such, I hope to allow

interviewees to express elements of their culture, their language and their ways of life

throughout the interview process.

This research has been reviewed and approved by the Human Participants Review

Sub-Committee; York University's Ethics Review Board and conforms to the standards of

the Canadian Tri-Council Research Ethics guidelines. An ethics of informed consent was

extended to each participant in the study. The consent form outlined the risks and

discomforts, the benefits, and the voluntary participation (Appendix 1). Furthermore, it

was made clear that participation in this study was voluntary – they had the opportunity

to stop at any time – and I explained to them that their choice to withdraw would not

affect their relationship with me the researcher, or York University. I interviewed both

subjects by audio recording these conversations and taking detailed field-notes about

their responses. These notes combined with the transcribed audio recordings of these

interviews allowed me thematically analyze this data at a later date. Moreover, I made

clear to the interview subjects that I will be certain to offer each member a copy of the

final study upon its completion.

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In order to focus the analysis I used an initial "thick description" (Geerts 1973;

Denzin 1989 as cited in Patton 1990), so that other readers may have access to the data

and inform their own interpretations of the interviews. Throughout the interview there are

many visual and audible cues occurring at the same time, superimposed onto one another

at any given moment. As such, a thick description will provide insight into the nuances of

human behaviour that have symbolic action; acknowledging individual behaviour will

deepen the scope of their narratives inline with my research questions. Once a 'thick

description' is presented, I use a *thematic analysis* to identify the common issues and

themes that have been generated from these semi-structured interviews. Their answers

were explicitly coded using themes specifically embedded in the three focal research

questions. A thematic analysis provides a clear avenue for me to analyze the data in

relation to details produced from the two diverse subjects (Boyatzis 1998). It is my

objective to use the data to discuss how these students experience their ethno-racial clubs

in the context of internationalization on the York University campus.

 VIII) Findings and discussions:

A thick description of the two interviews will be outlined in order to offer readers

the context of the interview, the characteristics of the interview subjects, and the affect

of the questions on the respondents. This description will help readers to interpret and

analyze the data based on their own readings of the interviews. The raw data will be

available and included as Appendix 2. This thick description will ground the thematic

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analysis in relation to the findings and discussions of the research questions and the

overall research outlined in the literature reviewed.

These research interviews were both conducted on the York University campus,

and were scheduled at times that were convenient for both the respondents and myself.

The first interview was conducted with the student from the Ukrainian Students Club,

who, for the purpose of this research will be called, Michelle. On the York University

website, the Ukrainian Student Club (USC) advertise themselves as, "an association of

students motivated by their cultural background to promote tolerance and understanding

among various other ethnic groups through the prism of their own culture" (https://

yorku.collegiatelink.net). The first interview with Michelle lasted 60 minutes as she

spoke enthusiastically about the Ukrainian Students Club. She radiated fervor for the

work she was pursuing in the club, and mentioned numerous times about how important

the club was to her and her co-president. Michelle energetically answered the interview

questions at length, and made every attempt to leave no detail unearthed. Michelle can be

described as an outgoing, charismatic twenty-year-old, 'mature' female undergraduate

student in York University's Faculty of Science. Michelle's answers went to great lengths

to thoroughly discuss all aspects of the club. It was quite apparent during the interview,

that Michelle's motivations for the club centered on two ideas, connecting people from

her own cultural background to form community, and using the leadership skills acquired

from building the club to strengthen her resume and professional student profile in her

future endeavors (which were to apply to Medical School after the completing of her

program).

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The second interview was conducted with the student from the Chinese Culture

club, who, for the purpose of this research will be called Robert. On the York University

website, the York University Chinese Culture Club (YUCCC) advertise that their

objective is to, "promote learning of Chinese heritage and culture for all members

through well-planned educational, cultural, and social activities" (https://

yorku.collegiatelink.net). The second interview only lasted 30 minutes, as Robert was

concise with his responses. During the interviews, Robert discusses at length the

activities and rationales for his involvement and the development of the Chinese Culture

Club. Robert's demeanor during the interview remained calm and directed in tone and

speech. Robert, an International PhD candidate in the faculty of Environmental Science,

expressed many reasons, both social and cultural, for initiating and organizing the

Chinese Culture club. Robert, made it clear that his aim in reviving the Chinese Culture

Club was to both build community, and acquire language proficiency in English while

improving social skills that would help him to be successful upon the completion of his

graduate work. He expressed his desire to remain in Canada after the completion of his

PhD work and to pursue a post-doctoral degree in Toronto. However, Robert also

expressed the reality that he might have to return to his home country of China once his

schooling was complete. After having introduced the two respondents above and the

nature of how their clubs are self-defined and advertised to the broader student

community, the analysis of the interviews and further findings, and interpretations of the

answers to the research questions will now follow:

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<u>**A) Affiliation and interconnected identities in post-secondary institutions**</u>
RQ:1. Why do students affiliate with particular ethno-racial clubs, and how do their identities and labels of immigrant, international and domestic students influence students affiliations? What can be said about the formation of transnational identities and communities within post-secondary institutions?

<u>**Personal, social and cultural**</u>

Understanding students' reason for affiliation with a club allows me to gain insight into how identities are formed on York University campus. Having a particular idea about who they are and where they fit in on campus inevitably informs how a student moves throughout their university experience; this means that their perceived identity on campus affects what they choose to participate in (or not). When looking into the space of ethno-racial clubs, students affiliate for personal social and cultural reasons, ultimately in order to build a community with people that are similar to themselves, in the case of ethno-racial clubs, their socio-cultural and ethno-racial identities. Both students spoke about cultural and/or national identity, however both, but specifically Michelle, engaged with the notion of a hybridized identity, for example as a Ukrainian Canadian student on campus.

Michelle's sense of identity was located in the national and the political. She states that one of her main motivations for joining the club and becoming the President was to ensure she could "unite as many students as possible" in light of a tough political situation in Ukraine. In this way, the club functions as a useful and practical space for students to unite, but also functions in a way that will ensure the survival of the club itself. When she started leading the club, Michelle was thinking about creating a safe

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space for students to support each other and talk about some political issues. She was

looking for a place to express her ethnic identity, expressing her transnational identity by

bringing her native country to Canada. The club is a space where she and her fellow

students can blend their Ukrainian heritage with their Canadian environment.

For Robert, his affiliation with the Chinese Culture Club came out of a desire to

engage with Chinese cultural traditions such as Calligraphy and Martial Arts, which he

describes as mentally relaxing; Buddhism and Confucianism are also among the cultural

pursuits of the club. Robert emphasizes these cultural traditions of mental health and the

importance of spreading awareness about these traditions in light of the growing mental

health issues for students on campus. He believes that these cultural traditions are good to

share with all of his fellow students. He tells me that in "Chinese culture [it is very

important to] help each other and help other students, [making] sure they have a healthy

status… Chinese culture promotes harmony so we help each other and help other people

around us." The point, for Robert, is to bring traditions of China over to Canada, and in

this sense build a bridge across cultures and perhaps promote a transnational identity for

its club members. The people in the club are able to "imagine, feel and invoke agency

through national and local solidarities" by integrating international Chinese traditions into

the local university community (Appadurai: 1996: 7). Fundamentally, joining and being

affiliated with a club is about building a community with people who share a particular

national and/or cultural tradition. In this sense, the clubs reinforce a traditional or static

ideal of a particular national culture. Yet, at the same time, they are keenly aware of

bridging national and cultural boundaries given either their own, as in the club leaders,

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hybridized identities and/or all their club members. Both students emphasized the

importance of keeping the club open to others and inviting all students interested in

sharing their interests. In this sense they also stress 'openness' so as to allow the ethno-

racial clubs to survive and thrive. How these clubs envision their purpose and mission

and sense of community inevitably influence both the types of people and activities that

take place in these spaces. For the most part, students are affiliating with ethno racial

clubs because it helps them on a highly personal level. Students are reflecting on their

own identities as part of a larger, more complete social structure of the university.

Part of this social structure includes a formidable neoliberal component. Robert

has internalized the rhetoric around the norms and behaviors that are necessary in order to

participate in the North American knowledge economy (Kirby 2007, and Schubert,

Trilokekar and Jones 2009). They display an awareness of their role as people who will

eventually enter the global economy, and furthermore, they are actively working towards

gaining the skills needed to excel. During our conversation, Robert noted that the club is

particularly valuable because it gives students the opportunity, "to *get* volunteer hours...to

enhance their resume[s]". Here, Robert alludes to the competitive nature of the workforce

and the opportunity clubs provide for a way to compete. Through "enhancing" a resume,

one has a better chance of standing out amongst other hopefuls. The ultimate goal is to

get the job and contribute. Additionally, Robert reveals the constant pressure of thinking

about the future economy, of which students' want to be a part of. There is a demand, by

the labor market, to be up-to-date and savvy in areas of extra-curricular involvement in

order to get transferrable skills; Robert is fully aware of these neoliberal forces and

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conducts himself accordingly. This reiterates the changing ethos of higher education,

where ethno-racial clubs on campus also act as a space perpetuating neoliberal/

humanistic tensions. Therefore, students participating in volunteer activities do so, as

Besley (2012) suggests, to use these opportunities in a competitive spirit rather than a

"cosmopolitan" one which prioritizes "moral value and world citizenship" (92).

<u>**Labels and identity**</u>

When asking the clubs to elaborate on the nature of the types of students

(international, domestic and immigrant) who make up the club membership, these labels,

while touched upon, did not seem to represent important signifiers of identity within the

club. Instead, these ideas, while invoked and used by the university administration, and in

the academic literature, seem insignificant to students. When asked about what kinds of

students are joining the club, Michelle - ignoring of the traditional definitions of

Immigrant, International and Domestic student - said: "I would say about 50% of the club

are *non-Ukrainian*. We accept everyone. I can't say that I really sense a pattern, but if I

were to talk about ethnic Ukrainians I would say it is mostly newcomers." Michelle uses

the word 'newcomers' three times throughout her response to the question of 'club make-

up' denoting that these club members are in fact immigrant students. Interestingly

enough, while speaking of these students, Michelle states that she " learned more about

[her] ethnicity especially from students who just moved from the Ukraine". Michelle

continued stating that, "it has definitely been more about learning about ethnicity and

learning about language they have a lot to share and my Ukrainian is improving."

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Nevertheless, while she does differentiate between the types of members, she defines her

members as "patriots" even if they are not Ukrainian. She says:

> "We have a student and he is South Asian and he speaks Ukrainian, he loves
>
> Ukrainian language and the Ukrainian people. We are all very patriotic. [We]
>
> love the language, we love the traditions. A huge part of our club is actually
>
> in Sciences. It is really interesting to see… we there is a lot to discuss other than
>
> the Ukraine."

Thus for Michelle, it is not necessarily about nationality not ethnicity anymore but more

about keeping the Ukrainian history, culture and traditions alive, particularly during a

highly difficult and sensitive political climate. This club, for Michelle, has evolved into a

place where people who are interested in specific Ukrainian traditions can come together.

Furthermore, classifications between people can be about much more than ethnicity. She

certainly acknowledges people of different backgrounds but this is not a determining

factor to membership. Michelle distinguishes between people based on their area of study

- noting a lot of members are Science students (probably because she is able to influence

people of Ukrainian heritage in her faculty to join). However, the traditional

classifications between people based on their ethnicity seem to be secondary for Michelle

and instead, she classifies people based on common interests in Ukrainian tradition as

well as academic similarities. In this way, the club not only serves to function as a space

for Ukrainian Canadians to explore and practice their hybridized identities but also to

gather based around a common academic interest that will help them learn and achieve

success together in their studies. For 'newcomers' the club likely serves as a space to

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connect with other culturally similar students as they transition into the new society;

however Michelle, did not address the specific needs of desires of this group.

When asked about membership membership, Robert stated that they were mostly

"undergraduates, as graduate students are normally very busy…most of them are

Chinese, and some from other countries as well." When asked specifically about the

backgrounds of his members, Robert then explained that the majority of members are

"Canadian but that anybody is welcome to join [the] club." It can be ascertained from

Roberts answer that the make up of the Chinese Culture Club is mostly Canadian Chinese

students, however it is important to note that Robert himself is an international graduate

student who wishes to make Canada his permanent home. In spite of his own status as an

international student, Robert does not specifically address the clubs membership with

specific reference to international students. For example, Robert says nothing about

teaching members how to deal with the pressures of being immigrants or international

students. Instead, he is focused on the general undergraduate student and his/her mental

health in relation to the pressures of the classroom and keeping up with schoolwork.

Thus, while both students do present a sense of who affiliates with the club,

neither seems fixated on the specific labels such as immigrant, international, or domestic

student as often highlighted in the literature of the internationalization of higher

education.As mentioned, both clubs started out with particular national and/or cultural

objectives, and are keen on carrying out specific national/cultural traditions, but are open

and responsive to all kinds of people who want to join the club. Part of this can be

attributed to the fact that both the leaders are concerned with high membership rates to

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ensure the club survives year after year. Thus, both clubs have preserved their ethno-

cultural identities as a way to bring purpose to their clubs, but they are ***open and***

responsive to others in order to survive as a club. At the same time, it is unclear how they

make a concerted effort to recruit more students. For example, while Michelle states that,

"50% of the members are non-Ukrainian." And from this one could infer that these club

members must have some vested interest in Ukrainian heritage, culture and learning,

Michelle's demonstrated a lack of awareness about a pattern in membership between

Ukrainian Canadians, 'newcomers' and other students.

Transnational identities

Do these clubs serve as an "in-between" space where labels depicting students as

International, immigrant, domestic or other – are not fully realized or considered? Do

they mainly attract students who share specific ethnic or hybrid identities? Both Michelle

and Robert did not focus on a specific group of students, albeit their goals for the club

were defined within specific national and/or cultural contexts. Both expressed an interest

in encouraging a broader group of students to join the clubs. Both spoke about bring

Ukranian or Chinese culture to Canada and in this sense perhaps engaged in notions of

transnational or hybrid identities. In this sense, Michelle and Robert revealed their

understanding of identity as fluid in nature.

I believe that transnational identities are being formed here as the students don't

prioritize membership based on ethnicity despite the club names, but rather, based a

shared culture, language and way of negotiating student life. These students are affirming

their identity in line with Appaduari's idea of 'ethnoscapes' and Beck's idea of the

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'eduscape' where the ideas of "immigrants, refugees, exiles" etc. are shifting, whether the

students are aware of it or not. The clubs present opportunities for students to interact

through programs and activities they carve out for themselves. Through the flow of

"ideas, programs… and activities" the students reflect who they are and learn from others

across national borders, inevitably blurring the lines and distinctions between cultures

and ethnicities (Beck: 2012: 14).

B) The role of ethno-racial clubs, and navigating the post-secondary experience

RQ2. What roles and purposes do ethno-racial clubs serve their student members? In what ways might they provide insight and understanding into the needs, concerns and overall experiences of diverse students as they navigate their post-secondary experience?

Roles and purposes

The overall student experience is enhanced through clubs, or "affinity spaces" located

outside of the classroom (Gee 2004). These spaces unite people based on common

interests, tacit practical knowledge, and leadership. Robert tells me this:

> "Before I created this club I didn't know how to connect to different people, I
>
> didn't know how to talk to people from different backgrounds. After I created
>
> this club, I had no choice, I had to [talk to people]. So it enhanced my capabilities.
>
> I know how to deal with different people and settle arguments."

He was able to improve his social skills and his leadership skills by being the leader of

his club. He is very aware of this and attributes his newfound skills directly to his club

involvement. As discussed earlier in this research, Pascarella and Terenzini (1991)

articulate how "friends, groups, and student culture amplify or attenuate other

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institutional influences on development" (23). They posit that while there are many ways

that higher education effects students, including their curricular experiences, classroom

experiences, and out of class experiences, that it is the conditional effects, pertaining

specifically to the groups that students interact with, that influences them most

(Pascarella & Terenzini: 1998: 151). This experience helped Robert on a highly personal

level, and it is clear in the way he speaks to me; he is confident and direct in his speech.

As for Michelle, she learned how to manage time. She feels that through her

involvement, she has learned how to keep students interested and therefore they have

learned how to manage their own time. "…if you really want to do something you can

make time for it and make adjustments." Here, it is not only about social aspects but also

personal identity building, figuring out what is important and finding ways to accomplish

certain things.

Students affiliate with ethno racial clubs for several reasons, but in the case of

Michelle and Robert it is interesting to note the plethora of utilitarian reasons they

mention for leading the club, specifically skill building and enhancing their resumes for

future career opportunities. They also stressed how joining the club allows students

opportunities for volunteerism, an important asset to have on one's resume in todays job

market. The clubs provide a direct relationship to how the students view their

progression toward skill and career development. In this sense, the students are engaging

with the neo liberal discourse viewing their education and engagement with clubs as an

opportunity to develop utilitarian practical job market skills. The clubs are the spaces

where these students are strengthening their resumes, developing conflict management

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skills, and honing their leadership qualities, becoming adept in foreign language

acquisition, building their intercultural skills and becoming more globally savvy about

the world around them (Henard, Diamond & Roseveare 2012). From the vantage of

internationalization and globalization, these skills directly correlate with some of the

applied goals of internationalization as related to the values underscored by the new

knowledge economy (Kirby 2007).

However, the clubs also serve other social roles and purposes. Namely,

community and friendship were themes that came up throughout my conversation with

both Robert and Michelle. Robert talks about the importance of resume building in his

club but also states that the volunteer work they do is good to enhance the resume, but

they also get a lot of good opportunities to meet people and build relationships. Michelle

feels that:

> "The campus definitely [feels] smaller. It is really easy to feel like an outsider on
>
> a big campus. [I] feel more involved, a sense of belonging, and [I] kind of get to
>
> network and know other students in the same academic field. And sometimes
>
> students help each other out with courses, which is great. I think networking is a
>
> huge part of joining *any* club, but especially an active club… This is the most
>
> valuable part as they feel like they belong, they feel appreciated and I feel like
>
> that is something that students are missing in a university in a big city such
>
> as Toronto. It is easy to feel lost and lonely. Since we are so appreciative I think
>
> students feel better about their social life and academic life."

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Michelle mentions that she feels that being appreciated is something that is missing in a

big university environment. There is a 'need' to connect with students of similar ethno-

racial backgrounds while also having the opportunity to 'network' with similar or

different student groups on campus and within the larger Toronto community.When

students feel appreciated and useful, their confidence within the larger setting of the

campus can improve their social and academic lives and authentic learning and

community building can occur (Rendon 1994). Michelle notes this explicitly when she

responds: "Social events are probably the largest part of the club. Students get too

involved with their school work and they just need some time to themselves,

communicate with others, relax". Michlle outlines the importance and the benefits of

having a collaborative environment on campus (Terenzini, Pascarella, Blimling: 1996:

156; Pittman & Richmond 2009; Kaufman & Feldman: 2004: 464) Students can

communicate with each other, participate in shared events, share notes, study together,

and provide feedback on previous professors is an environment that breeds familiarity,

perseverance and purpose. Students can go into their traditional classrooms with

confidence, having been able to connect with students who feel the same way or have

given them great advice.

Insights and understanding of experience

The clubs end up developing into social support systems more than anything,

teaching them how to negotiate student life in ways that they wouldn't necessarily learn

within the confines of the traditional university lecture/ classroom. Through my

conversation with both students, they have allowed me to gain insight into what students

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need outside of the classroom in order to be successful inside it. Albeit, while these

interviews were conducted with ambitious and motivated club leaders clearly, social

skills, community and identity building are extremely important motifs within the broader

context of what it means to affiliate with an ethno-racial club on campus. I believe that

understanding their underlying motivations for joining a club is useful to administration

who deal with appealing to both International students and ethnic enclaves in the city of

Toronto. As mentioned earlier in the research, a lot of the focus of internationalization is

the fact that students will be able to learn in a new country and hopefully become

employed there, staying to contribute to their new local economy. There is a large

emphasis placed on academic and employment outcomes. However, being aware of their

interests and ideals can help entrench Internationalization deeper into campus culture. By

examining how skill development and confidence in these students are built directly

through the club, there is yet another pathway to explore how these connections affects

their academic experience.

The literature outlined on the student experience in higher education earlier

explicitly notes how these student support groups and subcultures play a distinctive role

in fostering student success and preparedness in their higher education (Gee 2004; Kuh

2001, 2008; Terenzini, Pascarella 1991; Rendon 1994; Villegas and Lucas 2002). By

incorporating programs, activities and learning outcomes which appeal more to social

aspects of university life as opposed to a strictly academic focus, students may be given

more opportunities to achieve success, feel supported and in turn explore how the

connections in their clubs might allow them to engage the broader campus community -

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building relationships outside of their ethno-racial clubs. It is these activities that have the

possibility to lead to more intercultural dialogues 'in-between' these spaces of the clubs.

C) Intercultural interactions, and the every day experiences of the internationlization of higher education by students

RQ3. In what ways do ethno-racial clubs facilitate intercultural interactions on university campuses? How might they serve as spaces to study the everyday experience of the Internationalization of higher education by students?

Intercultural interactions

While the possibilities for intercultural interactions are available to these students

and the ethno-racial clubs they represent, students are not taking full advantage of these

opportunities. This is occurring for many different reasons. The intercultural interactions

facilitated through ethno-racial clubs on campus are actually limited to few spaces and

opportunities because of the static organization of how culture is articulated in the club.

Michelle and Robert articulate how the different clubs do come into contact with each

other at the beginning of the term to celebrate cultural differences and recruit members

during the Multi-Cultural week on the York Campus, and how at other times, they come

together to collaborate in volunteering efforts within the York Community. However, both

the Ukrainian student club and the Chinese Culture, quite logically, attribute the majority

of the their interactions with clubs that have a similar ethno-racial background as their

own. Reaffirming Beck's (2012) idea around the importance of paying close attention "to

just how those intercultural interactions might be facilitated across the learning and social

spaces of the university" (13), it is interesting to note how these two spaces (Multi-

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Cultural Week and volunteering initiatives) represent the foremost opportunities for

intercultural interactions. In the first opportunity, Michelle elaborates about the

importance of Multi-Cultural week to recruit and grow club membership, while Robert

neglects to mention or even attribute any specific importance to this week at all. Michelle

notes that:

> "Multi-cultural week is a great chance to meet other clubs and other club
>
> members. Try to get to know other cultures and traditions. But the one club we
>
> collaborate with often is The Slavic Club because it is an Eastern European club
>
> and we share a lot of traditions, languages are very similar and actually there
>
> were a lot of Ukrainian students in that club and we are trying to get them to join
>
> our club too".

Michelle expands on how the similarities between Easter European ethno-racial identities

inform the affiliations of the club itself. Nevertheless, there does exist a space contingent

and "based in dialogue" (Beck: 2012: 16) where these intercultural interactions can occur.

Robert notes specifically that,

> "In the past we have events together with other clubs, like Hillel - a jewish club -.
>
> We went to the nursing home with them. We also have cooperations with other
>
> chinese clubs, the chinese association and two others: one is YUCSSA and the
>
> other is YUCSA--- the Chinese Student Scholar Association and Chinese Student
>
> Association. As I mentioned, they are quite general but they have a lot of
>
> members because they have a long history. In some of our events we cooperate
>
> with them."

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Robert's response signifies that opportunities do exist to affiliate and learn from other

ethno-racial clubs or groups on campus, but that these opportunities are limited. Dialogue

in this sense is limited to the specific traditions, activities and interests of the club. The

clubs offer a space for this dialogue, but because students are not aware of the

functionality of what this dialogue can offer them, there is no attempt to engage in it

beyond their own utilitarian means. Therefore, these ethno-racial clubs are situated as an

instrumental tool that allows these students a space to negotiate and support their lives as

university students. When Robert expresses that his club collaborates with the Hillel club

to volunteer, it is only because the activity of volunteering has almost coincidently placed

these two clubs in a similar space. By no means is collaborating with the Hillel club, a

Jewish club on campus, reflective of any attempt to dialogue about shared or dissimilar

notions of campus or student life. In this sense, the clubs do not seem to engage in any

productive dialogues around the problematics of culture. For example, even during the

Multicultural fair, a space ripe for dialogue and learning, Michelle too notes how it is a

great opportunity, "to try to get to know other cultures and traditions". Even in this

heightened space, Michelle articulates that her goal is to recruit student members from

similar ethno-cultural backgrounds like the "Slavic club, because it is an Eastern

European club" and they share similar traditions. Grading the clubs against the rubrics of

intercultural and internationalized values confirms how the cultural ideas of the club are

really set-up as unilateral conversation.   These clubs could offer spaces for dialogues

around difficult conversations but the nature of the clubs as instrumental inhibits these

conversations. These difficult conservations or tensions between ethnic enclaves on

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campus might be used in a way that will help students to learn about their place in the

global environment, as expressed through intercultural learning and understanding.

Thinking about the opportunities for intercultural interactions also highlights the

reasons around *why* certain clubs might not interact with other clubs on the York Campus.

Michelle notes that her club is, "accep[ting] of everyone [whereas] some clubs only

accept ethnic members, [they] don't have that restriction," however, she does mention the

tensions around even the thought of collaborating with the Russian Club. Michelle

explains that, "if Russian students want to join our club, there is nothing wrong with that

but I don't see us collaborating with The Russian Student Club." When I prodded

Michelle asking, 'Why not?' her reply was quite indicative of the transnational issues that

divide politics across boarders. Michelle elaborated:

> "…because there is a war with Russia in Ukraine right now! I mean, we don't
>
> exclude anyone, Russian students are welcome to join our club, it would just feel
>
> unethical as a patriotic Ukrainian to collaborate with them. This is because some
>
> of [the students on campus] haven't been very supportive. I know that during
>
> YorkFest we got a few comments and some looks so we decided to stay away
>
> from that. So if Russian students want to join our club, there is nothing wrong
>
> with that but I don't see us collaborating with The Russian Student Club."

This inability to collaborate or want to collaborate with other ethno-racial clubs on

campus shows how deep political cleavages manifest within students and their

interconnected identities on campus. Here Michelle's fervor connects her as engaged

diasporic member of the Ukrainian community. She feels compelled to establish a

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transnational Ukrainian voice on campus to educate the broader student community about

the global issues affecting her community. The fact that she does feel affected by these

global issues comments on the geopolitical nature of the club and space it represents on

campus. Subsequently, if the mere thought of collaborating with the Russian club because

of the heightened geopolitical situation makes Michelle feel 'unethical' then certainly this

speaks to the limits placed on intercultural dialogues within the spaces of the club.

However, the radical possibilities for dialogue do exist – albeit there are many obstacles

in the way of these potentialities. These possibilities exist because I believe that students

feel connected to their cultures; there is a desire to express their complex ethnic identities

that the clubs help them do. Michelle's comments about the political situation in Ukraine

points to the fact that students *are* embracing an identity and defining themselves in

relation to the other ethno-racial and diverse populations on campus. I am proposing that

they are not realizing their actions in relation to the larger understanding of

Internationalization as conceptualized by the administration and government actors. The

opposition to engage with other clubs that challenge their understanding of political or

ethnic identity is representative of a starker issue. These oppositions illustrate how in-the-

dark the student population are in terms of the potential benefits of internationalization,

both as institutional policy on the York campus but especially from a provincial or

federally viewpoint. However, at present, students affiliating in these clubs are receiving

many benefits due to the ways that the internationalization of higher education has

infused learning across the clubs. One cite for this learning is occurring in the in the form

of how these students are being engaged through academic connections.

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Academic connections

Professors on campus also play a role in effecting the student experience, from teaching to their own involvement in the clubs as advisors or supervisors. Professor participation is not a requirement for the clubs to exist, and varies based on student leaders and professor interests, however, both Michelle and Robert have articulated the important role their professors have played. For example, Michelle states that:

> " at an event coming up that is called "York/ Ryerson/ UofT Networking Event" some Ukrainian professors and different professionals like teachers, medical professionals, HR come out and serve as mentors to us. Students can come and ask questions. During university, professors serve as mentors to us. They share their own experiences, give suggestions on how to connect with other clubs, how we can promote their courses to spread the word. So I feel like mentorship has been their main role in our club."

Michelle also notes that, "there are also a lot of Ukrainian professors that need help with their courses and research so there are students who help them as well". The clubs operate bi-directionally in this way - as students and professors exchange knowledge and assistance. Clearly, Michelle's discussion points to how professors and academics are capable of supporting students, presenting advice and direction. At the same time, it is interesting to note the advantages for professors. Michelle states that her advisor promotes his course within the club environment, to the club members. The reason for

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this can be that these students obviously share similar interests and a professor of a

similar ethnicity might have a specific way of appealing to this group of students.

Robert also mentions the support of professors in facilitating club dynamics and

also cites how his supervisor has helped to guide the club. Robert states,

> "My supervisor is very supportive; he is Chinese as well and he has given me a lot
>
> of advice. He is not only my academic advisor but also the advisor of this club.
>
> He is very knowledgeable. In my building I know several Chinese professors that
>
> join our events sometimes."

As discussed, the club functions to build students social experiences and psychological

development while at the same time, professor participation points to how these clubs can

also impact students academics life. Their social lives and academic lives on campus can

bleed into one another as they are influenced by a variety of people (Terenzini, Pascerella

1991).

Spaces of everyday experience of internationalization

Actualizing Internationalization is going to take a joint effort. Objective #3 in

York University's white paper draft; Canada's Engaged University: Strategic Directions

for York University 2010-2020 states that the university will: "ensure that all York

students have opportunities to gain a genuine international experience and enhanced

global understanding" (http://vpap.info.yorku.ca/files/2012/09/

February_Draft_White_Paper.pdf). Specifically, this objective states York is dedicated to

developing a ""Global House" centre where both domestic and international students can

come to interact, relax together, learn, and build relationships." The clubs are the exact

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place where students of various cultures, with similar interests can come together in a

non-academic setting. The on campus club can be the place for interaction and

relationship building that can be the vehicle for administration to accomplish their goals.

It is also clear that even though an overarching theme of internationalization, as

discussed, is to foster interconnected social networks and global awareness, the students

are not cognizant of these goals in their daily interactions with the club.

It seems as though the policies and the rhetoric mentioned throughout this paper -

about globalization and internationalization of university campuses - are not trickling

down and having an effect on the student's actions. Similar to Beck's (2005) findings in

her analysis regarding the feelings of international students about internationalization,

where she noted specifically, that international students on campus did not think that

internationalization was occurring on campus in any 'noticeable' ways (10). The on-

campus politics of internationalization reiterate how the lack of intercultural interactions

between student groups is specifically related to the permeation of geopolitical issues as

well as identity and intercultural relations. This places the goals of institutional and

university internationalization below the goals of the clubs. These observations about

how students are (or are not) experiencing internationalization in relation to the university

mandates, also speaks to the constructive possibilities for students in these clubs. This

means that the clubs can be viewed from both the students and administrations

perspective as a place for intercultural activities to occur. This 'in between space' can

manifest both on the parts of the students within these clubs, but also through the roles

and responsibilities that the university could take in future.

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The students interviewed within these ethno-racial clubs don't seem to realize that

the actualizing tenants of internationalization lie in their ability to make use of these

learning opportunities. One reason might be that the students in these clubs aren't

cognizant of how the goals of institutional internationalization might help them in their

future careers and learning. In this light, the value of what these students stand to gain

and how they will benefit from aligning themselves with the system of

internationalization will have to be made clearer. For example, when I asked both

students if they were aware of internationalization as a strategy within the university, they

experienced difficulty answering. Michelle responds that:

> "In all honesty, I don't believe it was ever directly discussed with the
>
> executive team. I think it was more unintentionally incorporated into events
>
> that we planned throughout the year. In other words, we don't necessarily
>
> consistently advertise it to target a broader range of students instead we are
>
> always welcoming and accepting of all kinds of members that decide to join our
>
> club. The primary reason why so many non Ukrainian students join our
>
> organization is to experience new culture, new traditions, and if the club was to
>
> take away some of its authenticity from our events that truly reflect Ukrainian
>
> culture just to seem more culturally neutral we would've lost more students than
>
> attracted them."

Michelle's response can be directly related to Stiers' (2004) concept of 'internationlism as

idealism.' This idyllic definition describes internationalization as "good *per se,*"'

inducing "tolerance, respect, democratic values… enabl[ing] a sense of global

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community and solidarity, prevent[ing] ethnocentrism, racism and self-

righteousness" (Stier: 2004: 88). This is occurring ideologically on York campus, but not

exactly in the way Stier has defined and prescribes; clearly, Michelle believes that

"it" (Internationalization), is reflected in the acceptance that permeates the club and

attracts "so many non Ukrainian students to join." It would be interesting to know *who*

these non-Ukrainian students are, and how similar their ethno-racial/cultural backgrounds

are from the other club members. Similarly, Robert's response indicates an unawareness

around how he thinks about internationalization. Robert is proud of having so many

students from different countries at his university and feels that this is why "the school is

very supportive of different clubs from different backgrounds." Robert is probably

correct that York is quite proud of the diversity of its student populations, however,

Robert's answer does not truly reflect on internationalization as an overarching ethos or

educationalist strategy within the clubs mandates.

 While rhetorical ideas of diversity, internationalization and multiculturalism are

expressed in both Michelle's and Robert's response, there is also very much an

exclusionary tone that seems to be impeding what might be considered a more

educationalist framework of internationalization. An educationalist orientation towards a

more global and intercultural framework of learning might help facilitate pathways

around this exclusionary tone (Stier 2004). However, while these possibilities are clearly

approachable from the vantage of the club sees itself, it become important to recognize

where this resistance is stemming from, as it will help to further differentiate the function

and affiliation within the clubs.

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Reviewing Appadurai's (1996) conception of how cultural identities are porous

between nations represents an important notion to why these students affiliate in these

clubs and identify individually and together. These clubs are the place, and space where

student's ethnic identities are supported, and celebrated (Ladson-Billings 2010; Pittman

& Richmond 2009) – and so they have a vested interest in maintaining some static notion

of these identities which is represented in their ethnicities. This is further problematized

by the rhetorical nature of how the leaders of these clubs envision their clubs identity on

campus. For example, when I asked Michelle if she thought the club met the goals of an

international or intercultural education, she responded by stating:

> "In my opinion it does. As previously mentioned, we welcome students of all
>
> cultural and ethnic backgrounds; we have implemented a broad range of events so
>
> students of different religious and political believes can attend events they only
>
> feel comfortable with. We have eliminated the "$5 membership fee." We believe
>
> that it is unfair and unjust to charge students who genuinely support and celebrate
>
> Ukrainian heritage. Instead, we implemented other methods of increasing our
>
> budget such as sponsorships and endorsements from other Ukrainian institutions
>
> as well as our famous perogie sales. USC also frequently collaborates with other
>
> on campus organizations and culturally affiliated clubs. Moreover, we annually
>
> participate with many other clubs in the York University's Multicultural Week
>
> and pridefully celebrate our ethnic and cultural diversities."

While Michelle thinks her club does meet the goals of internationalization and

intercultural education by providing an ***equitable environment*** for students - reducing

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barriers both religiously and financially to entry into the clubs circle and events - her

response is actually more representative of how the Ukrainian Student Club does not

meet the goals of internationalization especially in the context of an educationalist

philosophy. USC's place on the greater scale of how the club functions and what it

promotes emphasizes to a varying extent that her, "cultural biases and embedded

ideologies" (Stier 2004: 92) are actually preventing the club from engaging in a more

dynamic sense of what can be considered an educationalist ideology of

internationalization. The way Michelle describes how her club "pridefully celebrate[s]

our ethnic and cultural diversities" does not leave room for much else. When I pressed

her further asking her to denote *why* she thinks her club meets the goals of an

international and intercultural education, she responded, stating:

> "York University is Canada's third largest university situated in the arguably most
>
> ethnically diverse city on Earth. Our university prides itself on its cultural
>
> diversity and I, as the co-president of the culturally affiliated organization on
>
> campus, believe it is my duty to ensure that our organization reflects York
>
> University's mission to preserve cultural authenticity and celebrate our ethnic
>
> diversity as one large institution."

Michelle's response here blatantly mimics York's rhetoric on the salience of equity and

diversity in the student sphere, but does not all recognize York's policy and

implementation of institutional internationalization. In fact, Michelle conflates these

ideas rather instinctively. Robert's answer to this question expresses similar ideas, but

does not truly speak to any goals of internationalization via the current York policy.

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Robert response shifts the focus back to what activities his club deems important, but neglects to comment on the club in the broader sense of the university eduscape, noting that:

> "Yes. So, as I mentioned, we try to promote Chinese culture not just to Chinese people but to different people. We already have many members from different backgrounds and in the future, we will try and promote this club to different people. I have noticed that students like to study Chinese culture. We will have Chinese class and Chinese seminar in relation to Chinese Calligraphy to attract more members to our club."

Once again, the focus is consistently shifted to how the clubs promote their sense of culture and identity to "different people" which in reality is probably people that are similar to those already invested in the cultural heritage or activities of the club. Responses detailing how these students understand their place in the universities approach to internationalization, it becomes (similar to Beck's research) painfully clear that there is very much little understanding by theses students at all. Thinking critically about why these students answered the way they did (to the question of why they think they are meeting the goals of internationalization and interculturalism), a discussion of Canadian Multiculturalism and how this ideological rhetoric is effecting the persona of the clubs is noteworthy to mention.

Neil Bissoondath in his expose on <u>The Cult of Multiculturism In Canada</u> (2002) notes how the rhetoric around diversity and equity has promoted to Canadians that these static notions of ethnicity are important for their identity. Bissoondath argues that the

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desire to 'belong' ironically reinforce ethnic divisions that make it more difficult to

garner 'belonging' (2002: 99). A central claim of Bissoondath and his relationship to

how these students have responded to these questions around internationalization and

intercultural education synthesizes the idea that, "the individuals who form a group, the

"ethnics" who create a community, are frequently people of vastly varying composition;

shared ethnicity "does not entail unanimity of vision" (2002: 98). The responses from the

club leaders have expressed the opposite of Bissoondath's idea – a very acute vision of

how their ethnicity should be identified and performed within the club. For Michelle, this

is illustrated in the "perogie sales" and "celebration of Ukrainian heritage" while for

Robert is more about 'Chinese calligraphy and the study Buddhism". The way these

students have described their cultural activities echo Bissoondath's timely caution that,

"if the individual is not to be betrayed, a larger humanity must prevail over the

narrowness of the ethnicity" (98). The organization and representation of these clubs

from the perspective of these club leaders does not seem to leave very much 'space' for

these individual notions of what ethnicity is or could be. And therefore most likely one of

the reasons that both students struggled to articulate how their club meets the criteria of

integrating an international and intercultural dimension within their agendas – and

perhaps why both seemed to think they do.

From these responses, it becomes salient to note that while there are

possibilities for ideas of institutional and educationalist internationalization to permeate

within the missions and activities of these clubs, what Internationalization entails, or aims

to achieve is unclear in the minds of these students. What is clear is how they have

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negotiated their own ideas of what defines their ethnicity within the confines of the club.

Student affiliation in these clubs, while certainly not contingent on achieving a standard

of internationalization as denoted by the university, are more aligned than not for

organizing around some of the more formal characteristics that institutional, and

educationalist ideas of internationalization and intercultural ideas seeks to impart in

HEI's. There needs to be an awareness of the ideas of Internationalization, what it

espouses to accomplish, and what students stand to gain if they become actors in this

process. This way, the club can work towards similar goals as outlined in the University's

mission statements and white papers as related to Internationalization.

D) Conclusions and future research

The principles embedded in strategic and institutional internationalization have

created complex challenges and new opportunities for students and faculty alike. Many of

these challenges stem from how ideas of internationalization have been embedded (or

not) within the university environment. The internationalization of higher education in

Canada can now be defined as the amalgamation of foreign and domestic political

influences as manifested in the strategic national policies of post-secondary institutions

(Trilokekar 2009). These strategic national policies encourage international student

mobility as one of the driving resources used to fund these post-secondary institutional

initiatives. Strategies at the Federal and Provincial levels in Canada help to facilitate this

policy, rationalizing that because it is "open and responsive to its global environment," it

will permit Canada to remain competitive and current in the modern labor economy

(Qiang: 2003: 250). In efforts to coordinate and critically analyze the functionality of this

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strategy, a line of inquiry continues to envelope internationalization and its course

forward based on a sharp divide between its academic-humanist and neo-liberal

proponents. This stark division identifies students as consumers within the Canadian

post-secondary landscape. While consumers are technically purchasing a product – their

education, they also have the power to use their voice to shift policy being influenced by

the forces of the internationalization of higher education. Students, the most important

resource to HEI's, have the ability to empower themselves in way different from their

peer predecessors on campus. Under the principles set forward in policy initiatives of

internationalization, students have the opportunities to build skills (global awareness,

intercultural collaboration, foreign languages) that will allow them to be successful in the

knowledge economy of the future.

Student success, more specifically, hinges on how well students of all

demographics and diversity are able to negotiate their campus environment. The shifting

nature of the campus environment, along with what types of students are found there, will

have serious consequences for future learning, cohesion, and development on post

secondary Canadian campuses. As ascertained from the research above, much of this

learning takes place in the student experience outside of the classroom. The student

experience outside of the classroom, but especially the experiences of students in these

clubs present valuable ways of learning and understanding. Personally, student life

outside of the classroom was always something that I looked forward to and engaged in

in my undergraduate experience, but also during my graduate studies. These clubs,

particularly the cultural ones, present a space outside of the classroom where students

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affiliate because they *want* to. The desire to engage and build student communities on

campus is the first step in understanding identity and building a community. Therefore,

these sites on campus also present rich opportunities to understand internationalization in

higher education - its processes, ideologies, and goals - from a student perspective. If

educators are to be truly innovative, then ideas of internationalization should begin and

end with a cultural understanding of their students that is both relevant and current. This

will be one way to help ensure that students have a realistic idea of what they might do

and how they can be successful in the knowledge economies of the future.

<u>Affiliation and identity</u>

This research explored why students affiliate with ethno-racial clubs and what

these ethnic clubs can mean from the standpoint of student identity, working within a

framework of globalization and internationalization. It is now understood that students

who affiliated with the clubs do so because it offers them 'safe spaces' (Gee 2014) to

practice, learn, and better inform their interconnected identities on campus. These

interconnected identities range in how students experience both their role as a student and

an ethnic member of the community. The student identities within the clubs manifest in

relation to their ethnic background and transnational orientations. However, this research

has also bridged the gap exploring *why* these students affiliate with ethnic clubs on

campus and their personal motivations for joining. In the end, what was found was that

students affiliate for many reasons including, social, academic, psychological, for

language acquisition, and identity formation (Terenzini and Pascarella 1998). Thus, post-

secondary institutions can capitalize on these multiple reasons by continuing to "blur the

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functional (if not, the structural) between academic and student affairs

divisions" (Terenzini, Pascarella, Blimling: 1996: 159). Thus, if Michelle and Robert can

understand clubs as the 'blended spaces' they represent, a more conscious effort can be

made to formally recognize the important learning that occurs there. Additionally, these

spaces are optimal to further these ideas and inject an ethics beyond the economic

orientation (Beck 2012). Future learning within these affinity spaces can work to situate

language, culture, and teaching within the university as related to the goals of

internationalization.

Clarity around ideas of institutional internationalization might allow students

within these clubs to think about their individual identities and ethnicity along the

broader goals of the club and where they fit on campus. Students who are able to

recognize and value the learning skills they stand to achieve from helping to

internationalize their campus community might become more *intentional* in their clubs

practices. Additionally, students need to be cognizant of how internationalization effects

them because this will help them make the decision to self-actualize; the university needs

to consider more explicitly how they can educate students around these ideas and their

importance. This knowledge is also contingent on how these ideas are made culturally

relevant and responsive to students' understanding of their own experiences of campus

life. The lack of education on internationalization and the university's inability to connect

this in culturally relevant and responsive ways can help account for Michelle's and

Robert's inabilities to coordinate their clubs in relation to ideas proposed by institutional

internationalization. There will need to be more of conscious effort and focused

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approach around how the teaching, learning and service sectors of the university might

invoke and further actualize these principles of Internationalization.

After my interactions with Michelle and Robert, what becomes clear is that their

interconnected identities are both the catalyst for joining and remaining affiliated with the

clubs. These ethno-racial clubs are significant for these students because they represent a

space where it becomes possible to transpose their transnational identities in a meaningful

way; extending beyond administrative categories. Further, the labels depicted in the

literature review around these categories of immigrant, international and domestic

students, are not imagined by these students in the same way. Therefore, these

'hybridized identities' (Edwards & Usher: 2000: 8; Edwards & Usher: 2000: 34) reveal

students desires to have their cultural and ethnic background appreciated, recognized and

lived. It would seem, from these interviews, that the way students negotiate their

'interconnected identities' as formed through their academic, social and cultural

commitments is through their experiences in these clubs.

Roles and functions of student clubs

Throughout this research it has become evident that the roles and functions of

clubs on campus are two-fold. The clubs operate to enhance the student experience and

offer students of different ethnic backgrounds a place to meet and socialize. A specific

characteristic of the clubs is that they operate outside-of-the classroom and help students

to navigate the post-secondary experience (Terenzini, Pascarella, Blimling 1996). In

tandem, these clubs also give students the opportunities to explore and celebrate their

ethno-racial backgrounds, 'glocalizing' their traditions and practices.

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Operating outside of the classroom provides students with informal spaces to interact and collaborate with their peers. These spaces provide students with opportunities to build social skills through collaboration, become more globally aware, and practice foreign languages in a supportive environment. These clubs also support students in their academics and study skills, which both Michelle and Robert mentioned as one of the main benefits of being a club member. The clubs give students access to academic resources such as collaborative note-taking or peer advice on courses and professors. Students may also gain valuable relationships and mentor opportunities from the professors that become involved in the clubs as supervisors and stakeholders.

The clubs also function as outlets for students to explore and navigate ethno-racial backgrounds with each other. Clubs act as spaces for students of similar ethno-racial backgrounds and heritage to collaborate in a meaningful way that allows them to navigate and explore their broader campus environment. Concurrently, the clubs aggregate student thought, voice, and actions so that they can see themselves within the larger university community. Most importantly, these spaces provide opportunities for students to network with other students and gain support systems from peers of the same ethno-racial background and interests. Ethno-racial supports allow students to foster their own cultural interests within the club. Providing instrumental tools that the students can use to become successful and comfortably involved in community building (Rendon 1994). Ethno-racial clubs are vital to both student validations but especially to student voice on a large and diverse campus environment.

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Spaces of internationalization and intercultural dialogue

The clubs provide limited opportunities for intercultural dialogues, but not specifically related to the policy initiatives of internationalization at York University, provincially or federally. Therefore, what we understand as internationalization isn't fully actualized in the minds of the students. There is a strong disconnect between administration and their mandates, and the students everyday experience on campus. As a result, internationalization, despite being a buzzword around the school and in administrative and academic circles, is ultimately not being integrated into all aspects of on-campus academic and social life. The clubs, while presenting serious possibilities for internationalization and intercultural dialogues, really function to augment student's static ideas of their cultural backgrounds in line with their own interests.

For Michelle, the Ukrainian student club is about fostering a sense of self and using the club as a tool to propel herself to future studies in her chose career path. Similarly, Robert is also using the club to his advantage; he talks about the club being a space for him to gain confidence, explore Chinese culture, strengthen his resume, and practice English language proficiency. This function of the club is very much in line with neoliberal ideals which will help students *use* their education, and hopefully get them employed in their chosen field. While the clubs do help students with specific study skills and learning, there is no strategic emphasis on the properties of internationalization or intercultural learning. In fact, the culture of these clubs perpetuate a static notion of culture. For example, the multicultural fair on campus remains a place to increase membership, rather than have students engage in open dialogue about unity through

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difference. While being a member of a club gives students' opportunities to go out into

the city and volunteer, or promote their culture on campus through avenues like bake

sales, these clubs have almost no time to work with other student clubs in ways that shed

light on how they can co-exist. Multicultural idealists might argue that a Ukrainian and a

Russian student on campus might find common ground in their similar Eastern European

traditions. However, these transnational identities remain fixed. These students find it

difficult to move beyond their culture. Bissondath (1994) attempts to simplify these ideas

in his queries around these types of organization: "It may produce higher grades-and even

that is debatable-but would it prepare students for the wider world? It might facilitate the

acquisition of knowledge, but would it facilitate the socialization necessary to life beyond

the comforting confines of its walls?" (139). While culture is important for student

relations in many ways, it is also representative of a larger tension that exists in the cracks

of educationalist theories of internationalization, and has deep roots in how students are

and have organized culturally on campus.

These tensions continue to exist in notions of how the clubs orient themselves

from a cultural standpoint on campus. From my conversations with both Michelle and

Robert, it became apparent that these club leaders focussed on their own situatedness and

individualized predicaments. Admittedly, one of my own rationals for choosing these

two clubs, was that on the surface, they appeared to be quite different from one another.

Further-still, while initially labelling these clubs as 'ethno-racial' before and throughout

this study, it is important to now distinguish how there is more evidence to suggest these

clubs align themselves on the basis of their ethnicity and culture; a distinction worth

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elaborating on in future. However, while both clubs do present mutually-exclusive

experiences to their members, they have in reality very similar goals - to help students

better navigate campus life. What has resulted then - and in line with Bissondath's ideas

on critical multiculturalism - is that these clubs act as spaces that manage difference. This

type of "managerial multiculturalism" (Henry 2002: 231) which attempts to control for

and manage these tensions detracts from the agency students might achieve by engaging

in dialogues of difference. Dialogues between club members has the potentiality to

connect them to each other and to broaden their awareness of internationalization but also

of each other. These dialogues might allow students invested in these clubs to think about

themselves and their cultural identities from an intercultural and internationalized

perspective.

While the clubs themselves present a valid opportunity for discourse around

cultural differences, it is possible to imagine a more directed space to encourage these

types of discussion. Mary Luoise Pratt (1992) discusses her concept of the "Contact

zone" as place where two different cultures can come together and discuss difference in a

way that breaks down cultural boundaries. This idea of bringing students together in a

"Contact zone" specifically designed for these purposes, could be one idea to explore in

both a formal or informal university setting. Pratt's idea offers a catalyst to engage

students around difference - breaking down barriers - instead of merely managing them.

As demographics of the student population change and become more diverse,

students will need to re-think these barriers. Transnational identities continue to blur

these boundaries and this process will prove just as important as the rhetoric behind the

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neoliberal importance of internationalization (Besley 2012). Intercultural dialogues, as

well, must be established by the administration as priority. It should be noted, as least

with these students interviewed, how important they hold ideas equity and diversity on

campus. While these ideas allow students to feel safe affiliating and organizing around

their cultural and ethnic identities, it does not propel them to interact and dialogue with

other such groups.

Implications for future research

The overall findings of this study suggest that ethno-racial clubs on campus

present a serious opportunity to both implement and study the forces of

internationalization of higher education in Canada. These clubs are well placed to

represent student voice and explore from a student perspective how the

internationalization of higher education affects the student experience on campus. A key

finding here was that students lack knowledge regarding how the internationalization of

higher education affects their experience presently. If HEI's in Canada, but more

specifically York University, is serious about engaging students around ideas of

internationalization then it must be sure that it does so at both the institutional and

student-centered level. Also, ethno-racial clubs might serve as fluid spaces where

administrators can engage students around these ideas and receive timely feedback about

the impact of these policies. These spaces might also help the university coordinate

programs and initiatives that are reflective of the skills-sets now valued by the these

institutions.

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Although students in these clubs did express a variety of ways that the clubs

supports their university education, there was no specific emphasis on intercultural

learning. While the clubs are helping students negotiate their university and academic

experience, the static notion of culture expressed by these club leaders was found to be

limiting. Moreover there was some evidence that these clubs interacted with other clubs

and students groups on campus, but it was mainly predicated on an instrumental or self-

serving goal for the clubs. Yet, these opportunities show great potential for further

articulating the objectives of intercultural education. The voluminous and growing body

of literature on student experience combined with the importance of the out-of-class

curriculars on campus represents how these clubs are thought to be under-utilized by

administration and under-studied by academics. Certainly, students are utilizing these

clubs in ways that are changing how learning is thought of in the university sphere.

Overall, the gap in our understanding of the potential contribution of these student clubs

to internationalization of higher education in Canada presents an interesting and exciting

avenue for research on the broader themes of the student experience and intercultural

learning outside of the classroom. While this research has addressed some of the ways

students are being affected by the internationalization of higher education, it has only

begun to skim the surface about how internationalization is impacted by the students. It is

this inverse relationship which further research might explore and further elucidate. Clubs

represent a very real way to measure the effectiveness of internationalization on the

diverse demographics of students. Thus, it may be possible to use the student experience

within these ethno-racial clubs as a mechanism to promote the values, education and

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further internationalization of higher education. Further research might also explore the

relationship these clubs have to university administrators and faculty with respect to

recruitment, retention, rankings, and student performance and preparedness for the new

knowledge economy and the labor market (Kirby 2007). All of these avenues for research

will work towards uncovering the overarching issue of how students identify themselves

on campus, how they experience student life, and what it means to be an international,

immigrant or domestic student.

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar
Appendix #1: Consent Form

Date: April 12, 2015

Study Name: Internationalization and the changing student demographic: how ethno-racial clubs shape and help navigate the student experience on Canadian University Campuses

Researchers: Samuel Rory Gangbar, M.Ed. (Candidate).   Prof. Roopa Desai Trilokekar (Supervisor)
3150 Technology Enhanced Learning Building,
Keele Campus, York University
Samuel_Gangbar@edu.yorku.ca   416 587-3022

Purpose of the Research This research proposes to study the Chinese Culture Club, and the Ukrainian Student club, on the York University campus, both of which have access to a large and organized student membership. Research depicting a comparative analysis will look to engage students around questions of self-affiliation in order to help the university community, faculty, and administration better comprehend the importance of these clubs within the context of internationalization. This research will also include two interviews with students from each of the respectively chosen ethno-racial clubs at York University. As ethno-racial clubs continue to emerge within post-secondary institutions in Canada, there exists more opportunities to understand their nature, their reasons for affiliations, and their group aspirations. These ethno-racial groups become interesting spaces to study as they offer new ways to think about: how post-secondary institutions are internationalizing, how students are effected by the internationalization of higher education, how students respond to these phenomena, and how they envision their place on campus. Most importantly, ethno-racial spaces within post-secondary institutions are a topic that has yet to be explored in the literature. This study involves the analysis of several in-depth interviews to provide a thoroughly detailed description of these students' experiences. This research will also contribute to the completion of my Master's degree requirements.

What You Will Be Asked to Do in the Research: Students will participate in semi-structured interviews face-to-face, of approximately 30-60 minutes. Questions will relate to participants experiences of affiliation, and participation in the ethno-racial club in their post-secondary institution.

Risks and Discomforts: We do not foresee any risks involved in participating in this research greater than those encountered in aspects of your everyday life.

Benefits of the Research and Benefits to You: You may appreciate your experiences being heard and contributing to research that brings attention to similar experiences shared by other students in the community. Students' and university officials will also provide valuable input for future research on the importance of multiculturalism and internationalization on Canadian university campuses, as well as provide salient policy and program information data to university administrators in student services.

Voluntary Participation: Your participation in the study is completely voluntary and you may choose to stop participating at any time. Your choice not to volunteer will not influence the nature of your relationship with York University either now, or in the future.

Withdrawal from the Study: You can stop participating in the study at any time, for any reason, if you so decide. Your decision to stop participating, or to refuse to answer particular questions, will not affect your relationship with me as the researcher, York University, or any other persons associated with this project. In the event you withdraw from the study, all associated data collected will be immediately destroyed wherever possible.

Confidentiality: All information you supply during the research will be held in confidence and unless you specifically indicate your consent, your name will not appear in any report or publication of the research. The interview will be audio recorded with a digital recorder and supplemented with handwritten notes. The interviewing or recording of the interview will not be associated with any identifying information. Your data will be safely stored on a password protected USB drive and computer in an on-campus office to which only I will access. Accordingly, my supervisor Roopa Desai Trilokekar will also have access to this data. The data will be stored in a locked cabinet

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

at York University for 2 years at which this time the data will be destroyed by formatting the USB upon which the data are stored. Confidentiality will be provided to the fullest extent possible by law.

Questions About the Research? If you have questions about the research in general or about your role in the study, please feel free to contact me either by telephone at (416) 587-3022 (work) or by e-mail (samuel_gangbar@edu.yorku.ca) or the Graduate Program in Education at 416-736-5018 or gradprogram@edu.yorku.ca. You may also contact my supervisor, Professor Roopa Desai Trilokekar at 416-736-2100 extension 77368 or rdesaitrilokekar@edu.yorku.ca This research has been reviewed and approved by the Human Participants Review Sub-Committee; York University's Ethics Review Board and conforms to the standards of the Canadian Tri-Council Research Ethics guidelines. If you have any questions about this process or about your rights as a participant in the study, please contact the Sr. Manager & Policy Advisor for the Office of Research Ethics, 5th Floor, York Research Tower, York University (telephone 416-736-5914 or e-mail ore@yorku.ca).

Legal Rights and Signatures:
I _____, consent to participate in Negotiating Student Membership in Canadian University Ethno-Racial Clubs: A Comparative Study of the Chinese and the Ukrainian Student Club conducted by Mr. Samuel Rory Gangbar. I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Signature _____   **Date** _February 2nd, 2015_
Participant

Signature _____   **Date** _February 2nd, 2015._
Principal Investigator

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

Date: April 12, 2015

Study Name: Internationalization and the changing student demographic: how ethno-racial clubs shape and help navigate the student experience on Canadian University Campuses

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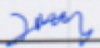
Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

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Legal Rights and Signatures:
I _____ Tianye Liang _____, consent to participate in Negotiating Student Membership in Canadian University Ethno-Racial Clubs: A Comparative Study of the Chinese and the Ukrainian Student Club conducted by Mr. Samuel Rory Gangbar. I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Signature _____ Date April 13th 2015
Participant

Signature _____ Date April 13th 2015
Principal Investigator

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

Date:

Study Name: Internationalization and the changing student demographic: how ethno-racial clubs shape and help navigate the student experience on Canadian University Campuses

Researchers: Samuel Rory Gangbar, M.Ed. (Candidate).   Prof. Roopa Desai Trilokekar
                (Supervisor)
                3150 Technology Enhanced Learning Building,
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Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

data will be safely stored on a password protected USB drive and computer in an on-campus office to which only I will access. Accordingly, my supervisor Roopa Desai Trilokekar will also have access to this data. The data will be stored in a locked cabinet at York University for 2 years at which this time the data will be destroyed by formatting the USB upon which the data are stored. Confidentiality will be provided to the fullest extent possible by law.

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Signature_____   **Date**_____
Participant

Signature_____   **Date**_____
Principal Investigator

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar
Appendix 2: Raw Data, Michelle's Transcript
<u>Research Questions 1-21 MRP</u>

M: Uh, I researched it. Online mostly. I wanted to get involved and didn't really hear from many executives for a while and then I decided to recover it two years [later]. So its been inactive. But I heard about it online through the York website that lists all the clubs. And I tried to get in touch with executives but couldn't… The club was inactive. I think they [stopped running the club] in 2011; I don't know why. Pretty much! I always felt that compared to Ryerson and UofT, York Universitys' Urkranian Student Club wasn't as active, um, and I think especially 2013/14 it was a difficult situation in Ukraine and it was very important to unite as many students as possible. That was one of my main motives…I think mostly we are all patriots. Even if they're not Ukrainian. We have a student and he is South Asian and he speaks Ukrainian, he loves Ukrainian language and the Ukrainian   people. We are all very patriotic. Um, we love the language, we love the traditions and a huge part of our club is actually in Sciences. It is really interesting to see the other Ukrainian people who come to the club and we there is a lot to discuss other than the Ukraine. Yes. If you [are talking] about ethnic Ukrainians, a lot of newcomers. Its true. Actually, I would say about 50% of the rest of the club are non-Ukrainians. We accept everyone. I can't say that I really sense a pattern but if I were to talk about ethnic Ukrainians I would say it is mostly newcomers. Yah, I would say 50 % is non- Ukrainian students who, I don't know, like the language and the people. But I don't sense any pattern. But if I was to talk about ethnic Ukrainians, I would say newcomers. Oh ya. For sure! Yah! So, technically this will the first year. Yes! three years. Yes. You know when you first start University and you are just trying to figure out how things work. And in second year I think I was busy with Student Council and in third year I found a partner in crime who was interested in starting the club together. So, I would say officially one year. Unofficially, three years. There are no executives on campus right now so, the president and I were the only ones who were actually interested in bringing this club to life and we do have about 150 members but honestly we are the only executives; we are the only ones doing all the work. I trust her and she trusts me and I think we have a very good relationship. We are understanding of each other and I think because of so many years of Student Council. I think enough leadership experience to run this club. Yah. A Lot administrative work. Constantly trying to keep up with enrollment. But mostly, it is all about social events because this is what the students are interested in. Organizing, trying to get in touch with companies, planning budget, trying to get in touch with students in other clubs. We have a **SELBIT???** club, which is an Eastern European club. We have collaborated with them several times. So thats

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been great. So, it's all about networking, we have to network a lot… we also network with other universities like Ryerson and UofT a lot. They also have Ukrainian clubs that are very active. But organizing has been the largest part of my commitment. Trying to keep up with people, trying to keep them interested. This is very hard. I mean September and January are the times when people are the most interested. They are eager to learn, they want to join new clubs and organizations. But as soon as first round mid-terms come around, everybody kind of goes into their own bubble and it is really hard to keep people encouraged. So that has been one of my challenges. But we are working hard on improving attendance and I think so far its working! We have a group of people that have attended at least 75% of our events. So we try to keep in touch with them, we try so send as many emails as possible. Facebook posts work. I know if we don't post something for two weeks, people will start messaging us to ask us if we still exist. It is all about keeping that little group of people that is always attending events interested and I know they will bring other students and that is how are club is growing. Keeping the Ukrainian community at York. Making sure that, how do I say this, letting other clubs and organizations know that we do exist, we are active, we do have a large Ukrainian community on campus. I cannot say that we are politically oriented but we don't let political events go unnoticed. We are trying to touch on all aspects of the culture and politics. I think it was pretty much our goal to get 100 people to sign up and it is growing. Especially after pretty much a semester of existing. We had to start from scratch so that was great. We wanted to have a bake sale at least once a semester, a perogie sale, and it has turned out to be really popular. Students loved it. Hopefully we can do more to raise money for our club. We had no money, no funding, we really had to start from scratch. All we really had was about 100.00 and that is is for printing and any kind of expense like that. But mostly, if we plan an event we have to have at least $200.00 and for a club that has no financial background, each event is a challenge. So things like bake sales help us out. We are trying to get sponsorships from Ukrainian banks and financial institutions so hopefully we will have more luck with that during this semester… the bake sales are our financial backbone! I think first semester it was mostly about getting people to join and keeping them interested, but this semester I am hoping to focus more on the political aspects. I don't want it to go unnoticed. I don't want it to be the main focus but I would like to dedicate more attention to it. I don't think the situation will be solved any time soon in Ukraine so I think we could raise more awareness at the University. Yes, exactly. Post online, flyers, posters, any kind of promotional work. We are not promoting necessarily but we are spreading the word. I feel that, especially among students, they are so busy they

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Supervisor: Roopa Desai Trilokekar

don't keep up with the news and then these issues go unnoticed so I would really like to focus a little bit on that issue this semester. I would like to see it as one of the largest ethnic groups at the university. I think we could really use this year 2014/15 as kind of a stepping stone. But next year I really want to see this club grow online and in terms of club members. I want to see it as large as the Tamil Student Organization or the Latin Student Organization. These clubs have been around for a while… I would also like to see non-Ukrainians join the club; we really welcome everyone, doesn't matter where you are from. Well, I don't know the actual history. We couldn't get in touch with the executives to learn how it really started but it has been around for a while. I guess people got too busy with their own school work. I was thinking of re-starting it already and then just before September my friend Anna, the President, messaged me and said "why don't we bring this club back to life?" I don't know if you are familiar with YorkFest but it is the only chance a club has to get more students to join so she said "why don't we organize and do as much as we can before YorkFest and hopefully we can start it again". It was just really an idea of two students and it has just been Anna and I this whole time. 160. In total. Active members, I would say about 2/3 of that. Yes, it is, we constantly have students getting in touch with us asking when meetings are, how can they join, how can they become more active, which is great. Not really. No issues or difficult situations. We appreciate them so much and it seems to be a mutual feeling. YorkFest was the first events held during the second week of September. YorkFest was large and successful, we had student signing up from all different places, different organizations asking us what we do and find out our social plan. It was great to see so many reach out and talk about political issues in the country and see students take interest and see that they take an interest beyond school work. Really great to see students taking an interest in world politics from other countries as well. Ya it felt like a sense of belonging. We try to be very welcoming. Even our office… you can see its really small but I tell students that if you need to study come here. We have been very welcoming. Yes! [other places on campus] are very overwhelming.

Social events are probably the largest part of the club. Students get too involved with their school work and they just need some time to themselves, communicate with others, relax. We also focus a lot on volunteering. There is a Ukrainian Immigrant society that constantly needs help, they need students to tutor, english, math. Mostly dealing with high school students. They also hold social events, the Ukrainian Parade, we send our volunteers there. And there is a long term care facility in Etobicoke and we send volunteers there. This is really rewarding as they share their personal experiences, their political opinions and

Submitted by: Rory Gangbar
Supervisor: Roopa Desai Trilokekar

they are generally just interesting people to talk to so we provide basic care for them but we also help their social events. It is a great chance to reconnect with others. There are also a lot of Ukrainian professors that need help with their courses and research so there are students who help them as well. Just volunteering has been a great part.

Actually we have an event coming up that is called " York/ Ryerson/ UofT Networking Event" so Ukrainian professors and different professionals like teachers, medical professionals, HR come out and serve as mentors to us. Students can come and ask questions. During university, professors serve as mentors to us. They share their own experiences, give suggestions on how to connect with other clubs, how we can promote their courses to spread the word. So I feel like mentorship has been their main role in our club.

Coming out to events, just attendance I think. I know sometimes it may be more complicated to communicate. Responding to emails, Facebook posts, sometimes we need volunteers to go out and help us at the bake sales, I know it can be complicated to respond on time, bt I think attendance is the main factor. If the students come out, and respond to us even within 3 days that is fine as long as they come out to the events, even if they don't offer any help, just to come out is great. I feel like students complain about lack of social life but when we provide opportunities to come out and take part, they just don't. It is hard to keep them encouraged.

No. There used to be a fee but we eliminated that. We are not going to benefit from a $5.00 fee or an $8.00 fee. We just need students to come out. Even if we have events we do not charge students, we try to subsidize as much as possible, even we are paying out of our own pocket.

Definitely would want to have our own office, its hard to find free space on campus. Definitely would want to see an increase in student membership and definitely would want to change our financial situation. We need more financial support if we want to grow.

The campus definitely feels smaller. It is really easy to feel like an outsider on a big campus. [I] feel more involved, a sense of belonging, and [I] kind of get to network and know other students and students in the same academic field. And sometimes students help each other out with courses, which is great so I think it is networking is a huge part of joining *any* club, but especially an active club.

I do, I sure hope it is that way! I think we are very caring of our students, we do care about their feedback, attendance, happy with the events, I think that with the events that we host we try to see if they are happy with them. It has been all about the student experience. This is the most valuable part as they feel like they belong, they feel appreciated and I fee like that is something that students are

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missing in a university in a big city such as Toronto. It is easy to feel lost and lonely. Since we are so appreciative I think students feel better about their social life and academic life.

Well, I feel like they get to network with students from their own program. I know other students in my club who were taking the same courses; we were able to study together and share notes. Other students have previous tests which helps a lot, other students can give feedback about previous professors, about if they are on the same kind of mission as I am… such as if they also want to go to med school they can share their journey and how they are planning on achieving that goal. So, it is improving academic aspect of school life.

Social events, mostly. This is what keeps us busy most of the time. This is the area that encourages people to join, the more events we have the busier we are. And trying to research for more volunteer experience for those who don't live close to where we hold most of our opportunities (Etobicoke).

Its all about students, I just want it to be the main focus. It is not about the executive team, its not about the fact that we have an office, its not about the fact that Anna and I are exec members. Its about the 150-200 students and keeping them happy, involved and active. I don't ever want to see this aspect drift away. I really want the students to be the main focus for whoever takes over the club after Anna and I. I don't want it to be about executives, or the fact that execs have an office. I have experienced a lot of that being in the Student Council. It was all about the office and the fact that they are execs but I don't want to see this club go in that direction. I want to see other students benefit from our events, like the bake sale; sure it is about how much we make but I want it to also be about the quality we provide. After all, students are the consumers and if they are not happy we don't get business out of it right?

Volunteer opportunities and social life.

It is time-consuming. Sometimes we are pushed to the absolute limit and I am forced to prioritize. So time management is an issue. But overall, its been great. It's all about managing your time. Anna and I are both in third year. But other than that, nothing.

I learned more about my ethnicity esp. From students who just moved here from Ukraine. They have a lot to share, my Ukrainian is improving! I also would say I have heard that its difficult to keep students interested and manage time, but if you really want to do something you can make time for it and make adjustments. It has definitely been more about learning about ethnicity and learning about language.

It's pretty good! If we have newcomers we try to speak Ukrainian with them. I am fluent, but it is hard to keep it up. In terms of percentage?? I would say about

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[25%]. Also, there are a lot of Ukrainian staff so whenever we have events and they show up we try to speak Ukrainian with them and its a huge benefit. A lot of the students are either born here or don't speak Ukrainian anymore so when we encourage members to interact with elderly people [at the long-term care facility] or newcomers it is a great way [to keep up with the language].

My favourite was the pumpkin carving competition, volunteering events like going to Ukrainian Immigration Services or the long-term care facility was very rewarding.. We hold general meetings every month and we do hold pub nights which are great, networking events and we are also going to have an Easter workshop where we are going to teach the students how to properly paint traditional eggs and ornaments. We also had a soccer tournament, and I am hoping we will have another one between other Ukrainian clubs from McMaster, Ryerson, UofT. Also, multi-cultural week has been a great part of the club and bake sales.

We had the soccer tournament and that was successful. We actually brought a lot of students who weren't even Ukrainian and didn't know about the club but they loved soccer and decided to join. Then there was a parade and another event that had tabling and members were asked to talk about their club. We got more members out of that… pretty much talking abut the club, some goals, why the club exists and a bit more about culture/language.

Students really. But whenever we hold a meeting we try to bring up any issues or ideas that need to be discussed, so we try not to waste students time. When they come we have important content that needs to be discussed. But its mostly about events and what changes they want to see and if they improve this event and about certain dates that we need to be set on and we listen to other students and let them discuss some of the issues and what kinds of changes they want to see. Some intense conversations, which is great. Not just about political issues, but of things they want to see or some of the changes they want to be seen or some of the new ideas they think we can incorporate.

For example, volunteering opportunities that they want to see or when they want to hold a networking event. For example, the last meeting we held, we had an exec meeting with execs from UofT and Ryerson and they wanted to talk about their club members and what professionals they want to see and from which fields like medical, HR. So we had to discuss that with students. These are the kinds of discussions we are having. Yes… Slavic Club, Chemistry Society, and then there is a club about biological research that gives you any research opportunities. And also my sorority Delta Psi Delta. And of course, Science Engineering Student Council.

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One of the main differences is that we accept everyone. I know there are some clubs that only accept ethnic members and we don't have that restriction. It doesn't matter where they are from or what language they speak. We are really accepting of everyone and I think we are very appreciative and we really care about the students. We value their feedback and really listen to it. We make changes according to their feedback. I think the fact that we are so appreciative and accepting is one of the main differences that makes us stand out. Even though we are probably not as large as other clubs and others have been around for much longer, we appreciate our students.

English. Sometimes if we have a student that doesn't speak english very well we will translate to Ukrainian. Yes.

yes I will. Honestly, I know that we can drive this club even further. I want to accomplish new things and there are students that are actively involved but I don't see them taking an exec role. They will attend all the meetings but they don't have the time and/or desire to lead the club. I don't see anyone replacing Anna or I so I definitely want to stay in an exec position and help improve the club.

I hope so, I would hate to see the club die out. So, hopefully. There are some that do attend all the events and can do administrative work, but they just don't. We are not pushing anyone, we just let them enjoy the social aspect of the club

Multi-cultural week is a great chance to meet other clubs and other club members. Try to get to know other cultures and traditions. But the one club we collaborate with often is The Slavic Club because it is an Eastern European club and we d share a lot of traditions, languages are very similar and actually there were a lot of Ukrainian students in that club and we are trying to get them to join our club too. It is very nice to see Eastern European cultures get to know each other and mingle and talk about traditions and languages and it has become or sister or brother club. There is also a Russian club but that isn't really an option for us....

Because there is a war with Russia in Ukraine right now! I mean, we don't exclude anyone, Russian students are welcome to join our club, it would just feel unethical as a patriotic Ukrainian to collaborate with them. This is because some of [the students on campus] haven't been very supportive. I know that during YorkFest we got a few comments and some looks so we decided to stay away from that. So if Russian students want to join our club, there is nothing wrong with that but I don't see us collaborating with The Russian Student Club.

M: Oh yes. We do have students that came out to the meeting whom I had never seen before and during the introductions students revealed that they came to the meeting to get to know other Russian students, so I don't feel like some of the

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students of that club see us as a different institution or organization, and I don't see that as respectful. But we are being as respectful as we can be but if they don't respect that then there is nothing we can really do about it. I think the situation was unintentional but I think its just how they feel about Ukraine. During the YorkFest we did kind of feel the tension.

We are trying to be accepting of everyone. We do have some faculty members who try to come as often as possible. They do respond to emails, they give feedback, they love the bake sale. We are as accepting as we can be. We try to accommodate everyone and have events that accommodate students that live outside of Toronto and who have different interests so we are always listening to their feedback.

Oh ya! Facebook has been great, I think we respond [promptly]. We do flyers, a lot of students see this promotional aspect of our club through flyers, posters, social media, other students. We have one student who is really active and likes to come out to ours and other clubs and he brings students from Latin Student Association and Greek Club and it has been a networking situation that has worked out well for us. So I would say social media and YorkFest have been great ways to promote. Thats why I really want to be prepared for YorkFest next year so we can target as many people as possible.

I want to know that! But very kind of warm, welcoming, home like, friendly club members, friendly execs, appreciative. We try to host as many events as possible and appreciate a variety. I think being welcoming is the greatest part. Really, we have students from all over the world… African, Spanish, European, South Asian, Oriental. I think overall we are very welcoming to those who are interested in the culture or just want to get involved and get to know other students. I would want to see more help. Not just on a verbal basis, but more action from students. Thats why in March or the end of February we have elections, I really hope we can get more students to take on leadership roles. Maybe we can come up with a small honorarium, depending on our financial situation. I feel like that always encourages students. I'm sure they do understand that it is all about volunteering but it helps to have some kind of small reward. This is more encouraging.

Welcoming and appreciative of students.

M:In all honesty, I don't believe it was ever directly discussed with the executive team. I think it was more unintentionally incorporated into events that we planned throughout the year. In other words, we don't necessarily consistently advertise it to target a broader range of students instead we are always welcoming and accepting of all kinds of members that decide to join our club. The primary reason why so many non Ukrainian students join our organization

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is to experience new culture, new traditions, and if the club was to take away some of its authenticity from our events that truly reflect Ukrainian culture just to seem more culturally neutral we would've lost more students than attracted them. Instead, we offer a very broad range of events so if any students don't feel comfortable attending religious events such as *Ukrainian Easter egg decorating* or *Christmas Caroling,* we offer other kinds of events like soccer tournaments, traditional food celebrations, competitions, Ukrainian Zabavas, pub nights and so on. This way students of all cultures and nationalities are able attend only the events they're genuinely interested in.

M:As previously mentioned, we welcome students of all cultural and ethnic backgrounds; we have implemented a broad range of events so students of different religious and political believes can attend events they only feel comfortable with. We have eliminated the "$5 membership fee." We believe that it is unfair and unjust to charge students who genuinely support and celebrate Ukrainian heritage. Instead, we implemented other methods of increasing our budget such as sponsorships and endorsements from other Ukrainian institutions as well as our famous perogie sales. USC also frequently collaborates with other on campus organizations and culturally affiliated clubs. Moreover, we annually participate with many other clubs in the York University's Multicultural Week and pridefully celebrate our ethnic and cultural diversities.

Appendix 3: Raw Data, Robert's Transcript

R: To promote Chinese cluture. There are so many students in the University so it is a good idea to spread our culture. We gathered together.
we all love the Chinese culture, especially the traditional culture becasue we have a very long history with so many good things, culturally.
Confucianism, Buddhism, Chinese Caligraphy and martial arts. All kinds of stuff.
The majority are undergrads because Graduate students are normally very busy.
Some of them like it. But because some of them are busy they cannot come to the events. Most of them are Chinese and some from other countries as well.
Canadian. Anybody is welcome to join our club!
2 years. So, I created this club 2 years ago.
Yes. This club grows gradually but it keeps growing.
I am interested in chinese culture and I have the ability to gather people and to try to encourage them to promote chinese culture. Especially [when it comes to] teamwork; I am capable of cooperating with different members and if they have some argument I can normally settle them.

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I have the meetings and in the early stages of all the events I am organizing them. But later on, with more members, they will take on more responsibility so my role will be to try to connect them together. Also, I approve some of the events. So if [members] come up with events, I need to approve if they are suitable to [conduct]. I also talk to other clubs and organizations to cooperate. So my major role is connection.

In chinese culture [it is very important to] help each other and help other students and make sure they have a healthy status. For example: mental health; we have philosophies like Confucianism, and Buddhism which help students keep their mental health. Also, we have different aspects like calligraphy and martial arts which work to help students relax. Chinese culture promotes harmony so we help each other and help other people around us.

No, Not yet. Still keeping the same track.

Yes, and just help people with all kinds of methods. Using chinese culture.

So we have small classes where we study Buddhism. By studying Buddhism, people can get rid of their nerves and become healthier. We also have caligraphhy workshop, which we will grow in the futre. This is very helpful in keeping people relaxed. Once they sit down and try to write they feel more relaxed. And then we also organize many events. Like we have tree planting to take care of the environment.

We want to stay the same but have more people. More people would be interesting. Involve more people, help more people.

2 years ago - 2013 - I created this club. In the beginning it had 15 people because York requires a minimum of 15 in order to create a club. At that time it was a struggle to even get 15. There were less than 10 people doing the work at the beginning. It was very stressful and I was doing all kinds of things. Then later, by promotion we attracted more members to join and we got more executive members. They helped the club a lot and now we are growing.

I just called my friends and we applied and the university approved. But after that we have to operate the club and this was hard. Very difficult.

On our facebook page we have 250 people and in our email list we have 400 people.

Yes. Two weeks ago we had interviews with more people to join our exec team and they are helpful and excited. They also introduced their friends to join the club and they will be coming to be interviewed next semester.

15.

If they want to quit it is their choice, but normally I would not force them to quit.

Not yet.

Well it depends, we have two kinds of memberships… the first one is general, they just join our email list and they can come to the events any time; and the second one is exec members, in that we require an interview. There is more responsibility.

It helps me a lot. Before I created this club I didn't know how to connect to different people, I didn't know how to talk to people from different backgrounds. After I created this club, I had no choice, I had to [talk to people]. So it enhanced my capabilities. I know how to deal with different people and settle arguments.

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For an event, we come up with different ideas. Different people have different ideas. People like their ideas. Other peoples ideas are different from theirs so this is where arguments happen. So I would normally say "your idea is right, and his idea may be right as well, so nobody is wrong." [they] are just looking at things from different angles. So in that case, by communicating we can come up with a better idea and compromise. We are a team and in order to maintain teamwork we need to consider other people as well.

The like chinese culture and want to learn about it. They also want to be friends with other members.

We give them seminars so they can learn different [things] about the culture. We also co-operate with other clubs/ organizations so they can have more connections .

I've had a wonderful experience in the club. I know there are so many resources from the university; they support us and thats why I realized the university really emphasizes diversity in the students and they support our events. They take care of us.

Yes. Firstly, if they help out with events they can get volunteer hours so these hours are good to enhance their resume. Secondly, they can learn a lot of good things from chinese culture. Like I mentioned, after they study buddhism and Confucianism, they can get a lot of good ideas to make them happier and more relaxed. Thirdly, once students join our club there are many opportunities to meet people and build relationships.

Currently, the majority of our members are chinese, thats why we need to include other people from other countries in the future. In that case, people will have more interactions with different backgrounds.

For execs, we don't have regular meetings, but we have them before every event and events take place once a month. So one or two meetings [a month]

We visited a nursing home because chinese [people] value taking care of the elderly. Parents take care of the elderly people, we want to experience caring. So we went to the nursing home and played games and played music with them.

Second: we also have The Culture Show and there we showed Martial Arts, Calligraphy, chinese tea to make sure people can come and enjoy our culture

Third: we also have one event where we invite xperts from other fields like the financial industry, banks, IT departments; they come to the campus to share their experience to help students prepare for their future career. How to prepare, how to study to have a better future.

We also organize one event to go the Apple farms and pick apples and after that we have lunch and have a discussion

We discuss how we should take care of other people

Exec member meetings we normally just sit around and talk, argue bc people have different ideas.

I'm not an exec. member of any other clubs but I attend other events like the chinese student association and other atmospheric science/ astronomy club

They are very general, they don't focus on the culture aspect. Basically, they have everything, go outside, eat together, bb1, play games, all kinds of stuff. But our club focuses on the culture and they don't have that kind of event

Yes. As the President. I want to continue because I have a clear feeling of where I want the club to go, what I want the future to be

If they need my help I am definitely here to spend some time.

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In the past we have events together with other clubs, like Hillel - a jewish club -. We went to the nursing home with them. We also have cooperations with other chinese clubs, the chinese association and two others: one is YUCSSA and the other is YUCSA--- the Chinese Student Scholar Association and Chinese Student Association. As I mentioned, they are quite general but they have a lot of members bc they have a long history. In some of our events we cooperate with them .

Very good. Chinese people are very peaceful, we emphasize harmony with other people, nature

My supervisor is very supportive; he is chinese as well and he has given me a lot of advice. He is not only my academic advisor but also the advisor of this club. He is very knowledgable. In my building I know several chinese professors that join our events sometimes.

Yes. And there is a faculty of Asian Study and I spoke to the professors there. They would like to cooperate with us as well since they have so many students who are interested in chinese culture, not just chinese people. People from different countries.

So, we normally promote on Facebook and tables and talk to friends and we also join multicultural week. Every September they have club promoting day where all the clubs promote themselves on campus so we are also a part of that; it is very useful to attract new members.

I don't know. I haven't asked.

I think the university, because there are so many students from different countries in the university, is proud of having so many students from different countries. This is why the school is very supportive of different clubs from different backgrounds.

Yes. So, as I mentioned, we try to promote chinese culture not just to chinese people but to different people. We already have many members from different backgrounds and in the future, we will try and promote this club to different people. I have noticed that students like to study chinese culture. We will have chinese class and chinese seminar in relation to chinese Caligraphy to attract more members to our club.

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Appendix 4: Interview Questions

1. How did you hear about this club?
2. Why have you decided to join this club?
3. What do you share in common with other members of the club?
4. Which students would typically be interested in joining this club?
5. How many years have you been a club member?
6. Why have you decided to attain a leadership position in this club?
7. What are some of your responsibilities as a leader in this club?
8. What is most challenging about being a club leader?
9. What goals has the club aspired to under your leadership?
10. Have the goals and aspirations of this club changed since you initially joined?
11. What would you like the club to aspire to in the future?
12. Tell me about the history of this club? How did this club initially form?
13. How many members does this club have?
14. Is club membership increasing/decreasing?
15. Have you ever denied club membership to any student?
16. Why is this club important to you?
17. What similarities and differences do club members share?
18. What supports does club provide? And why do you think they provide these supports?
19. How has being a member of this club impacted your university experience?
20. Do you feel that membership in this club is a valuable experience why/why not?
21. What aspects of the club have kept you actively involved?
22. What would you keep consistent about this club?
23. What are some of the benefits from having joined this club?
24. What have been some of the drawbacks to having joined this club?
25. What types of events/meetings does this club take part in?
26. What would I see if I walked into a club meeting?
27. Do you belong to any other clubs on campus? If yes – how does this club differ from the other clubs that you are a member of?
28. Will you continue with your membership next year? why/why not?
29. Tell me about some of the ways that this club interacts with other student clubs on campus?
30. What is the relation of this club to the rest of the University community? (ie: faculty, administrators, other clubs)
31. How does this club promote itself on campus?
32. How would other students on campus describe this club?
33. Are you aware of internationalization as a strategy?
34. Does the club meet the goals of international and intercultural education? How? Why?

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